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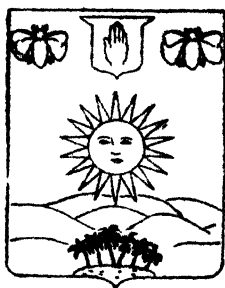
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BULLETIN
OF THE
DECCAN COLLEGE
RESEARCH INSTITUTE



VOLUME III
[1941-42]

POONA

Printed by M. N. KULKARNI at the Karnatak Printing Press, Chira Bazar, Bombay 2
and published by Dr. I. J. S. TARAPOREWALA for the Deccan College
Post-graduate and Research Institute, Poona 1

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Anthropometric Investigation of the Mādhyandina Brahmins of the Marāṭhā Country.

BY—IRAWATI KARVE

This is the first of a series of investigations, planned by this institution with a view to ascertain the racial and cultural make up of the people of Mahārāṣṭra. The social institutions and the history of this caste are being investigated by a student; and it is hoped that these intensive and detailed studies may help to reconstruct the social process, which has led up to the particular cultural and racial complex, which is found in Mahārāṣṭra, the country of the Marāṭhī-speaking people.*

The Mādhyandin is a sub-caste of Deshastha Brahmins and a sub-group of Śukla Yajurvediya Brahmins. The Deshastha Brahmins on the plateau of Mahārāṣṭra are divided into three groups viz.—(1) Ṛgvedis, (2) the Kṛṣṇa Yajurvedis and (3) the Śukla Yajurvedis. The Ṛgvedis and Kṛṣṇa-Yajurvedis practise cross-cousin marriage and often inter-marry. Their sub-groups also inter-marry. The Śukla Yajurvedis are divided into many sub-groups, which are like true castes inasmuch as marriage between these sub-groups is prohibited. The Śukla Yajurvedis do not allow inter-marriage with any other Brahmins. One of their sub-groups is called the Mādhyandina. They are the most numerous single Brahmin caste in Mahārāṣṭra. They do not marry with any other Brahmin sub-caste, nor do they allow cross-cousin marriage, which is an almost universal custom among all castes of Mahārāṣṭra. It is therefore very misleading to lump these people with the other Deshastha Brahmins as all Census Reports have done upto now. For all sociological and anthropometric investigations one must start with the sub-caste as the smallest social unit because the sub-castes are historical entities, preserving in their exclusiveness the memory of some socio-historical event. The generic terms like Brahmins and Marāṭhās are of almost no value for historical investigations. The Marāṭhī-speaking Brahmins are anything but homogeneous.

* Cf. pp. 327-329 Vol. I nos. 3-4 and pp. 9-33 Vol. II nos. 1-2 of the Bulletin of D. C. R. I.

They represent various cultural and racial groups, colonising Mahārāṣṭra at widely different times and places. The term Marāṭhā is applied loosely to numerically the strongest element in Mahārāṣṭra and even a superficial investigation shows that it is a conglomerate of different elements. One must therefore investigate separately the endogamous sub-groups of these bigger divisions in order to get a clear idea of the social and cultural hybridization and the historical process of assimilation which has been going on for centuries.

Owing to the practice of grouping together all sub-groups among Deshastha Brahmins, it is not possible to estimate accurately the numerical strength of the Mādhyandins. From certain information collected by Mr. Apte, a student of this institution, it appears that they number not less than 200,000. The Mādhyandins are found mostly on the two banks of the river Godāvari from Nasik to Nanded and northwards in Khandesh, C. P. and Berar. A few families on the west-coast also belong to this sub-caste, but are not recognised as equals by the main body in the east. The western branch is supposed to have mixed with local elements and will be investigated later in order to find out if there is any truth in the above contention. A few (not more than five individuals) measurements belonging to the western branch called Palāse have been included, as it was not known at the time of investigation that the people belonged to this branch. In recent times a few inter-marriages between the two branches have taken place and it was owing to this that the above measurements were taken. All the other measurements are taken from the main body of recognised Mādhyandins.

In order to secure a fair and an unbiassed sample, measurements were taken at various towns and villages in the Deccan. The nearer towns and villages were grouped together and finally nine groups were made. The Amraoti group contains measurements taken at Akola also. The Aurangabad group includes those taken at Paithan. Barsi and Nagar are pooled to-gether. Jalgaon and Nasirabad, a small village six miles distant, form one group. Parbhani and Nanded are given to-gether as it was found that many people from Nanded were attending a marriage ceremony at Parbhani and were included in the measurements taken there. The other towns being Jalna, Nagpur, Nasik and Poona. Care was taken to include all economic classes like the doctors, the pleaders, the teachers, the money-lenders, land-lords and priests. In all 624 adult males and 325 adult women were measured.

An investigation of this kind is an experiment in co-operation and goodwill, and I take this opportunity to tender my most grateful thanks to the ladies and gentlemen who helped me at the various places mentioned above. This has given me an opportunity to know and to respect a community which has played a great rôle in the cultural history of Mahārāṣṭra.

The following measurements were taken—(1) height, (2) length of head, (3) breadth of head, (4) height of head, (5) minimum frontal breadth, (6) bigonial breadth, (7) bizygomatic breadth, (8) inter-orbital breadth, (9) orbito-nasal breadth, (10) orbito-nasal arc, (11) nasal length, (12) nasal breadth, (13) upper facial length, (14) total facial length. From these the more important indices were computed. These are given in the tables below.

Besides these, skin colour and eye colour were determined with the help of Von Luschan's scale and Martin's scale respectively. Hair samples were not collected and as the hair were uniformly dark in colour, it was found that Fischer's scale was not useful. Blood tests for blood-grouping were taken of persons who willingly offered a drop of blood. In all 282 women and men gave their blood for the test. A few drops of blood were taken from the finger tip and mixed with 1 c. c. normal saline in test-tubes prepared beforehand. All the tubes were numbered, and the number of the tube was entered on the measuring sheet of the individual giving his blood. The blood samples were then tested twice a day—the morning's sample before lunch, and the afternoon's sample in the evening. For the tests oblong China slabs with shallow depressions were used, one slab for serum A and another for serum B. I record my very grateful thanks to Dr. B. B. Dixit of the Haffkine Institute, Bombay, for supplying me with test sera A (anti B) and B (anti A.).

All the measurements have been taken on fully grown individuals. In most cases the approximate ages of the subjects are recorded. In some cases we only made sure that the ages were between 24 and 50 in the case of the men and 20 and 50 in the case of the women, as the persons were not sure of their ages. A few women, who said they were below twenty were also measured, as they already had more than two children and it was felt that they were fully grown. In all the ages of 552 men and 313 women are recorded. The mean age for men is 34.429 and that

for women is 28.82. The distribution of the sample in different age groups is given below.

	18-22	23-27	28-32	33-37	38-42	43-47	48-52
Men 552	1	109	151	105	101	56	29
Women 313	58	106	68	41	23	9	8

Below are given tables of distribution for different measurements. The number of samples for each measurement is not the same, as in a few cases owing to oversight one or the other item was dropped. In the case of measurements for the height of head, some people fought shy of allowing the measurement to be taken and some were so curious that they invariably turned to see when the pointer was adjusted at trignon and thus vitiated the measurement by change of position. In later papers, when it is intended to find out the correlation of different measurements, only those items will be taken for which all measurements exist, but for the present paper, which deals with the anthropological evaluation of the data, the present tables with the number of samples varying slightly for each are given. The indices were computed individually and then the averages of these were taken and not computed from the averages of different absolute measurements.

SECTION I

**FREQUENCY DISTRIBUTION WITH MEAN VALUE,
STANDARD DEVIATION AND COEFFICIENT OF VARIATION
WITH THEIR STANDARD ERRORS.**

Table No. 1 A — Height in cm. (Males)

Group	Number of Sample	135-5-B. 137-5	145-5-B. 147-5	149-5-B. 151-5	151-5-B. 153-5	153-5-B. 155-5	155-5-B. 157-5	157-5-B. 159-5	159-5-B. 161-5	161-5-B. 163-5	163-5-B. 165-5	165-5-B. 167-5	167-5-B. 169-5	169-5-B. 171-5	171-5-B. 173-5	173-5-B. 175-5	175-5-B. 177-5	177-5-B. 179-5	179-5-B. 181-5	181-5-B. 183-5	Mean Value with S. E.	St. Deviation with S. E.	Coefficient of Variation with S. E.	
1 Amraoti	72			1	2	1	1	1	5	10	12	4	9	7	6	4		1			163.33 ± 0.6546	5.524 ± 0.4628	3.383 ± 0.3832	
2 Aurangabad	73			1	6	1	1	1	3	7	11	9	10	11	8	2	4	1			163.38 ± 0.6606	5.614 ± 0.4670	3.447 ± 0.3856	
3 Barai	62				1	4	3	13	6	5	10	5	5	5	4	1					163.11 ± 0.6968	5.456 ± 0.4998	3.345 ± 0.3031	
4 Jalgaon	75				1	6	8	4	6	13	7	10	7	4	1	2		1			163.57 ± 0.7246	5.336 ± 0.5196	3.874 ± 0.3178	
5 Jalna	29				1	6	1	5	2	2	6	3	1	2	1						164.36 ± 1.0056	5.384 ± 0.7112	3.264 ± 0.4390	
6 Nagpur	37				1	6	7	8	5	8	4	3	5	2	5	1					163.69 ± 0.8552	6.432 ± 0.6048	3.828 ± 0.3685	
7 Nasik	133	1	1	2	7	9	10	17	14	10	16	13	10	8	3	1	1				161.70 ± 0.5744	6.344 ± 0.4062	3.923 ± 0.2505	
8 Parbhani	74				2	3	7	12	8	16	9	6	5	3	2	1					162.30 ± 0.5626	4.788 ± 0.3978	3.253 ± 0.3428	
9 Poona	57				1	4	2	3	4	7	10	5	4	8	4	1	2	1	1		163.08 ± 0.8586	6.456 ± 0.6072	3.959 ± 0.3714	
Total	622	1	1	3	5	23	28	45	30	71	85	71	64	59	40	23	14	4	3	1	1	162.95 ± 0.2386	5.920 ± 0.1686	3.633 ± 0.1031

Table No. 1 B — Height in cm. (Females)

Group	Number of Sample	132-5-B. 134-5	134-5-B. 136-5	136-5-B. 138-5	138-5-B. 140-5	140-5-B. 142-5	142-5-B. 144-5	144-5-B. 146-5	146-5-B. 148-5	148-5-B. 150-5	150-5-B. 152-5	152-5-B. 154-5	154-5-B. 156-5	156-5-B. 158-5	158-5-B. 160-5	160-5-B. 162-5	162-5-B. 164-5	164-5-B. 166-5	Mean Value with S. E.	St. Deviation with S. E.	Coefficient of Variation with S. E.
1 Amraoti	43	1			5	3	3	4	3	10	7	4	1	1					147.78 ± 0.7264	4.718 ± 0.5136	3.193 ± 0.3454
2 Aurangabad	34				3	3	3	4	4	6	4	2	2	1					148.21 ± 0.8354	4.838 ± 0.5908	3.264 ± 0.3963
3 Barai	39			2	1	4	5	2	2	4	5	3	3	1		1			147.50 ± 0.8600	5.340 ± 0.6032	3.520 ± 0.4105
4 Jalgaon	20	1			1	2	2	2	1	1	1	1	1						149.40 ± 1.8720	8.362 ± 1.3238	5.597 ± 0.4728
5 Jalna	22				1	2	3	4	3	1	1	6	2	2					149.41 ± 0.9068	4.214 ± 0.6410	2.920 ± 0.4255
6 Nagpur	43				2	3	5	7	7	15	2	2	2	2					147.64 ± 0.7322	4.710 ± 0.5178	3.184 ± 0.3474
7 Nasik	55			2	3	6	3	4	12	8	9	9	1	1	1				148.70 ± 0.7052	5.198 ± 0.4986	3.495 ± 0.3337
8 Parbhani	33			1	1	1	2	6	9	5	2	3	2	2					148.59 ± 0.7790	4.438 ± 0.5508	3.987 ± 0.3690
9 Poona	36		2	1	1	1	3	4	8	8	3	2	1	2		1			148.00 ± 0.8450	5.024 ± 0.5974	3.395 ± 0.4005
Total	394	2	3	6	13	23	37	40	46	62	40	32	15	9	1	4	1	1	148.25 ± 0.2906	5.200 ± 0.2056	3.507 ± 0.1390

Group	Number of Sample	88 & 89	94 & 95	96 & 97	98 & 99	100 & 101	102 & 103	104 & 105	106 & 107	108 & 109	110 & 111	112 & 113	114 & 115	116 & 117	118 & 119	120 & 121	122 & 123	124 & 125	126 & 127	128 & 129	130 & 131	132 & 133	134 & 135	136 & 137	138 & 139	142 & 143	Mean Value with S. E.	St. Deviation with S. E.	Coefficient of Variation with S. E.
2 Anraoti	43					1	2	3	1	7	2	1	5	3	1	6	2	5	4	5	5	1	5	2		1	117.90 ± 1.4330	9.380 ± 1.0132	7.957 ± 0.8634
1 Aurangabad	33	1					3	2	2	3	1	2	1	2	2	4	3	4	2	2	2	2	2			118.44 ± 1.6636	9.540 ± 1.1764	8.053 ± 0.9977	
3 Barai	39		1																							9.144 ± 1.0374	9.144 ± 1.0374	7.641 ± 0.8702	
4 Jalgaon	20					1	1	1	1	3	3	1	1	2	1	2	1	1	2	1	1	1	1			118.30 ± 1.9250	8.590 ± 1.3580	7.247 ± 1.1518	
5 Jaina	22																									117.59 ± 2.2322	10.454 ± 1.5784	8.890 ± 1.3508	
6 Nagpur	42							1	2	1	1	2	2	6	7	8	3	2	3	4	2	2	2			120.02 ± 1.0174	6.568 ± 0.7194	5.473 ± 0.5989	
7 Nasik	55							2	1	2	2	1	5	2	2	4	3	4	5	5	1	2	1			119.66 ± 1.2401	9.178 ± 0.8770	7.672 ± 0.7358	
8 Parbhani	33	1	1					1	2	2	1		1	2	1	8	2	2	2	2	2	1	1			118.68 ± 1.8552	10.642 ± 1.3120	8.966 ± 1.2380	
9 Poona	9																									122.94 ± 1.9374	5.784 ± 1.3699	4.705 ± 1.2349	
Total ...	296	1	2	1	2	2	8	14	10	21	14	21	21	25	27	20	23	30	17	16	3	7	3	2	2	119.08 ± 0.5270	9.048 ± 0.3726	7.598 ± 0.3141	

Table No. 5 A—Minimum Frontal Breadth in mm. (Males)

Group	Number in Sample	91 & 92	93 & 94	95 & 96	97 & 98	99 & 100	101 & 102	103 & 104	105 & 106	107 & 108	109 & 110	111 & 112	113 & 114	115 & 116	117 & 118	119 & 120	121 & 122	Mean Value with S. E.	St. Deviation with S. E.	Coefficient of Variation with S. E.
1 Amaraoti	72	1		2	3	6	9	13	19	3	9	2	3	2				104.69 ± 0.5548	4.672 ± 0.3923	4.463 ± 0.3726
2 Aurangabad	73			1	1	5	14	12	14	8	7	7	4					105.34 ± 0.4992	4.256 ± 0.4444	4.012 ± 0.3325
3 Barai	64				2	13	5	3	31	3	12	3	3	1	2		1	104.16 ± 0.5910	4.682 ± 0.4376	4.505 ± 0.3990
4 Jalgaon	75			5	7	4	4	5	4	15	23	6	3					107.31 ± 0.5608	4.832 ± 0.3966	4.493 ± 0.3676
5 Jalna	39			1	5	8	6	5	13	3	5	4	1					104.12 ± 0.7760	4.148 ± 0.5486	3.984 ± 0.5239
6 Nagpur	57				1	7	5	9	14	3	8	4	6	3		1		104.52 ± 0.5798	4.340 ± 0.4100	4.151 ± 0.3894
7 Nasik	123			1	1	12	14	13	37	10	27	12	3					107.01 ± 0.3684	4.060 ± 0.2614	3.793 ± 0.2425
8 Parbhani	74			2	5	12	13	5	7	3	7	3						103.53 ± 0.4860	4.141 ± 0.3436	4.000 ± 0.3223
9 Poona	57			4	3	8	10	3	12	2	10	3				2		104.31 ± 0.6398	5.378 ± 0.5065	5.155 ± 0.4842
Total ...	624	1	2	16	17	71	74	74	153	35	108	40	17	10	2	3	1	105.27 ± 0.1878	4.654 ± 0.1338	4.431 ± 0.1254

Table No. 5 B—Minimum Frontal Breadth in mm. (Females)

Group	Number in Sample	88 & 89	90 & 91	92 & 93	94 & 95	96 & 97	98 & 99	100 & 101	102 & 103	104 & 105	106 & 107	108 & 109	110 & 111	112 & 113	116 & 117	Mean Value with S. E.	St. Deviation with S. E.	Coefficient of Variation with S. E.
1 Amaraoti	43	1		2	1	3	5	9	6	10	3	2		1		101.48 ± 0.7056	4.500 ± 0.4988	4.524 ± 0.4888
2 Aurangabad	34			1	1	1	5	10	5	8	2	1				101.50 ± 0.8966	3.371 ± 0.4148	3.323 ± 0.4032
3 Barai	39			1	1	4	5	15	5	4	3	1				100.81 ± 0.5426	3.339 ± 0.3536	3.312 ± 0.3754
4 Jalgaon	21				1	3	4	2	5	1	5	1				101.36 ± 0.8460	3.833 ± 0.5982	3.782 ± 0.5844
5 Jalna	42			1	1	1	2	8	4	4	3	2				101.59 ± 0.6802	3.138 ± 0.4810	3.089 ± 0.4154
6 Nagpur	32			4	4	2	10	3	12	6	3	1	2			101.21 ± 0.5775	2.699 ± 0.4084	3.655 ± 0.3923
7 Nasik	55			1	1	7	4	15	11	5	6	1	2	1	1	102.03 ± 0.6092	4.484 ± 0.4310	4.395 ± 0.4192
8 Parbhani	33			1	1	3	6	7	4	4	4	2				100.99 ± 0.7384	4.144 ± 0.5150	4.102 ± 0.5082
9 Poona	36			1	1	6	8	11	3	1	3		1			99.78 ± 0.4578	3.904 ± 0.4652	3.915 ± 0.4612
Total ...	325	1	1	6	14	33	46	80	55	43	30	10	3	2	1	101.22 ± 0.2210	3.944 ± 0.1564	3.997 ± 0.1531

Table No. 6 A — Bigonial Breadth in mm. (Males)

Group	Number in sample		Mean Value with S. E.	St. Deviation with S. E.	Coefficient of Variation with R. E.
Amaracoti	73	82 & 83	101.58 ± 0.6380	5.396 ± 0.4460	5.315 ± 0.4357
Aurangabad	73	84 & 85	105.10 ± 0.8743	5.733 ± 0.4768	5.434 ± 0.4357
Bani	64	86 & 87	99.75 ± 0.7236	5.760 ± 0.5116	5.774 ± 0.5181
Jalgaon	75	88 & 89	104.57 ± 0.6906	5.954 ± 0.4584	5.578 ± 0.4589
Jalna	29	90 & 91	106.77 ± 1.1722	6.286 ± 0.6380	6.011 ± 0.7904
Nagpur	53	92 & 93	101.69 ± 0.7406	5.362 ± 0.3838	6.011 ± 0.5137
Nasik	123	94 & 95	104.76 ± 0.5070	5.362 ± 0.3346	5.338 ± 0.3413
Parbhani	74	96 & 97	103.50 ± 0.6658	5.698 ± 0.4708	5.503 ± 0.4638
Poona	57	98 & 99	100.50 ± 0.8272	6.218 ± 0.5848	6.189 ± 0.5818
Total	624	100 & 101	103.33 ± 0.2460	6.116 ± 0.1740	5.930 ± 0.1682

Table No. 6 B — Bigonial Breadth in mm. (Females)

Group	Number in sample	Mean Value with S. E.	St. Deviation with S. E.	Coefficient of Variation with S. E.
1	42	95.41 ± 0.7124	5.581 ± 0.4490	5.850 ± 0.6405
2	34	98.85 ± 1.1866	6.895 ± 0.8390	6.975 ± 0.8499
3	39	94.40 ± 0.8996	5.589 ± 0.6362	5.921 ± 0.6727
4	21	96.21 ± 1.3958	6.370 ± 0.9870	6.621 ± 1.0262
5	22	100.05 ± 1.1160	5.203 ± 0.7892	5.201 ± 0.7861
6	42	92.42 ± 0.8156	5.284 ± 0.5768	5.694 ± 0.6155
7	55	95.88 ± 0.7264	5.356 ± 0.5136	5.386 ± 0.5842
8	33	96.32 ± 1.0350	5.918 ± 0.7318	6.144 ± 0.7891
9	36	92.44 ± 0.9444	5.638 ± 0.6678	6.099 ± 0.7214
Total	324	95.60 ± 0.2308	5.928 ± 0.2340	6.201 ± 0.2445

Table No. 7 A -- Bizygomatic Breadth in mm. (Males)

Group	Number in Sample	117 & 118	119 & 120	121 & 122	123 & 124	125 & 126	127 & 128	129 & 130	131 & 132	133 & 134	135 & 136	137 & 138	139 & 140	141 & 142	143 & 144	145 & 146	147 & 148	149 & 150	157 & 158	Mean Value with S. E.	St. Deviation with S. E.	Coefficient of Variation with S. E.
Amraoti	72	1	6	7	4	11	3	17	7	3	7	3	2	3	2	1	1	1	1	138.50 ± 0.6988	5.902 ± 0.4941	4.592 ± 0.3835
Aurangabad	73								4	11	4	11	7	12	11	3	2	1	1	134.90 ± 0.6214	5.158 ± 0.4394	3.912 ± 0.3243
Barsi	64	1	1	2	3	17	6	14	6	4	14	4	6	1	2	1	1	1	1	132.50 ± 0.6532	5.192 ± 0.4618	3.919 ± 0.3470
Jaigaon	75	2	2	5	4	1	3	6	21	2	9	1	2	9	1	1	1	1	1	135.55 ± 0.6760	5.826 ± 0.4780	4.362 ± 0.3568
Jaina	29								8	7	4	7	4	1	1	1	1	1	1	135.22 ± 1.0724	5.746 ± 0.7582	4.250 ± 0.5590
Nagpur	57	2	2	3	9	1	4	3	5	4	3	5	4	7	1	1	1	1	1	130.62 ± 0.7306	5.486 ± 0.5166	4.200 ± 0.3941
Nasik	123	1	2	3	14	2	25	15	16	29	4	6	1	2	3	1	1	1	1	132.30 ± 0.4564	5.030 ± 0.3328	3.801 ± 0.2427
Parbhani	74	2	5	7	8	8	11	14	8	11	13	9	5	3	2	1	1	1	1	135.23 ± 0.5756	4.916 ± 0.4070	3.689 ± 0.3037
Poona	57	2	2	10	3	8	5	8	13	2	5	3	1	1	1	1	1	1	1	131.32 ± 0.6552	4.912 ± 0.4632	3.741 ± 0.3509
Total	624	1	12	17	15	63	24	120	60	69	114	47	48	10	13	7	2	1	1	132.34 ± 0.2262	5.752 ± 0.1600	4.247 ± 0.1204

Table No. 7 B — Bizygomatic Breadth in mm. (Females)

Group	Number in Sample	Mean Value with S. E.	St. Deviation with S. E.	Coefficient of Variation with S. E.
Amaravati	42	125.98 ± 0.7044	4.528 ± 0.4980	3.594 ± 0.3927
Aurangabad	34	126.85 ± 0.9313	4.316 ± 0.5812	3.404 ± 0.4131
Parsi	39	126.37 ± 0.6922	4.236 ± 0.4896	3.391 ± 0.3844
Taigaon	21	124.83 ± 1.2824	5.948 ± 0.7245	4.685 ± 0.7245
Taina	22	125.86 ± 1.1910	5.558 ± 0.9032	4.413 ± 0.6666
Taipur	40	124.95 ± 0.6404	4.010 ± 0.4593	3.209 ± 0.3594
Nasik	55	124.56 ± 0.7094	5.230 ± 0.5014	4.198 ± 0.4010
Farbani	33	125.50 ± 0.9496	5.424 ± 0.6714	4.322 ± 0.5339
Poona	36	123.61 ± 0.8808	5.252 ± 0.6298	4.249 ± 0.5016
Total	322	125.36 ± 0.3796	4.984 ± 0.1978	3.976 ± 0.1570

Table No. 8 A — Inter Orbital Breadth in mm. (Males)

Number in Sample	Group																	Mean Value with S. E.	St. Deviation with S. E.	Coefficient of Variation with S. E.
		21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36			
72	Amraoti	3	2	5	8	7	13	17	5	4	6	1	1					29.21 ± 0.2953	2.506 ± 0.2088	8.530 ± 0.7202
73	Aurangabad	1	1	5	8	9	10	10	12	7	3	5	1	1				28.77 ± 0.2968	2.536 ± 0.2099	8.816 ± 0.7352
62	Barisi	2	15	11	4	5	3	11	2	1	1							26.69 ± 0.3515	2.767 ± 0.2485	10.367 ± 0.9410
75	Jalgaon	2	4	5	6	14	21	10	4	3	2	1						28.91 ± 0.2842	2.456 ± 0.2010	8.515 ± 0.7003
29	Jalna	1	1	1	5	9	3	2	3	2	1	1						28.69 ± 0.4442	2.392 ± 0.3141	8.338 ± 1.1024
57	Nagpur	4	7	2	8	2	13	11	5	3	1	1						29.53 ± 0.3226	2.436 ± 0.2281	8.249 ± 0.7778
123	Nasik	2	7	6	10	23	35	8	12	5	4	1	1					29.32 ± 0.2403	2.665 ± 0.1699	9.089 ± 0.8197
73	Parbhani	2	3	5	9	13	13	11	5	7	1	3	1					28.92 ± 0.3002	2.564 ± 0.2122	8.868 ± 0.7596
57	Poona	1	4	5	10	11	4	7	2	5	1	2	1					26.26 ± 0.3658	2.763 ± 0.2586	10.514 ± 0.9956
Total		621	113	617	515	595	769	6116	4639	2014	7	2	1	1				28.63 ± 0.1118	2.787 ± 0.0791	9.735 ± 0.2789

Table No. 8 B — Inter Orbital Breadth in mm. (Females)

Number in Sample	Group																	Mean Value with S. E.	St. Deviation with S. E.	Coefficient of Variation with S. E.
		19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34			
43	Amraoti	1	1	1	1	1	4	11	7	8	2	3	3	3	1	1		26.98 ± 0.4083	2.677 ± 0.2387	9.924 ± 1.0808
34	Aurangabad	1	1	2	3	1	5	6	3	7	3	1	1	1				28.62 ± 0.4869	2.829 ± 0.3442	9.922 ± 1.2151
39	Barisi	1	1	2	5	6	7	7	6	1	2	1	1	1				27.13 ± 0.3603	2.950 ± 0.2548	8.294 ± 0.9456
21	Jalgaon	1	1	1	1	4	3	4	2	2	1	1	1	1				28.05 ± 0.4999	2.291 ± 0.3535	8.168 ± 1.2687
22	Jalna	1	2	4	5	5	5	6	4	2	3	1	1	1				28.91 ± 0.4382	2.046 ± 0.3084	7.077 ± 1.0722
42	Nagpur	1	1	2	4	5	5	5	8	4	1	3	1	1				27.81 ± 0.4232	2.781 ± 0.3035	10.247 ± 1.1927
55	Nasik	1	1	1	1	4	6	12	7	9	3	5	4	1	1			28.13 ± 0.3443	2.554 ± 0.2435	9.079 ± 0.8727
23	Parbhani	1	1	1	1	6	4	3	8	4	4	3	1	1				28.21 ± 0.4303	2.416 ± 0.3043	8.762 ± 1.0868
36	Poona	1	1	1	3	2	3	5	4	9	5	1	1	1				28.81 ± 0.4414	2.649 ± 0.3122	9.197 ± 1.0903
Total		325	1	2	5	13	30	40	47	48	47	35	27	14	6	2	1	27.91 ± 0.1447	2.608 ± 0.1023	9.345 ± 0.3698

Table No. 10A—Orbito-nasal Arc in mm. (Males)

Group	Number in Sample	100 & 101	103 & 103	104 & 105	106 & 107	108 & 109	110 & 111	112 & 113	114 & 115	116 & 117	118 & 119	120 & 121	122 & 123	124 & 125	126 & 127	128 & 129	130 & 131	132 & 133	134 & 135	136 & 137	138 & 139	140 & 141	Mean Value with S. E.	St. Deviation with S. E.	Coefficient of Variation with S. E.
Amaraothi	71	1	2	7	7	6	19	11	2	6	5	2	2				1						111.35 ± 0.6326	5.300 ± 0.4474	4.760 ± 0.4003
Aurangabad	73	1	1	1	2	6	15	11	3	6	6	4	1										115.08 ± 0.6100	5.180 ± 0.4314	4.501 ± 0.3753
Barai	64	1	3	2	4	7	2	3	17	2	6	4	1				3	4	1		1		119.03 ± 0.9494	7.572 ± 0.6714	6.362 ± 0.5645
Jalgaon	75	1	1	6	3	14	11	11	3	4	4	1	2										117.78 ± 0.4984	5.214 ± 0.4984	4.427 ± 0.3682
Jalna	29	1	2	1	8	5	4	2	4	5	1	1											113.78 ± 0.9082	4.856 ± 0.6492	4.306 ± 0.5685
Nagpur	157	1	1	2	1	9	14	8	7	3	4	5	1										112.61 ± 0.6724	5.046 ± 0.4756	4.479 ± 0.4203
Nasik	122	1	1	3	3	5	15	12	19	29	13	6	1	3	3				1				118.60 ± 0.5121	5.625 ± 0.3621	4.745 ± 0.3044
Parbhani	74	1	2	5	3	10	11	9	13	5	8	5	2										112.53 ± 0.4650	5.604 ± 0.4650	4.979 ± 0.4103
Poona	57	2	2	5	3	7	11	5	1	6	4	5	1	3	2								116.71 ± 0.8952	6.734 ± 0.6330	5.769 ± 0.5454
Total ...	622	4	7	21	21	43	80	70	84	63	54	81	35	26	8	11	11	1	1	1			115.59 ± 0.1802	6.331 ± 0.1558	5.478 ± 0.2550

Table No. 10B—Orbito-nasal Arc in mm. (Females)

Group	Number in Sample	94 & 97	96 & 97	98 & 99	100 & 101	102 & 103	104 & 105	106 & 107	108 & 109	110 & 111	112 & 113	114 & 115	116 & 117	118 & 119	120 & 121	122 & 123	124 & 125	126 & 127	Mean Value with S. E.	St. Deviation with S. E.	Coefficient of Variation with S. E.	
Amaraothi	41	1			1	3	3	3	5	10	6	4	6	1	1	2	1		112.96 ± 0.8730 109.41 ± 0.9734	5.560 ± 0.6172 5.562 ± 0.6884	4.952 ± 0.5482 5.083 ± 0.6272	
Aurangabad	33		1	3	3	3	2	12	8	5	3	2	1	2					112.66 ± 0.6929 108.92 ± 1.1706	4.232 ± 0.4899 5.070 ± 0.8278	3.756 ± 0.4315 4.655 ± 0.7567	
Barai	19		1	1	4	1	5	5	1	1	2	1	2	1					108.14 ± 1.0579 114.45 ± 0.6716	4.928 ± 0.7481 4.362 ± 0.4750	4.558 ± 0.6885 3.723 ± 0.4117	
Jalgaon	22		1	1	2	1	4	5	3	2	1	2	1					1	109.66 ± 0.6742 107.11 ± 0.7853	4.966 ± 0.4766 4.476 ± 0.5536	4.928 ± 0.4326 4.179 ± 0.5153	
Jalna	41		1	3	2	4	6	11	2	10	14	3	5	3	1				111.56 ± 0.9836	5.872 ± 0.6956	5.365 ± 0.6221	
Nagpur	55		1	1	3	2	4	6	11	6	13	3	5	3	2							
Nasik	33		1	1	5	4	3	8	4	4	2	4	2									
Parbhani	36		1	1	1	3	4	2	3	1	7	4	2	3	1							
Poona																						
Total ...	318	1	4	3	11	17	22	19	42	45	61	40	32	13	9	6	2	1	110.75 ± 0.3122	5.538 ± 0.2203	5.000 ± 0.2988	

Table No. 11A — Nasal Length in mm. (Males)

Group	Number in Sample	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	Mean Value with S. E.	St. Deviation with S. E.	Coefficient of Variation with S. E.
1 Amraoti	72	1																										46.75 ± 0.4499	3.817 ± 0.5181	8.168 ± 0.6849
2 Aurangabad	73																											48.71 ± 0.4443	3.795 ± 0.5141	7.791 ± 0.6487
3 Bareil	64																											47.75 ± 0.4839	3.871 ± 0.5421	8.107 ± 0.7213
4 Jalgaon	75																											49.83 ± 0.4630	4.001 ± 0.5287	8.031 ± 0.6899
5 Jalna	29																											48.41 ± 0.5691	3.665 ± 0.4024	6.331 ± 0.8346
6 Nagpur	57																											47.02 ± 0.4304	3.249 ± 0.3043	6.909 ± 0.6602
7 Nasik	123																											48.91 ± 0.3608	4.003 ± 0.2552	8.183 ± 0.5252
8 Parbhani	74																											48.45 ± 0.3953	3.401 ± 0.2795	7.351 ± 0.6075
9 Poona	56																											48.77 ± 0.5789	4.332 ± 0.4093	8.883 ± 0.8459
Total ...	623	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	48.36 ± 0.1559	3.891 ± 0.1102	8.044 ± 0.2402

Table No. 11B — Nasal Length in mm. (Females)

Group	Number in Sample	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	Mean Value with S. E.	St. Deviation with S. E.	Coefficient of Variation with S. E.
1 Amraoti	43																											46.42 ± 0.5115	3.354 ± 0.3617	7.321 ± 0.7831
2 Aurangabad	34																											45.06 ± 0.5118	3.587 ± 0.4326	7.917 ± 0.9661
3 Bareil	39																											46.46 ± 0.4839	3.060 ± 0.3464	6.585 ± 1.3489
4 Jalgaon	21																											46.76 ± 0.8635	4.049 ± 0.6247	8.558 ± 1.3460
5 Jalna	22																											44.80 ± 0.8651	2.650 ± 0.3996	8.556 ± 0.9010
6 Nagpur	42																											45.36 ± 0.6123	3.968 ± 0.4330	8.749 ± 0.9618
7 Nasik	55																											46.31 ± 0.4575	3.393 ± 0.3235	7.328 ± 0.7024
8 Parbhani	32																											43.19 ± 0.5321	3.010 ± 0.3763	6.970 ± 0.7655
9 Poona	35																											48.80 ± 0.4882	2.888 ± 0.3452	5.918 ± 0.7096
Total ...	323	1	2	3	6	11	12	34	14	28	40	27	31	30	23	29	17	8	4	2	2							45.96 ± 0.2015	3.621 ± 0.1425	7.880 ± 0.3119

Table No. 12A—Nasal Breadth in mm. (Males)

Group	Number in Sample											Mean Value with S. E.	St. Deviation with S. E.	Coefficient of Variation with S. E.
		88	89	90	91	92	93	94	95	96	97	98	99	00
1 Amraoti	72	1	1											8.145 ± 0.6832
2 Aurangabad	73	1	2	5	4	12	9	7	5	4	13	4	1	8.578 ± 0.7151
3 Barsi	64		1	1	5	4	11	18	3	5	4	1	1	7.267 ± 0.5972
4 Jalgaon	75		1	1	1	5	8	7	11	13	4	1	1	7.267 ± 0.5975
5 Jalna	29		1	1	2	2	6	6	5	4	2	3	3	5.600 ± 0.7376
6 Nagpur	57			1	2	4	8	6	13	2	3	5	1	8.169 ± 0.7701
7 Nasik	123		1	2	4	6	15	9	11	16	15	9	2	8.470 ± 0.5438
8 Parbhani	74		1		4	5	6	11	12	13	9	6	1	7.578 ± 0.6365
9 Poona	56			4	6	5	5	9	5	4	6	10	1	7.549 ± 0.7173
Tota! ...	623	1	1	5	23	46	64	76	86	78	62	39	80	8.089 ± 0.3304

Table No. 12B—Nasal Breadth in mm. (Females)

Group	Number in Sample											Mean Value with S. E.	St. Deviation with S. E.	Coefficient of Variation with S. E.
		26	27	28	29	30	31	32	33	34	35	36	37	38
1 Amraoti	43													7.662 ± 0.8310
2 Aurangabad	34		1	1	1	1	1	1	1	1	1	1	1	6.615 ± 0.8179
3 Barsi	39		1	1	1	1	1	1	1	1	1	1	1	7.690 ± 0.8758
4 Jalgaon	21		1	1	1	1	1	1	1	1	1	1	1	8.364 ± 1.2865
5 Jalna	22		1	1	1	1	1	1	1	1	1	1	1	5.504 ± 0.8322
6 Nagpur	42		1	1	1	1	1	1	1	1	1	1	1	7.875 ± 0.8645
7 Nasik	55		1	1	1	1	1	1	1	1	1	1	1	8.334 ± 0.8001
8 Parbhani	32		1	1	1	1	1	1	1	1	1	1	1	7.764 ± 0.9763
9 Poona	35		1	1	1	1	1	1	1	1	1	1	1	6.360 ± 0.7633
Total ...	323	1	3	8	25	38	36	47	50	32	23	11	3	7.649 ± 0.3027

Table No. 15A — Orbito-Nasal Index (Males)

Group	Number in Sample	94-5-B, 96-5	100-5-B, 108-5	106-5-B, 108-5	108-4-B, 110-5	110-4-B, 112-5	113-5-B, 114-5	114-5-B, 116-5	116-5-B, 118-5	118-5-B, 120-5	120-5-B, 122-5	122-5-B, 124-5	124-5-B, 126-5	126-5-B, 128-5	128-5-B, 130-5	130-5-B, 132-5	132-5-B, 134-5	134-5-B, 136-5	136-5-B, 138-5	Mean Value with S. E.	St. Deviation with S. E.	Coefficient of Variation with S. E.
1 Amraoti	71				4	5	10	10	10	11	10	8		2	1	1				117.81 ± 0.5525	4.620 ± 0.3907	3.921 ± 0.3295
2 Aurangabad	73				1	1	4	5	13	12	12	3	3	4	2	3				120.92 ± 0.6062	5.148 ± 0.4286	4.237 ± 0.3317
3 Barai	63	1			1	9	3	14	11	7	12	5	3	3	1	1				116.20 ± 0.8022	6.340 ± 0.5672	5.456 ± 0.4875
4 Jalgaon	29					4	2	6	21	18	13	1	6	1	1					119.07 ± 0.5042	4.222 ± 0.6280	3.634 ± 0.2971
5 Jalna	57					1	1	7	9	7	11	10	5	5	1	1				120.60 ± 0.7914	4.126 ± 0.3902	3.603 ± 0.4605
6 Nagpur	122					1	6	5	9	16	32	18	17	11	4	1	1			120.97 ± 0.5518	4.378 ± 0.2328	3.411 ± 0.3198
7 Nasik	73					1	5	4	7	10	11	15	11	3	3	2				120.21 ± 0.3998	4.732 ± 0.3935	3.642 ± 0.2335
8 Parbhani	57					1	2	3	6	7	4	7	9	7	1	3	4	2		119.88 ± 0.5568	4.722 ± 0.3935	3.939 ± 0.2965
9 Poona																				120.06 ± 0.8478	6.374 ± 0.5994	5.309 ± 0.4985
Total ...	620	1	1	3	18	27	48	66	95	102	99	72	38	23	11	10	2	3	1	119.51 ± 0.2070	5.121 ± 0.1464	4.284 ± 0.1219

Table No. 15B — Orbito-Nasal Index (Females)

Group		Number in Sample	Mean Value with S. E.																St. Deviation with S. E.		Coefficient of Variation with S. E.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																													
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Table No. 16A—Nasal Index (Males)

Group	Number in Sample	54.5-B, 56.5	56.5-B, 58.5	58.5-B, 60.5	60.5-B, 62.5	62.5-B, 64.5	64.5-B, 66.5	66.5-B, 68.5	68.5-B, 70.5	70.5-B, 72.5	72.5-B, 74.5	74.5-B, 76.5	76.5-B, 78.5	78.5-B, 80.5	80.5-B, 82.5	82.5-B, 84.5	84.5-B, 86.5	86.5-B, 88.5	88.5-B, 90.5	90.5-B, 92.5	92.5-B, 94.5	94.5-B, 96.5	96.5-B, 98.5	98.5-B, 100.5	100.5-B, 102.5	102.5-B, 104.5	104.5-B, 106.5	Mean Value with S. E.	St. Deviation with S. E.	Coefficient of Variation with S. E.
1 Amraoti	72																											80.06 ± 1.0490	8.654 ± 0.7418	10.810 ± 0.9113
2 Aurangabad	73																											73.64 ± 0.9568	8.154 ± 0.6764	11.073 ± 0.9250
3 Barai	64																											76.94 ± 1.0888	8.692 ± 0.7500	11.595 ± 1.0062
4 Jalgaon	75																											76.91 ± 1.0354	8.948 ± 0.7322	11.635 ± 0.9828
5 Jaina	29																											72.19 ± 1.1242	6.026 ± 0.7950	8.348 ± 1.1038
6 Nagpur	57																											78.50 ± 1.1184	8.424 ± 0.7908	10.676 ± 1.0115
7 Nasik	123																											76.90 ± 0.7824	8.770 ± 0.5604	11.404 ± 0.7365
8 Parbhani	74																											75.74 ± 0.8370	7.176 ± 0.5918	9.474 ± 0.7853
9 Poona	56																											75.57 ± 1.0990	8.204 ± 0.7770	10.855 ± 1.0379
Total ...	623	1	4	8	25	48	33	45	64	56	47	68	56	36	33	20	23	14	11	6	3	3	1	1				76.59 ± 0.3434	8.532 ± 0.2428	11.165 ± 0.3171

Table No. 16B—Nasal Index (Females)

Group	Number in Sample	54.5-B, 56.5	56.5-B, 58.5	58.5-B, 60.5	60.5-B, 62.5	62.5-B, 64.5	64.5-B, 66.5	66.5-B, 68.5	68.5-B, 70.5	70.5-B, 72.5	72.5-B, 74.5	74.5-B, 76.5	76.5-B, 78.5	78.5-B, 80.5	80.5-B, 82.5	82.5-B, 84.5	84.5-B, 86.5	86.5-B, 88.5	88.5-B, 90.5	90.5-B, 92.5	92.5-B, 94.5	94.5-B, 96.5	96.5-B, 98.5	98.5-B, 100.5	Mean Value with S. E.	St. Deviation with S. E.	Coefficient of Variation with S. E.	
1 Amraoti	43	1	4	1	2	3	6	8	3	4	3	1	1	1	1										68.24 ± 0.3286	5.404 ± 0.5860	7.918 ± 0.8592	
2 Aurangabad	34																									71.09 ± 1.3870	8.066 ± 0.9808	11.347 ± 1.3938
3 Barai	39																									71.76 ± 1.3512	8.418 ± 0.9554	11.731 ± 1.3466
4 Jalgaon	21																									69.79 ± 1.7744	8.110 ± 1.2546	11.620 ± 1.8173
5 Jaina	22																									71.86 ± 1.1522	5.372 ± 0.8146	7.476 ± 1.1334
6 Nagpur	32																									72.26 ± 1.3868	8.968 ± 0.9806	12.411 ± 1.3750
7 Nasik	55																									71.03 ± 1.2116	8.968 ± 0.8568	12.624 ± 1.2228
8 Parbhani	32																									74.37 ± 1.0508	5.916 ± 0.7400	7.955 ± 1.0007
9 Poona	35	1	1	4	2	3	6	4	5	4	5	3	5	5	1	1										68.93 ± 1.0422	6.138 ± 0.7368	8.905 ± 1.0728
Total ...	383	3	4	15	21	27	37	40	34	32	25	18	15	10	5	8	2	3	2	1						70.99 ± 0.4202	7.528 ± 0.2970	10.605 ± 0.4521

Table No. 17A—Cephalic Index in mm. (Males)

Group	Number in Sample	Mean Value with S. E.	St. Deviation with S. E.	Coefficient of Variation with S. E.
1 Amaraoti	72	76.92 ± 0.4353	3.682 ± 0.3073	4.793 ± 0.4004
2 Aungmab	73	79.44 ± 0.6184	5.276 ± 0.4373	6.641 ± 0.5521
3 Barsi	64	79.78 ± 0.6342	4.985 ± 0.4414	6.249 ± 0.5545
4 Jalgaon	75	77.15 ± 0.4351	3.765 ± 0.3083	4.881 ± 0.3995
5 Jalna	29	80.13 ± 0.5896	3.054 ± 0.4029	3.803 ± 0.5011
6 Nagpur	37	79.23 ± 0.4407	3.315 ± 0.3117	4.184 ± 0.3926
7 Nasik	123	77.74 ± 0.5889	4.415 ± 0.3821	5.678 ± 0.3832
8 Parbhani	74	77.35 ± 0.5386	4.624 ± 0.3594	5.978 ± 0.4931
9 Poona	57	77.33 ± 0.3956	4.740 ± 0.4447	6.129 ± 0.5761
Total ...	624	77.95 ± 0.1811	4.514 ± 0.1280	5.790 ± 0.1645

Table No. 17B—Cephalic Index in mm. (Females)

Group	Number in Sample	Mean Value with S. E.	St. Deviation with S. E.	Coefficient of Variation with S. E.
1 Amaroti	43	78.79 ± 0.6702	4.385 ± 0.4739	5.565 ± 0.6019
2 Aurangabad	34	78.38 ± 0.6196	3.952 ± 0.4935	5.042 ± 0.6129
3 Bardi	30	80.52 ± 0.7711	4.507 ± 0.4455	6.102 ± 0.8775
4 Jalgaon	31	77.57 ± 0.7418	3.886 ± 0.3346	4.985 ± 0.4748
5 Jalna	22	77.77 ± 0.7237	3.977 ± 0.5011	5.114 ± 0.7746
6 Nagpur	42	78.29 ± 0.6071	3.924 ± 0.4293	5.012 ± 0.5482
7 Nark	155	76.60 ± 0.4596	3.396 ± 0.3250	4.380 ± 0.4127
8 Farbhani	33	78.03 ± 0.8089	4.529 ± 0.5720	5.804 ± 0.7168
9 Poona	36	77.14 ± 0.7655	4.584 ± 0.5413	5.942 ± 0.7028
Total ...	325	78.12 ± 0.2368	4.358 ± 0.1674	5.327 ± 0.2144

Table No. 19 A — Trans-Cephalo-Facial Index (Males)

Group	Number in Sample	75.5-B-76.5	75.5-B-80.5	81.5-B-82.5	82.5-B-84.5	83.5-B-85.5	84.5-B-85.5	85.5-B-86.5	86.5-B-87.5	87.5-B-88.5	88.5-B-89.5	89.5-B-90.5	90.5-B-91.5	91.5-B-92.5	92.5-B-93.5	93.5-B-94.5	94.5-B-95.5	95.5-B-96.5	96.5-B-97.5	97.5-B-98.5	98.5-B-99.5	99.5-B-100.5	100.5-B-101.5	101.5-B-102.5	102.5-B-103.5	103.5-B-104.5	104.5-B-105.5	Mean Value with S. E.	St. Deviation with S. E.	Coefficient of Variation with S. E.
Amraoti	72	1																										90.39 ± 0.3751	3.169 ± 0.3652	3.506 ± 0.2936
Amranganabad	73																											92.66 ± 0.4079	3.473 ± 0.3984	3.748 ± 0.3106
Barsi	74		1					3	3	4	5	10	6	7	10	1	6	4	1	1	1	1		1				91.68 ± 0.4375	3.454 ± 0.3094	3.800 ± 0.3864
Jalgaon	75							1	1	1	3	5	6	8	13	12	1	9	6	1	3	1						92.13 ± 0.3643	3.142 ± 0.2576	3.374 ± 0.2758
Jalna	29							1	1	1	4	3	5	3	2	2	1	3										92.35 ± 0.5309	4.465 ± 0.5875	4.835 ± 0.6364
Nagpur	57							1	5	4	1	8	6	13	7	2	5	2										91.60 ± 0.3669	2.755 ± 0.2594	3.008 ± 0.2930
Nasik	123				1			9	8	13	9	12	18	15	3	14	6					2	2	2	1			92.54 ± 0.3202	3.539 ± 0.3264	3.824 ± 0.2443
Parbhani	74							2	2	1	7	6	16	14	4	6	9	2				1	2		1			93.05 ± 0.3479	2.979 ± 0.2460	3.201 ± 0.2634
Poona	57							1	3	3	6	4	6	4	9	2	3	10	1									92.23 ± 0.5646	4.254 ± 0.3993	4.612 ± 0.4320
Total	624	1	1	2	2	5	19	17	37	47	60	48	95	89	50	34	59	25	7	13	5	2	1	2	1	1		92.23 ± 0.1440	3.586 ± 0.1018	3.888 ± 0.1102

Table No. 19 B — Trans-Cephalo-Facial (Females)

Group	Number in Sample	Mean Value with S. E.	St. Deviation with S. E.	Coefficient of Variation with S. E.
Amaraoti	42	92.31 ± 0.4944	3.191 ± 0.3496	3.458 ± 0.3777
Aurangabad	34	92.35 ± 0.4830	2.802 ± 0.3416	3.034 ± 0.3682
Barshi	39	91.97 ± 0.5814	3.619 ± 0.4111	3.935 ± 0.4460
Jalgaon	21	92.34 ± 0.5942	4.087 ± 0.6323	4.432 ± 0.6855
Jauna	22	92.50 ± 0.9754	4.566 ± 0.6897	4.936 ± 0.7459
Nagpur	21	91.03 ± 0.5436	3.426 ± 0.3844	3.764 ± 0.4210
Nasik	55	93.06 ± 0.4660	3.444 ± 0.3533	3.701 ± 0.3553
Parbhani	33	92.24 ± 0.5196	2.971 ± 0.3674	3.280 ± 0.3967
Poona	36	91.78 ± 0.8039	4.815 ± 0.5684	5.246 ± 0.5999
Total	323	92.18 ± 0.2033	3.637 ± 0.1438	3.945 ± 0.1557

Table No. 20 A — Zygomatic-Frontal Index (Males)

Group	Number in sample	Mean Value with S. E.	St. Deviation with S. E.	Coefficient of Variation with S. E.
1	62.5-B-63.5	83.5-B-84.5	3.85 ± 0.35	4.52 ± 0.38
2	66.5-B-69.5	85.5-B-88.5	3.85 ± 0.35	4.52 ± 0.38
3	70.5-B-73.5	88.5-B-91.5	3.85 ± 0.35	4.52 ± 0.38
4	74.5-B-77.5	91.5-B-94.5	3.85 ± 0.35	4.52 ± 0.38
5	78.5-B-81.5	94.5-B-97.5	3.85 ± 0.35	4.52 ± 0.38
6	82.5-B-85.5	97.5-B-100.5	3.85 ± 0.35	4.52 ± 0.38
7	86.5-B-89.5	100.5-B-103.5	3.85 ± 0.35	4.52 ± 0.38
8	90.5-B-93.5	103.5-B-106.5	3.85 ± 0.35	4.52 ± 0.38
9	94.5-B-97.5	106.5-B-109.5	3.85 ± 0.35	4.52 ± 0.38
Total	624	80.64 ± 0.1467	3.652 ± 0.1037	4.529 ± 0.1384

Table No. 20 B — Zygomatic-Frontal Index (Females)

Group	Number in sample	Mean Value with S. E.	St. Deviation with S. E.	Coefficient of Variation, with S. E.
1	42	80.55 ± 0.4322	2.916 ± 0.3197	3.621 ± 0.3955
2	34	80.03 ± 0.4038	2.931 ± 0.2854	2.921 ± 0.3545
3	39	79.90 ± 0.4801	2.984 ± 0.3395	3.744 ± 0.4235
4	21	81.14 ± 0.7785	2.556 ± 0.5506	4.362 ± 0.6775
5	22	80.86 ± 0.8039	3.760 ± 0.5685	4.650 ± 0.7024
6	40	81.03 ± 0.8039	2.782 ± 0.3127	3.453 ± 0.3843
7	55	81.89 ± 0.4293	3.171 ± 0.3036	3.872 ± 0.3697
8	33	80.33 ± 0.4189	2.389 ± 0.2962	2.974 ± 0.3864
9	36	80.83 ± 0.6393	3.825 ± 0.4521	4.732 ± 0.5869
Total	322	80.77 ± 0.1736	3.102 ± 0.1227	3.840 ± 0.1516

Table No. 21 A — Zygomatic Mandibular Index (Males)

Group	Number in sample							Mean Value with S. E.	St. Deviation with S. E.	Coefficient of Variation with S. E.
Anraoti	72							79·24 ± 0·5013	4·245 ± 0·3545	5·357 ± 0·4475
Aurangabad	73							77·93 ± 0·3764	3·203 ± 0·2682	4·110 ± 0·5407
Bareil	64							75·16 ± 0·5537	4·260 ± 0·3774	5·668 ± 0·5025
Jalgaon	75							75·88 ± 0·9115	3·613 ± 0·2959	4·523 ± 0·3700
Jaina	99							77·33 ± 0·9114	4·900 ± 0·6445	6·325 ± 0·5352
Nagpur	57							77·86 ± 0·6046	4·556 ± 0·4275	5·851 ± 0·5499
Nasik	123							79·13 ± 0·4026	4·456 ± 0·2847	5·630 ± 0·3601
Farbhani	74							77·38 ± 0·4327	3·711 ± 0·3060	4·796 ± 0·3951
Poona	57							76·51 ± 0·5083	4·30 · ± 0·4042	5·626 ± 0·5285
Total	624							78·06 ± 0·1730	4·214 ± 0·1293	5·524 ± 0·1568

Table No. 21 B—Zygomatic Mandibular Index (Females)

Group	Number in Sample	Mean Value with S. E.	St. Deviation with S. E.	Coefficient of Variation with S. E.
1 Amraoti	42	74.19 ± 0.5613	3.696 ± 0.3969	4.988 ± 0.5345
2 Aurangabad	34	76.29 ± 0.8627	5.021 ± 0.6100	6.582 ± 0.8016
3 Barsi	39	73.08 ± 0.5866	3.339 ± 0.3795	4.569 ± 0.5184
4 Jalgaon	31	75.29 ± 0.7008	3.137 ± 0.4956	4.249 ± 0.6588
5 Jalsa	23	78.36 ± 0.9841	4.197 ± 0.6251	5.279 ± 0.7980
6 Nagpur	40	73.00 ± 0.6554	4.135 ± 0.4634	5.664 ± 0.6353
7 Nask	55	75.35 ± 0.4884	3.611 ± 0.3454	4.792 ± 0.4579
8 Parbhani	33	75.03 ± 0.6984	4.001 ± 0.4938	5.333 ± 0.6593
9 Poona	36	73.33 ± 0.6714	4.014 ± 0.4748	5.473 ± 0.6469
Total	392	74.67 ± 0.2316	4.146 ± 0.1638	5.558 ± 0.2195

Table No. 22 A — Upper Facial Index (Males)

Group	Number in Sample	Mean Value with S. E.	St. Deviation with S. E.	Coefficient of Variation with S. E.
Amraoti	71	45.64 ± 0.4317	3.651 ± 0.3052	8.001 ± 0.6719
Aurangabad	72	47.92 ± 0.4908	4.155 ± 0.3411	8.671 ± 0.7280
Barsi	60	47.30 ± 0.4089	4.708 ± 0.4306	9.954 ± 0.9177
Jalgaon	72	46.74 ± 0.4224	3.572 ± 0.2987	7.644 ± 0.6408
Jalna	29	46.86 ± 0.7255	3.886 ± 0.5130	8.315 ± 1.0983
Nagpur	52	44.52 ± 0.4391	3.298 ± 0.3246	7.409 ± 0.7304
Nasik	131	45.35 ± 0.3109	3.408 ± 0.3198	7.514 ± 0.4858
Parbhani	71	47.80 ± 0.3753	3.174 ± 0.2675	6.641 ± 0.5597
Poona	55	47.16 ± 0.6569	4.863 ± 0.4645	10.311 ± 0.9935
Total	603	47.50 ± 0.1622	3.971 ± 0.1147	8.360 ± 0.7666

Table No. 22 B — Upper Facial Index (Females)

Group	Number in Sample	Mean Value with S. E.	St. Deviation Variation with S. E.	Coefficient of Variation with S. E.
Anaracti	41	47.23 ± 0.6339	4.049 ± 0.4483	8.574 ± 0.9538
Arangabad	34	48.21 ± 0.5452	3.165 ± 0.3856	6.565 ± 0.8005
Barsi	37	41.31 ± 0.6813	4.131 ± 0.4814	8.306 ± 0.9732
Jalgaon	21	49.87 ± 0.9369	4.185 ± 0.6625	8.686 ± 1.3410
Jalna	22	48.05 ± 0.9546	4.468 ± 0.6750	9.300 ± 1.4140
Nagpur	39	46.55 ± 0.4783	2.773 ± 0.3882	6.347 ± 0.7572
Nasik	55	47.98 ± 0.5121	3.787 ± 0.3621	7.983 ± 0.7572
Parbhani	32	43.53 ± 0.6007	3.885 ± 0.4248	7.435 ± 0.9345
Poona	33	53.73 ± 0.6774	3.981 ± 0.4790	7.233 ± 0.6955
Total ...	314	48.44 ± 0.2434	4.304 ± 0.1721	8.894 ± 0.3573

Table No. 23 A — Total Facial Index (Males)

Group		Number in Sample	68.5-B-70.5	70.5-B-72.5	72.5-B-74.5	74.5-B-76.5	76.5-B-78.5	80.5-B-82.5	82.5-B-84.5	84.5-B-86.5	86.5-B-88.5	88.5-B-90.5	90.5-B-92.5	92.5-B-94.5	94.5-B-96.5	96.5-B-98.5	98.5-B-100.5	100.5-B-102.5	Mean Value with S. E.	St. Deviation with S. E.	Coefficient of Variation with S. E.	
1	Amraoti	72	1	1	2	3	2	9	8	13	16	4	3	2	2	3	1	84.47 ± 0.7032	5.939 ± 0.4972	7.081 ± 0.5138		
2	Aurangabad	73	1	1	5	13	10	9	12	8	5	4	3	2	3	1	82.32 ± 0.6350	5.394 ± 0.4490	6.553 ± 0.5446			
3	Barsi	64	1	1	6	5	6	12	7	10	10	3	1	1	1	1	81.87 ± 0.6998	5.566 ± 0.4948	6.798 ± 0.6036			
4	Jalgaon	75	1	1	4	3	9	7	14	9	10	3	2	1	1	1	82.78 ± 0.6198	5.328 ± 0.4376	6.436 ± 0.5277			
5	Jalna	29	1	1	3	1	1	7	2	6	3	3	1	1	1	1	82.60 ± 1.1936	6.402 ± 0.8440	7.750 ± 1.0326			
6	Nagar	57	1	2	5	5	8	10	11	9	3	1	2	2	1	1	82.87 ± 0.6414	4.808 ± 0.4536	5.902 ± 0.5453			
7	Nasik	122	2	8	25	9	13	20	18	21	11	6	6	2	1	1	82.80 ± 0.4668	5.122 ± 0.3900	6.187 ± 0.3976			
8	Parbhani	73	1	2	3	5	9	14	11	9	7	4	5	1	1	1	83.49 ± 0.6392	5.432 ± 0.4520	6.506 ± 0.5407			
9	Poona	57	1	3	2	13	8	9	7	5	4	2	3	1	1	1	83.61 ± 0.6550	4.986 ± 0.4702	5.965 ± 0.5606			
Total ...		622	1	3	5	36	33	51	76	102	92	96	54	29	16	7	6	3	1	82.99 ± 0.2198	5.400 ± 0.1540	6.507 ± 0.1853

Table No. 23 B — Total Facial Index (Females)

Group		Number in Sample	Mean Value with S. E.	St. Deviation with S. E.	Coefficient of Variation with S. E.
1	Amraoti	42	81.93 ± 0.6340	4.068 ± 0.4484	4.966 ± 0.5433
2	Aurangabad	34	81.32 ± 1.1016	5.070 ± 0.7788	6.232 ± 0.7587
3	Barsi	39	81.55 ± 0.8584	5.330 ± 0.6070	6.545 ± 0.7431
4	Jalgaon	21	84.07 ± 1.0880	4.952 ± 0.7694	5.891 ± 0.8120
5	Yana	22	80.86 ± 1.1576	5.396 ± 0.8186	6.672 ± 1.0193
6	Nagpur	40	81.75 ± 0.5999	3.750 ± 0.4243	4.620 ± 0.5176
7	Nasik	55	83.32 ± 0.7382	5.444 ± 0.5220	6.534 ± 0.9256
8	Parbhani	33	81.15 ± 0.7706	4.388 ± 0.5448	5.407 ± 0.6675
9	Poona	36	86.00 ± 0.8778	5.236 ± 0.6208	6.068 ± 0.7200
Total		322	82.48 ± 0.2834	5.052 ± 0.2004	6.125 ± 0.3422

Table No. 24 A — Height and Length of Head Index (Males)

	Group	Number in sample	Mean Value with S. E.																		St. Deviation with S. E.	Coefficient of Variation with S. E.
			50.5-B 52.5	52.5-B 54.5	54.5-B 56.5	56.5-B 58.5	58.5-B 60.5	60.5-B 62.5	62.5-B 64.5	64.5-B 66.5	66.5-B 68.5	68.5-B 70.5	70.5-B 72.5	72.5-B 74.5	74.5-B 76.5	76.5-B 78.5	78.5-B 80.5	80.5-B 82.5	82.5-B 84.5	84.5-B 86.5		
1	Amaraoti	72	2	1	3	5	6	11	11	15	11	3	2	2	2	2						
2	Aurangabad	73	1	1	1	1	7	8	16	11	6	10	5	5	2							
3	Barai	61	1	1	1	1	10	2	6	6	7	3	10	4	5	2	1	1				
4	Jalgaon	75					3	2	6	10	15	8	8	9	2	1						
5	Jalna	29					2	2	8	2	4	3	3	2	1	1						
6	Nagpur	57					4	4	7	7	10	10	7	3	1	1						
7	Nasik	123					2	5	9	11	23	18	17	14	12	5	6	1				
8	Parbhani	74					1	1	5	6	13	17	12	10	7	2	1					
9	Poona	26					1	1	2	1	4	2	5	4	2	2	1	1				
Total		590	4	4	7	20	35	62	88	102	77	67	4	41	18	10	5	1	1	1		
		Mean Value with S. E.																		5.278 ± 0.1546	7.958 ± 0.2331	
		63.42 ± 0.5544																		4.670 ± 0.3920	7.363 ± 0.6169	
		66.18 ± 0.5954																		5.080 ± 0.4332	7.675 ± 0.6389	
		69.11 ± 0.9314																		7.253 ± 0.6586	10.492 ± 0.9603	
		67.10 ± 0.5682																		4.888 ± 0.4018	7.283 ± 0.5978	
		69.36 ± 0.9772																		5.230 ± 0.6910	7.541 ± 0.9958	
		65.75 ± 0.6214																		4.656 ± 0.4394	7.082 ± 0.6665	
		66.07 ± 0.4366																		4.908 ± 0.3088	7.376 ± 0.4664	
		65.82 ± 0.4456																		3.790 ± 0.3150	5.756 ± 0.4747	
		66.73 ± 1.1098																		5.630 ± 0.7848	8.057 ± 1.1782	

Table No. 24 B — Height and Length of Head Index (Females)

		Mean Value w.h S. E.												St. Deviation with S. E.		Coefficient of Variation with S. E.	
Group		Number in sample															
1	Amaraoti	43														4.354 ± 0.5154	7.195 ± 0.7624
2	Aurangabad	33														5.268 ± 0.6524	7.826 ± 0.9693
3	Barai	39														5.384 ± 0.6144	7.724 ± 0.8797
4	Jalgaon	20														4.012 ± 0.6408	5.942 ± 0.9426
5	Jalna	22														5.902 ± 0.8940	8.779 ± 1.3335
6	Nagpur	42														4.046 ± 0.4460	5.806 ± 0.6455
7	Nasik	55														5.042 ± 0.4838	7.373 ± 0.7068
8	Parbhani	33														4.748 ± 0.5948	7.074 ± 0.8739
9	Poona	9														3.844 ± 0.9162	5.463 ± 1.2913
Total		296	1	2	1	5	11	19	29	39	44	27	16	13	4	5.124 ± 0.2120	7.511 ± 0.3105

Table No. 25A—Height and Breadth of Head Index (Males)

	Group	Number in Sample	58-5-B, 60-5 64-5-B, 66-5 68-5-B, 70-5 72-5-B, 74-5 76-5-B, 78-5 80-5-B, 82-5 84-5-B, 86-5 88-5-B, 90-5 92-5-B, 94-5 96-5-B, 98-5 100-5-B, 102-5 104-5-B, 106-5 106-5-B, 108-5	Mean Value with S. E.	St. Deviation with S. E.	Coefficient of Variation with S. E.
1	Amravati	72	1			
2	Aurangabad	73		83.42 ± 0.7464	6.306 ± 0.5278	7.652 ± 0.6414
3	Barsi	73		81.64 ± 0.7608	6.474 ± 0.5380	7.742 ± 0.6443
4	Bijapur	61		86.94 ± 1.0580	8.244 ± 0.7482	8.483 ± 0.8661
5	Jalgaon	75		87.23 ± 0.8102	6.992 ± 0.5728	8.016 ± 0.8586
6	Jalna	57		86.67 ± 1.2298	6.598 ± 0.6696	7.612 ± 1.0053
7	Nagpur	29		85.36 ± 0.9078	6.830 ± 0.6420	8.001 ± 0.7543
8	Nasik	123		85.26 ± 0.5756	6.358 ± 0.4070	7.438 ± 0.7481
9	Panaji	74		85.51 ± 0.6590	5.638 ± 0.4660	6.610 ± 0.8457
10	Parbhani	26		85.53 ± 1.4186	7.210 ± 1.0030	8.435 ± 1.1766
11	Poona	76				
Total ...		590	1 1 4 2 8 11 21 31 63 73 69 66 54 40 31 19 15 8 5 4 1 1	85.24 ± 0.2808	6.796 ± 0.1986	7.975 ± 0.2336

Table No. 25B—Height and Breadth of Head Index (Females)

Group	Number in Sample	68-5-B, 70-5	70-5-B, 72-5	72-5-B, 74-5	74-5-B, 76-5	76-5-B, 78-5	78-5-B, 80-5	80-5-B, 82-5	82-5-B, 84-5	84-5-B, 86-5	86-5-B, 88-5	88-5-B, 90-5	90-5-B, 92-5	92-5-B, 94-5	94-5-B, 96-5	96-5-B, 98-5	98-5-B, 100-5	100-5-B, 102-5	102-5-B, 104-5	104-5-B, 106-5	106-5-B, 108-5	108-5-B, 110-5
Amraoti	43	3	1	2	1	1	5	3	3	5	3	4	6	5	1							
Aurangabad	33																					
Barsi	39	1																				
Jalgaon	20																					
Jalna	32																					
Nagpur	32																					
Nasik	55																					
Ratik	33																					
Parbhani																						
Poona	9																					
Total	396	2	1	7	9	11	21	16	27	31	30	36	29	31	19	11	6	5	2	1	1	

Table No. 26A—Vertical Cephalo-Facial Index (Males)

Group		Number in Sample	Mean Value with S. E.	St. Deviation with S. E.	Coefficient of Variation with S. E.
1	Amraoti	72	93.06 ± 1.0212	8.646 ± 0.7220	9.291 ± 0.7809
2	Aurangabad	73	91.55 ± 0.9541	8.132 ± 0.6746	8.881 ± 0.7408
3	Barsi	61	87.14 ± 1.1138	8.690 ± 0.7876	9.961 ± 0.9107
4	Jalgaon	29	88.31 ± 0.7832	6.758 ± 0.5538	7.610 ± 0.6349
5	Jalna	75	88.53 ± 1.7295	9.296 ± 1.2320	10.500 ± 1.3936
6	Nagpur	57	89.25 ± 1.1150	8.398 ± 0.7884	9.410 ± 0.8890
7	Nasik	122	90.19 ± 0.6628	7.298 ± 0.4688	8.093 ± 0.5215
8	Parbhani	73	91.42 ± 0.7590	6.458 ± 0.5365	7.065 ± 0.5876
9	Poona	26	89.35 ± 1.5494	6.856 ± 0.9542	7.673 ± 1.0704
Total	...	588	90.16 ± 0.3268	7.902 ± 0.2310	8.764 ± 0.2575

Table No. 26B—Vertical Cephalo-Facial Index (Females)

Group		Number in Sample	Mean Value with S. E.	St. Deviation with S. E.	Coefficient of Variation with S. E.
1	Amraoti	43	87.92 ± 1.1596	7.582 ± 0.8200	8.624 ± 0.9368
2	Aurangabad	33	87.50 ± 1.5374	8.814 ± 1.0872	10.072 ± 1.2523
3	Barai	38	86.39 ± 1.3446	8.268 ± 0.9508	9.570 ± 1.1078
4	Jalgaon	20	88.60 ± 1.4104	6.282 ± 0.9974	7.090 ± 1.1266
5	Jalna	22	86.95 ± 1.8004	8.426 ± 1.2730	9.689 ± 1.4744
6	Nagpur	42	85.21 ± 0.8446	5.444 ± 0.5972	6.388 ± 0.6998
7	Nasik	55	87.47 ± 1.3400	9.920 ± 0.9474	11.341 ± 0.9952
8	Parbhani	33	86.05 ± 1.4650	8.395 ± 1.0358	9.757 ± 1.3125
9	Poona	9	84.83 ± 2.0276	5.918 ± 1.4338	7.138 ± 1.6910
Total	...	395	86.88 ± 0.4701	8.052 ± 0.3324	9.269 ± 0.3849

Table No. 27A—Colour of Skin-Forehead (Males)

Group	Number in Sample	11	12	13	14	15	16	17	18	19	20	21	22	23	26	Mean Value with S. E.	St. Deviation with S. E.	Coefficient of Variation with S. E.
1 Amaraoti	72			1	1	4	28	32	6							16.49 ± 0.1047	0.888 ± 0.0740	5.397 ± 0.4502
2 Aurangabad	73						13	47	5							16.57 ± 0.1279	1.085 ± 0.0905	6.550 ± 0.5435
3 Barsi	64	1	2	1	1	1	33	23	2							16.31 ± 0.1111	0.889 ± 0.0736	5.418 ± 0.4329
4 Jalgaon	75	2	5	10	17	21	14	6	3							15.95 ± 0.1680	1.435 ± 0.1188	9.387 ± 0.7707
5 Jalna	29			1	3	20	3	3	16							16.76 ± 0.1634	0.880 ± 0.1156	5.251 ± 0.6913
6 Nagpur	56			2	3	22	23	4	15							16.30 ± 0.1462	1.094 ± 0.1034	6.711 ± 0.6370
7 Nasik	123	1	2	5	10	21	38	35	11							15.90 ± 0.1267	1.405 ± 0.0896	8.835 ± 0.5677
8 Parbhani	74			1	7	55	7									16.81 ± 0.0975	0.939 ± 0.0689	4.988 ± 0.4111
9 Poona	56	1	2	1	2	12	31	3								16.93 ± 0.2881	2.156 ± 0.2043	12.736 ± 1.2228
Total ...	632	1	6	17	38	50	177	282	47	2	1	1				16.32 ± 0.0535	1.333 ± 0.0378	8.167 ± 0.2331

Table No. 27B—Colour of Skin-Forehead (Females)

Group	Number in Sample	9	10	11	12	13	14	15	16	17	18	19	20	21	22	Mean Value with S. E.	St. Deviation with S. E.	Coefficient of Variation with S. E.
1 Amaraoti	43			3	1	2	13	4	7	13						15.02 ± 0.2744	1.799 ± 0.1940	11.977 ± 1.3108
2 Aurangabad	34					8	5	3	6	16	1					15.97 ± 0.3213	1.293 ± 0.1565	8.083 ± 0.9865
3 Barsi	39	2		1	1	2	5	2	13	13	1					15.46 ± 0.3282	2.050 ± 0.2322	13.248 ± 1.5262
4 Jalgaon	21			1	2	7	2	5	4	3						14.71 ± 0.2857	1.309 ± 0.2020	11.203 ± 1.7502
5 Jalna	22			1	1	2	7	5	6	13						15.86 ± 0.3909	1.552 ± 0.2340	9.783 ± 1.4888
6 Nagpur	42	2		1	3	2	7	3	4	16	3					15.19 ± 0.3546	2.298 ± 0.2507	15.129 ± 1.6880
7 Nasik	55		1	3	3	1	8	1	5	19	3					15.41 ± 0.2706	2.004 ± 0.1913	13.019 ± 1.2622
8 Parbhani	33			2			9	1	12	18						15.97 ± 0.2282	1.311 ± 0.1613	8.207 ± 1.0169
9 Poona	35		1	2	2		4	2	2	19	2					15.83 ± 0.3963	2.345 ± 0.2802	14.810 ± 1.9089
Total ...	394	4	2	9	12	10	63	30	55	129	9	1				15.48 ± 0.1053	1.896 ± 0.0745	12.246 ± 0.4882

Table No. 28 A—Colour of Skin—Upper Arm (Males)

Group	Number in Sample	9	10	11	12	13	14	15	16	17	18	19	Mean Value with S. E.	St. Deviation with S. E.	Coefficient of Variation with S. E.
1 Amaraoti	72			4	3	16	29	14	3	3			13.93 ± 0.1511	1.282 ± 0.1068	9.302 ± 0.7771
2 Aurangabad	73			4	11	13	26	14	1	4			13.74 ± 0.1644	1.405 ± 0.1153	10.223 ± 0.8549
3 Barsi	64			3	13	30	18	4	7	3			12.98 ± 0.1033	0.836 ± 0.0730	6.360 ± 0.5645
4 Jalgaon	75	2	3	4	9	24	19	4	7	3			13.33 ± 0.1932	1.725 ± 0.1409	12.941 ± 1.0741
5 Jalna	29			3	1	5	8	9					13.48 ± 0.2032	1.122 ± 0.1473	8.321 ± 1.1001
6 Nagpur	57			2	7	5	11	11	14	3	4		13.68 ± 0.2390	1.804 ± 0.1690	13.186 ± 1.2563
7 Nasik	123	3	1	16	8	21	40	13	10	11			13.69 ± 0.1639	1.874 ± 0.1195	13.683 ± 0.8837
8 Parbhani	74	2	2	9	19	30	9	1	1	2			13.54 ± 0.1433	1.284 ± 0.1056	9.483 ± 0.7865
9 Poona	56	1	5	12	16	16	2	2			1	1	13.32 ± 0.3002	2.249 ± 0.3125	16.884 ± 0.6401
Total ...	623	6	8	46	75	158	198	76	27	27	1	1	13.55 ± 0.0645	1.609 ± 0.0456	11.875 ± 0.3411

Table No. 28 B—Colour of Skin—Upper Arm (Females)

Group	Number in Sample	8	9	10	11	12	13	14	15	16	17	18	Mean Value with S. E.	St. Deviation with S. E.	Coefficient of Variation with S. E.
1 Amaraoti	43			2	1	5	5	19	9				13.74 ± 0.2235	1.465 ± 0.1580	10.660 ± 1.1625
2 Aurangabad	34				1	1	8	13	9				14.06 ± 0.2066	1.205 ± 0.1461	8.569 ± 1.0467
3 Barsi	39	1	1	1	1	6	5	15	7	1			13.31 ± 0.2704	1.689 ± 0.1912	12.688 ± 1.4596
4 Jalgaon	21			1	1	2	5	9	3				14.62 ± 0.2801	1.283 ± 0.1981	8.780 ± 1.3651
5 Jalna	22				1	5	9	11	3				13.41 ± 0.2686	1.260 ± 0.1899	9.394 ± 1.4237
6 Nagpur	42			2	2	4	9	12	9		4		13.76 ± 0.2674	1.694 ± 0.1848	12.308 ± 1.3613
7 Nasik	55		3	1	2	5	6	27	10		1		13.49 ± 0.2169	1.699 ± 0.1534	11.925 ± 1.1530
8 Farbhani	33		2	2	2	4	2	16	3	2			13.34 ± 0.2304	1.384 ± 0.1629	9.997 ± 1.2426
9 Poona	35		1	2	3		6	13	8		3	1	14.29 ± 0.3487	2.063 ± 0.2466	14.442 ± 1.7618
Total ...	324	1	5	12	13	32	49	133	61	3	13	1	13.62 ± 0.0872	1.569 ± 0.0617	11.526 ± 0.4590

Table No. 29 A — Eye Colour (Males)

Group	Number in Sample	4	5	10	11	12	13	14	15	16	Mean Value with S. E.	St. Deviation with S. E.	Coefficient of Variation with S. E.
1 Amraoti	72					3	19	20	22	8	14.18 ± 0.1272	1.079 ± 0.0899	8.209 ± 0.6887
2 Aurangabad	73					2	14	26	17	14	14.37 ± 0.1272	1.087 ± 0.0898	7.561 ± 0.6293
3 Barsi	64					7	22	13	9	9	13.63 ± 0.1883	1.506 ± 0.1333	11.058 ± 0.9893
4 Jalgaon	75	1		3		1	3	18	26	19	13.95 ± 0.1830	1.581 ± 0.1294	11.360 ± 0.9394
5 Jalna	29					1	1	12	12	2	14.35 ± 0.1940	1.044 ± 0.1373	7.283 ± 0.9612
6 Nagpur	57					1	1	13	17	16	14.00 ± 0.2353	1.701 ± 0.1593	12.149 ± 1.1546
7 Nasik	123					6	23	33	41	20	14.37 ± 0.1003	1.112 ± 0.0709	7.735 ± 0.4961
8 Parbhani	74					2	9	27	16	20	14.58 ± 0.1276	1.098 ± 0.0903	7.531 ± 0.6225
9 Poona	56					2	6	16	8	11	14.02 ± 0.1932	1.446 ± 0.1367	10.315 ± 0.9650
Total ...	623	1	1	4	5	32	135	182	165	98	14.18 ± 0.0531	1.325 ± 0.0375	9.342 ± 0.2670

Table No. 29 B — Eye Colour (Females)

Group		Number in Sample	10	11	12	13	14	15	16	17	Mean Value with S. E.	St. Deviation with S. E.	Coefficient of Variation with S. E.
1	Amraoti	43				6	9	18	10		14.74 ± 0.1392	0.978 ± 0.1055	6.635 ± 0.7186
2	Aurangabad	34				1	2	10	10	11	14.82 ± 0.1815	1.058 ± 0.1283	7.137 ± 0.8699
3	Barsi	38					4	9	12	12	14.76 ± 0.1902	1.172 ± 0.1345	7.942 ± 0.9168
4	Jalgaon	21	1				5	10	6		15.05 ± 0.1615	0.740 ± 0.1142	4.918 ± 0.7606
5	Jalna	22				1	4	10	7		15.05 ± 0.1799	0.844 ± 0.1272	5.609 ± 0.8481
6	Nagpur	42				7	11	10	14		14.73 ± 0.1725	1.105 ± 0.1220	7.500 ± 0.8329
7	Nasik	55	1			1	7	5	22	1	14.87 ± 0.1722	1.277 ± 0.1218	8.581 ± 0.8341
8	Parbhani	33				1	1	10	14	8	14.88 ± 0.1417	0.820 ± 0.1009	5.511 ± 0.6804
9	Poona	36					9	7	19		15.20 ± 0.1682	1.009 ± 0.1189	6.641 ± 0.7861
Total ...		324	1	1	3	28	72	113	105	1	15.12 ± 0.0584	1.050 ± 0.0463	6.947 ± 0.2742

Table No. 30 — Blood Group Analysis (Total)

	Group	Total	O	A	B	AB	Percentage of				Frequencies of the Genes		
							O	A	B	AB	p	q	r
1	Amraoti	...	...	...	...	...	...	...	...	...	...	...	...
2	Aurangabad	48	17	14	11	6	35.42	29.17	22.91	12.50	0.236	0.196	0.595
3	Barsi	51	25	15	8	3	49.02	29.41	15.69	5.88	0.196	0.114	0.700
4	Jalgaon	40	18	8	13	1	45.00	20.00	32.50	2.50	0.120	0.194	0.671
5	Jalna	12	3	5	3	1	25.00	41.67	25.00	8.33	0.293	0.183	0.500
6	Nagpur	36	22	10	4	...	61.11	27.78	11.11	...	0.150	0.057	0.782
7	Nasik	72	31	16	23	2	43.05	22.22	31.94	2.79	0.134	0.192	0.656
8	Parbhani	15	5	3	6	1	33.33	20.00	40.00	6.67	0.144	0.270	0.577
9	Poona	8	3	2	2	1	37.50	25.00	25.00	12.50	0.209	0.209	0.611
	Total ...	282	124	73	70	15	43.97	25.89	24.82	5.32	0.171	0.164	0.663

Comments on Sections I and II are given in Section III.

SECTION II

EXPECTED FREQUENCIES BY FITTING NORMAL CURVES

Note :—Instead of giving the actual value of probability corresponding to n and χ^2 we give the lower significant level corresponding to the degrees of freedom and χ^2 according to the Fisher's Table. Whenever the value of χ^2 is greater than the value for $P=0.01$ in the Table for the corresponding degrees of freedom we use the symbol N.

Table No. 31—Height.

FEMALES

MALES

Class Interval Cm.	Frequency		Class Interval Cm.	Frequency		Class Interval mm.	Frequency		Class Interval mm.	Frequency	
	Observed	Expected		Observed	Expected		Observed	Expected		Observed	Expected
132.5—B. 136.5	5	3.20	135.5—B. 149.5	5	6.51	155 to 162	10	9.10	163 to 168	5	7.50
136.5—B. 138.5	6	5.84	149.5—B. 151.5	5	9.17	163 & 164	9	8.61	169 & 170	11	6.94
138.5—, 140.5	12	12.20	151.5—, 153.5	23	17.63	165 & 166	23	14.59	171 & 172	10	12.59
140.5—, 142.5	23	21.36	153.5—, 155.5	28	30.24	167 & 168	11	22.26	173 & 174	15	20.43
142.5—, 144.5	27	32.81	155.5—, 157.5	45	46.29	169 & 170	22	30.51	175 & 176	53	30.97
144.5—, 146.5	40	43.25	157.5—, 159.5	80	63.19	171 & 172	37	37.49	177 & 178	21	43.17
146.5—, 148.5	46	49.57	159.5—, 161.5	71	76.91	173 & 174	49	41.75	179 & 180	75	55.43
148.5—, 150.5	62	48.30	161.5—, 163.5	85	83.58	175 & 176	36	41.64	181 & 182	43	65.42
150.5—, 152.5	40	40.87	163.5—, 165.5	71	81.03	177 & 178	50	37.35	183 & 184	50	71.10
152.5—, 154.5	32	29.85	165.5—, 167.5	64	70.06	179 & 180	23	30.12	185 & 186	108	71.06
154.5—, 156.5	15	19.18	167.5—, 169.5	59	54.05	181 & 182	27	21.84	187 & 188	43	65.37
156.5—, 158.5	9	10.20	169.5—, 171.5	40	37.22	183 & 184	13	14.24	189 & 190	67	55.34
158.5—, 166.5	7	7.37	171.5—, 173.5	23	23.86	185 & 186	10	8.35	191 & 192	40	43.10
			173.5—, 175.5	14	13.52	187 to 190	5	7.15	193 & 194	27	30.89
			175.5—, 177.5	4	6.12				195 & 196	28	20.37
			177.5—, 183.5	5	4.62				197 & 198	7	12.36
Total ...	394	324.00	...	622	632.00	Total ...	325.00	325.00	...	624.00	624.00

D. F. 10 $\chi^2 = 7.31$ S.L.P.=0.50. D. F. 13 $\chi^2 = 12.43$ S.L.P.=0.30 D. F. 11 $\chi^2 = 23.30$ S.L.P.=0.01 D.F.=15 $\chi^2 = 89.27$ S.L.P.= N.

Table No. 33—Breadth of Head.

FEMALES

MALES

Table No. 34—Height of Head.

FEMALES

MALES

Class Interval mm.	Frequency		Class Interval mm.	Frequency		Class Interval mm.	Frequency	
	Observed	Expected		Observed	Expected		Observed	Expected
118 to 125	7	7.42	124 to 129	2	4.16	88 to 103	12	13.70
126 & 127	9	9.84	130 & 131	7	6.92	104 & 105	8	7.12
128 „ 129	16	17.75	132 „ 133	11	13.97	106 „ 107	14	9.29
130 „ 131	29	27.94	134 „ 135	29	25.14	108 „ 109	10	13.03
132 „ 133	30	38.34	136 „ 137	36	40.30	110 „ 111	21	16.65
134 „ 135	74	45.89	138 „ 139	37	57.55	112 „ 113	14	20.04
136 „ 137	40	47.87	140 „ 141	118	73.23	114 „ 115	21	22.97
138 „ 139	35	43.65	142 „ 143	62	83.98	116 „ 117	21	25.07
140 „ 141	32	34.55	144 „ 145	122	83.79	118 „ 119	25	26.05
142 „ 143	29	23.89	146 „ 147	62	75.34	120 „ 121	27	25.79
144 „ 145	10	14.39	148 „ 149	33	60.37	122 „ 123	20	24.30
146 „ 147	5	7.55	150 „ 151	55	43.12	124 „ 125	23	21.82
148 to 155	9	5.92	152 „ 153	18	27.43	126 „ 127	30	18.65
			154 „ 155	18	15.55	128 „ 129	17	15.19
			156 „ 157	4	7.84	130 „ 131	16	11.77
			158 to 175	10	6.31	132 „ 133	3	8.70
						134 „ 135	7	6.11
						136 to 143	7	9.12
Total ...	395	325.00	Total ...	624	624.00	Total ...	296	296.00
						Total ...	590	590.00

D. F.=10 $\chi^2=27.44$ S.L.P.=N.D. F.=13 $\chi^2=85.90$ S.L.P.=N.D. F.=15 $\chi^2=20.38$ S.L.P.=0.10D. F.=19 $\chi^2=51.23$ S.L.P.=N.

Table No. 35—Minimum Frontal.

FEMALES

MALES

Class Interval mm.	Frequency		Class Interval mm.	Frequency	
	Observed	Expected		Observed	Expected
88 to 91	2	2.76	91 to 94	3	5.73
92 & 93	6	5.71	95 & 96	16	11.82
94 " 95	14	15.35	97 " 98	17	26.57
96 "	33	32.07	99 " 100	71	49.66
98 "	46	51.83	101 " 102	74	77.06
100 " 101	80	64.66	103 " 104	74	99.53
102 " 103	55	62.40	105 " 106	153	106.82
104 " 105	43	46.51	107 " 108	35	95.33
106 " 107	30	26.83	109 " 110	108	70.76
108 " 109	10	11.97	111 " 112	40	43.65
110 to 117	6	4.92	113 " 114	17	22.37
			115 " 116	10	9.55
			117 to 122	6	5.15
Total ...	325	325.00	...	624	624.00

D. F. = 8; $\chi^2 = 6.76$ S.L.P. = 0.50 D. F. = 10; $\chi^2 = 113.78$ S.L.P. = N.

Table No. 36—Bigonial.

FEMALES

MALES

Class Interval mm.	Frequency		Class Interval mm.	Frequency	
	Observed	Expected		Observed	Expected
70 to 81	9	6.85	82 to 88	4	4.74
82 & 83	5	7.56	90 & 91	16	9.01
84 " 85	18	13.43	92 " 93	2	16.96
86 " 87	17	21.31	94 " 95	50	28.69
88 " 89	18	30.13	96 " 97	29	43.62
90 " 91	46	38.04	98 " 99	41	59.57
92 " 93	49	42.89	100 " 101	118	73.12
94 " 95	36	43.12	102 " 103	58	80.65
96 " 97	44	38.68	104 " 105	109	79.92
98 " 99	24	30.98	106 " 107	37	71.18
100 " 101	32	22.09	108 " 109	46	56.93
102 " 103	14	14.11	110 " 111	67	40.96
104 " 105	7	8.03	112 " 113	17	26.46
106 to 109	5	6.68	114 " 115	16	15.36
			116 " 117	5	8.03
			118 to 125	9	8.81
Total ...	324	324.00	...	624	624.00

D. F. = 11 $\chi^2 = 19.89$ S.L.P. = 0.05D. F. = 13 $\chi^2 = 129.36$ S.L.P. = N.

Table No. 37—Bizygomatic Breadth.

FEMALES MALES

Class Interval mm.	Frequency		Class Interval mm.	Frequency	
	Observed	Expected		Observed	Expected
109 to 114	7	5.13	117 & 118	1	3.64
115 & 116	6	7.31	119 " 120	12	6.50
117 " 118	10	14.89	121 " 122	17	13.76
119 " 120	24	25.84	123 " 124	14	25.67
121 " 122	38	38.20	125 " 126	63	42.19
123 " 124	49	48.07	127 " 128	24	61.09
125 " 126	61	51.52	129 " 130	120	77.93
127 " 128	50	46.99	131 " 132	60	87.58
129 " 130	32	38.49	133 " 134	70	86.74
131 " 132	15	24.13	135 " 136	114	75.68
133 " 134	17	13.59	137 " 138	47	58.18
135 to 138	13	9.84	139 " 140	48	39.39
			141 " 142	10	23.50
			143 " 144	13	12.32
			145 " 146	7	5.73
			147 to 158	4	4.10
Total ...	322	322.00	...	624	624.00

D. F. = 9 $\chi^2 = 11.05$ S. L. P. = 0.20 D. F. = 13 $\chi^2 = 111.54$ S. L. P. = N. D. F. = 10 $\chi^2 = 3.99$ S. L. P. = 0.90 D. F. = 13 $\chi^2 = 51.54$ S. L. P. = N.

Table No. 38—Inter Orbital Breadth.

FEMALES MALES

Class Interval mm.	Frequency		Class Interval mm.	Frequency	
	Observed	Expected		Observed	Expected
19 to 22	8	5.83	21	1	2.65
23	5	8.38	22	13	5.25
24	13	16.14	23	6	11.56
25	30	26.66	24	17	22.10
26	40	38.00	25	51	38.03
27	47	46.77	26	59	56.93
28	48	49.68	27	55	74.86
29	47	45.55	28	76	86.69
30	35	36.07	29	96	88.34
31	27	24.66	30	116	78.78
32	14	14.54	31	46	61.94
33	6	7.41	32	39	42.80
34 to 36	5	5.31	33	20	26.00
			34	14	13.91
			35	7	6.54
			36 to 39	5	4.62
Total ...	325	325.00	...	621	621.00

D. F. = 9 $\chi^2 = 11.05$ S. L. P. = 0.20 D. F. = 13 $\chi^2 = 111.54$ S. L. P. = N. D. F. = 10 $\chi^2 = 3.99$ S. L. P. = 0.90 D. F. = 13 $\chi^2 = 51.54$ S. L. P. = N.

Table No. 39—Orbito Nasal Breadth.

FEMALES

MALES

Orbit mm.	Frequency		Class Interval mm.	Frequency		Class Interval mm.	Frequency	
	Observed	Expected		Observed	Expected		Observed	Expected
81 to 84	8	8.34	80 to 83	2	4.46	94 to 99	8	6.60
85	3	5.52	84 & 85	6	7.29	100 & 101	11	8.27
86	11	7.86	86 & 87	14	15.69	102 & 103	17	15.13
87	16	10.87	88 & 89	24	29.49	104 & 105	22	24.26
88	8	14.25	90 & 91	78	48.19	106 & 107	19	34.14
89	15	17.84	92 & 93	53	68.71	108 & 109	42	43.20
90	25	21.33	94 & 95	94	85.28	110 & 111	45	45.77
91	28	24.36	96 & 97	63	92.17	112 & 113	61	43.58
92	24	26.57	98 & 99	117	86.79	114 & 115	40	36.41
93	28	27.68	100 & 101	76	71.21	116 & 117	22	26.70
94	32	27.54	102 & 103	27	50.85	118 & 119	13	17.19
95	24	26.18	104 & 105	37	31.62	120 & 121	9	9.72
96	23	23.76	106 & 107	7	17.15	122 to 127	9	8.03
97	22	20.61	108 & 109	12	8.09			
98	14	17.05	110 to 113	12	5.01			
99	9	13.49						
100	20	10.19						
101	5	7.35						
102	2	5.06						
103 to 108	9	9.15						
Total	325	345.00	...	622	622.00	Total	318	318.00
							...	622

D. F.=17; $\chi^2=24.67$ S. L. P=0.10 D. F.=12; $\chi^2=76.54$ S. L. P=N. D. F.=10; $\chi^2=17.69$ S. L. P=0.05 D. F.=13; $\chi^2=38.93$ S. L. P=N.

Table No. 40—Orbito Nasal Arc.

FEMALES

MALES

Table No. 41—Nasal Length.

FEMALES

MALES

Class Interval mm.	Frequency		Class Interval mm.	Frequency		Class Interval mm.	Frequency		Class Interval mm.	Frequency	
	Observed	Expected		Observed	Expected		Observed	Expected		Observed	Expected
36 to 38	5	6.68	36 to 39	3	7.17	26 & 27	4	7.05	28 & 29	2	4.01
39	6	5.61	40	13	6.33	28	8	10.57	30	5	6.13
40	11	9.20	41	8	10.66	29	25	19.99	31	5	13.49
41	12	13.94	42	16	16.77	30	33	32.18	32	23	22.72
42	34	19.58	43	22	24.69	31	36	44.02	33	46	36.98
43	14	25.48	44	46	34.04	32	67	51.20	34	64	53.68
44	28	30.74	45	46	43.94	33	50	50.57	35	76	69.61
45	40	34.37	46	50	53.10	34	32	42.49	36	86	80.65
46	27	35.58	47	52	60.07	35	23	30.32	37	78	83.39
47	31	34.14	48	49	63.59	36	21	18.40	38	62	77.05
48	30	30.36	49	37	63.05	37	11	9.49	39	39	63.53
49	23	24.98	50	107	58.50	38 to 40	8	6.72	40	80	46.81
50	29	19.03	51	54	50.80				41	19	30.80
51	17	13.49	52	47	41.30				42	17	18.11
52	8	8.84	53	25	31.44				43	9	9.49
53	4	5.37	54	17	22.40				44 to 47	12	7.56
54 & 55	4	5.61	55	14	14.94						
			56	4	9.32						
			57	4	5.45						
			58 to 61	9	5.44						
Total ...	393	393.00	...	623	623.00	...	323	323.00	...	623	623.00

D. F. = 14 $\chi^2 = 27.54$ S.L.P. = 0.01 D. E. = 17 $\chi^2 = 89.74$ S.L.P. = N. D. F. = 9; $\chi^2 = 15.82$ S.L.P. = 0.05 D. F. = 13; $\chi^2 = 54.34$ S.L.P. = N.

Table No. 42—Nasal Breadth.

FEMALES

MALES

Table No. 43—Upper Facial Length.
FEMALES

Class Interval mm.	Frequency		Class Interval mm.	Frequency		Class Interval mm.	Frequency	
	Observed	Expected		Observed	Expected		Observed	Expected
45 to 51	13	11.33	43 to 50	8	8.50	87 to 90	2	4.67
52	6	5.83	51	5	5.79	91 & 92	7	6.15
53	9	8.02	52	8	8.48	93 " 94	11	11.32
54	5	10.59	53	13	11.97	95 " 96	25	18.61
55	13	13.47	54	13	16.24	97 " 98	17	27.29
56	10	16.46	55	36	21.20	99 " 100	39	35.72
57	31	19.35	56	22	26.65	101 " 102	54	41.76
58	27	21.86	57	21	32.83	103 " 104	45	43.55
59	22	23.76	58	19	37.51	105 " 106	46	40.54
60	23	24.83	59	32	42.01	107 " 108	18	33.69
61	23	24.95	60	92	45.28	109 " 110	18	24.99
62	22	24.12	61	53	46.96	111 " 112	16	16.57
63	22	23.40	62	55	46.87	113 " 114	13	9.76
64	17	20.02	63	34	45.01	115 " 116	7	5.15
65	19	17.80	64	31	41.60	117 to 122	6	4.23
66	20	14.91	65	37	37.00			
67	9	11.28	66	34	31.67			
68	6	8.62	67	24	26.08			
69	6	6.34	68	11	20.68			
70 to 76	14	12.36	69	16	15.77			
			70	13	11.57			
			71	10	8.17			
			72	4	5.56			
			73 to 85	12	8.20			
Total	317	317.00	Total	601	601.00	Total	324	324.00
						Total	622	622.00

D. F.=17 $\chi^2=19.24$; S.L.P.=0.30

D. F.=21 $\chi^2=90.87$; S.L.P.=N.

D. F.=13 $\chi^2=24.23$; S.L.P.=0.03

D. F.=14 $\chi^2=92.68$; S.L.P.=N.

Table No. 44—Total Facial Length.
FEMALES

Class Interval mm.	Frequency		Class Interval mm.	Frequency		Class Interval mm.	Frequency	
	Observed	Expected		Observed	Expected		Observed	Expected
45 to 51	13	11.33	43 to 50	8	8.50	87 to 90	2	4.67
52	6	5.83	51	5	5.79	91 & 92	7	6.15
53	9	8.02	52	8	8.48	93 " 94	11	11.32
54	5	10.59	53	13	11.97	95 " 96	25	18.61
55	13	13.47	54	13	16.24	97 " 98	17	27.29
56	10	16.46	55	36	21.20	99 " 100	39	35.72
57	31	19.35	56	22	26.65	101 " 102	54	41.76
58	27	21.86	57	21	32.83	103 " 104	45	43.55
59	22	23.76	58	19	37.51	105 " 106	46	40.54
60	23	24.83	59	32	42.01	107 " 108	18	33.69
61	23	24.95	60	92	45.28	109 " 110	18	24.99
62	22	24.12	61	53	46.96	111 " 112	16	16.57
63	22	23.40	62	55	46.87	113 " 114	13	9.76
64	17	20.02	63	34	45.01	115 " 116	7	5.15
65	19	17.80	64	31	41.60	117 to 122	6	4.23
66	20	14.91	65	37	37.00			
67	9	11.28	66	34	31.67			
68	6	8.62	67	24	26.08			
69	6	6.34	68	11	20.68			
70 to 76	14	12.36	69	16	15.77			
			70	13	11.57			
			71	10	8.17			
			72	4	5.56			
			73 to 85	12	8.20			
Total	317	317.00	Total	601	601.00	Total	324	324.00
						Total	622	622.00

D. F.=17 $\chi^2=19.24$; S.L.P.=0.30

D. F.=21 $\chi^2=90.87$; S.L.P.=N.

D. F.=13 $\chi^2=24.23$; S.L.P.=0.03

D. F.=14 $\chi^2=92.68$; S.L.P.=N.

Table No. 45—Orbito Nasal Index.
FEMALES

MALES

Class Interval	Frequency		Class Interval	Frequency	
	Observed	Expected		Observed	Expected
104.5—B. 108.5	7	6.00	94.5—B. 108.5	5	9.01
108.5— " 110.5	13	9.41	108.5— " 110.5	18	14.29
110.5— " 112.5	11	18.36	110.5— " 112.5	27	28.43
112.5— " 114.5	28	30.39	112.5— " 114.5	48	48.53
114.5— " 116.5	46	42.55	114.5— " 116.5	66	71.10
116.5— " 118.5	56	50.50	116.5— " 118.5	95	89.46
118.5— " 120.5	47	50.76	118.5— " 120.5	102	96.61
120.5— " 122.5	47	43.21	120.5— " 122.5	99	89.57
122.5— " 124.5	32	31.16	122.5— " 124.5	72	71.32
124.5— " 126.5	16	18.97	124.5— " 126.5	38	48.72
126.5— " 128.5	6	9.85	126.5— " 128.5	23	28.57
128.5— " 134.5	9	6.84	128.5— " 130.5	11	14.40
			130.5— " 138.5	16	9.99
Total ...	318	318.00	...	620	620.00

D. F. = 9 $\chi^2 = 8.85$ S.L.P. = 0.30. D. F. = 10 $\chi^2 = 12.69$ S.L.P. = 0.20. D. F. = 13; $\chi^2 = 12.40$; S.L.P. = 0.50 D. F. = 17; $\chi^2 = 22.08$ S.L.P. = 0.10.

Table No. 46—Nasal Index.

FEMALES

MALES

Class Interval	Frequency		Class Interval	Frequency	
	Observed	Expected		Observed	Expected
54.5—B. 58.5	7	10.98	54.5—B. 58.5	5	8.07
58.5— " 60.5	15	10.67	58.5— " 60.5	8	8.32
60.5— " 62.5	19	15.46	60.5— " 62.5	8	12.84
62.5— " 64.5	21	20.87	62.5— " 64.5	25	18.77
64.5— " 66.5	27	26.22	64.5— " 66.5	28	25.95
66.5— " 68.5	37	30.74	66.5— " 68.5	33	33.99
68.5— " 70.5	40	33.57	68.5— " 70.5	45	42.14
70.5— " 72.5	34	34.15	70.5— " 72.5	64	49.46
72.5— " 74.5	32	32.38	72.5— " 74.5	50	54.97
74.5— " 76.5	25	28.61	74.5— " 76.5	47	57.83
76.5— " 78.5	18	23.55	76.5— " 78.5	68	57.61
78.5— " 80.5	15	18.08	78.5— " 80.5	56	54.33
80.5— " 82.5	10	12.92	80.5— " 82.5	36	48.52
82.5— " 84.0	5	8.61	82.5— " 84.5	35	41.01
84.5— " 86.5	8	5.35	84.5— " 86.5	33	32.83
86.5— " 100.5	10	10.84	86.5— " 88.5	20	24.87
			88.5— " 90.5	23	17.85
			90.5— " 92.5	14	13.11
			92.5— " 94.5	11	7.79
			94.5— " 106.5	14	13.74
Total	323	323.00	...	623	623.00

D. F. = 9 $\chi^2 = 8.85$ S.L.P. = 0.30. D. F. = 10 $\chi^2 = 12.69$ S.L.P. = 0.20. D. F. = 13; $\chi^2 = 12.40$; S.L.P. = 0.50 D. F. = 17; $\chi^2 = 22.08$ S.L.P. = 0.10.

Table No. 47—Cephalic Index.

FEMALES

MALES

Table No. 48—Trans. Fronto-Parietal Index.

FEMALES

MALES

Class Interval	Frequency		Class Interval	Frequency		Class Interval	Frequency		Class Interval	Frequency	
	Observed	Expected		Observed	Expected		Observed	Expected		Observed	Expected
66.5- B. 70.5	6	10.84	65.5-B. 69.5	5	14.24	64.5-B. 67.5	8	5.69	57.5- B. 65.5	7	8.13
70.5- " 71.5	6	7.51	69.5- " 70.5	10	11.70	67.5- " 68.5	4	5.83	65.5- " 66.5	7	8.52
71.5- " 72.5	12	10.83	70.5- " 71.5	15	16.85	68.5- " 69.5	7	10.11	66.5- " 67.5	12	14.40
72.5- " 73.5	26	14.79	71.5- " 72.5	33	23.14	69.5- " 70.5	14	15.97	67.5- " 68.5	26	22.58
73.5- " 74.5	15	19.06	72.5- " 73.5	38	30.22	70.5- " 71.5	24	23.02	68.5- " 69.5	32	34.81
74.5- " 75.5	29	23.28	73.5- " 74.5	43	37.60	71.5- " 72.5	27	30.18	69.5- " 70.5	48	44.18
75.5- " 76.5	25	26.89	74.5- " 75.5	50	44.53	72.5- " 73.5	37	36.07	70.5- " 71.5	58	55.12
76.5- " 77.5	35	29.40	75.5- " 76.5	61	50.24	73.5- " 74.5	49	39.26	71.5- " 72.5	67	63.73
77.5- " 78.8	34	30.43	76.5- " 77.5	47	53.94	74.5- " 75.5	47	38.93	72.5- " 73.5	69	68.30
78.5- " 79.5	15	29.81	77.5- " 78.5	57	55.14	75.5- " 76.5	26	35.18	73.5- " 74.5	53	67.78
79.5- " 80.5	39	27.63	78.5- " 79.5	57	53.69	76.5- " 77.5	25	28.96	74.5- " 75.5	74	62.87
80.5- " 81.5	13	24.22	79.5- " 80.5	46	49.75	77.5- " 78.5	21	21.73	75.5- " 76.5	56	52.15
81.5- " 82.5	22	20.13	80.5- " 81.5	41	43.91	78.5- " 79.5	16	14.85	76.5- " 77.5	41	41.98
82.5- " 83.5	12	15.80	81.5- " 82.5	25	36.88	79.5- " 80.5	13	9.23	77.5- " 78.5	17	30.71
83.5- " 84.5	10	11.75	82.5- " 83.5	28	29.53	80.5- " 85.5	7	9.99	78.5- " 79.5	29	20.84
84.5- " 85.5	6	8.27	83.5- " 84.5	17	22.48				79.5- " 80.5	6	13.10
85.5- " 86.5	6	5.50	84.5- " 85.5	18	16.31				80.5- " 81.5	12	7.62
			85.5- " 86.5	11	11.25				81.5- " 84.5	10	8.69
86.5- " 92.5	14	8.86	86.5- " 95.5	5	7.40						
				17	15.20						
Total ...	325	325.00	...	624	624.00	Total ...	325	325.00	...	624	624.00

D. F. = 15; $\chi^2 = 37.21$; S. L. P. = N D. F. = 17; $\chi^2 = 24.52$; S. L. P. = 0.10 D. F. = 12; $\chi^2 = 12.69$; S. L. P. = 0.30 D. F. = 15; $\chi^2 = 23.58$; S. L. P. = 0.05.

Table No. 49—Trans-Cephalo. Facial Index.

FEMALES

MALES

Class Interval	Frequency		Class Interval	Frequency		Class Interval	Frequency	
	Observed	Expected		Observed	Expected		Observed	Expected
76.5— B 85.5	10	11.99	75.5— B 84.5	7	9.36	72.5— B 74.5	7	6.30
85.5— " 86.5	6	8.33	84.5— " 85.5	5	9.12	74.5— " 75.5	8	7.33
86.5— " 87.5	6	12.80	85.5— " 86.5	19	15.38	75.5— " 76.5	10	12.68
87.5— " 88.5	23	18.23	86.5— " 87.5	17	23.98	76.5— " 77.5	12	19.78
88.5— " 89.5	23	24.08	87.5— " 88.5	37	34.65	77.5— " 78.5	32	27.77
89.5— " 90.5	27	29.50	88.5— " 89.5	47	46.31	78.5— " 79.5	35	35.16
90.5— " 91.5	33	33.51	89.5— " 90.5	60	57.25	79.5— " 80.5	49	40.15
91.5— " 92.5	35	35.38	90.5— " 91.5	48	65.49	80.5— " 81.5	49	41.31
92.5— " 93.5	44	34.45	91.5— " 92.5	95	69.30	81.5— " 82.5	26	32.01
93.5— " 94.5	36	31.18	92.5— " 93.5	89	67.82	82.5— " 83.5	24	24.11
94.5— " 95.5	28	26.28	93.5— " 94.5	50	61.41	83.5— " 84.5	10	16.36
95.5— " 96.5	22	20.36	94.5— " 95.5	34	51.46	84.5— " 85.5	8	10.00
96.5— " 97.5	9	14.68	95.5— " 96.5	59	39.89	85.5— " 86.5	12	10.75
97.5— " 98.5	11	9.82	96.5— " 97.5	25	28.59	86.5— " 87.5	32	32.00
98.5— " 103.5	9	11.51	97.5— " 98.5	7	19.01	87.5— " 94.5	8	10.26
			98.5— " 99.5	13	11.66			
			99.5— " 100.5	5	6.62			
			100.5— " 109.5	7	6.70			
Total ...	332	322.00	...	624	624.00	Total ...	322	322.00
								624
								624.00

D. F.=12; $\chi^2=12.64$; S.L.P.=0.30 D. F.=15; $\chi^2=53.26$; S.L.P.=N. D. F.=11; $\chi^2=12.02$; S.L.P.=0.30 D. F.=15; $\chi^2=22.32$; S.L.P.=0.10.

Table No. 50—Zygomatico-Frontal Index.

FEMALES

MALES

Table No. 51—Zygomatico Mandibular Index.

FEMALES

MALES

Table No. 52—Upper Facial Index.

FEMALES

MALES

Class Interval	Frequency		Class Interval	Frequency		Class Interval	Frequency		Class Interval	Frequency	
	Observed	Expected		Observed	Expected		Observed	Expected		Observed	Expected
55.5- B 66.5	10	10.62	63.5- B 68.5	6	7.42	37.5- B 40.5	9	8.40	33.5- B 37.5	6	4.80
66.5- " 67.5	7	5.59	68.5- " 69.5	8	6.36	40.5- " 41.5	4	6.52	37.5- " 38.5	4	6.13
67.5- " 68.5	3	8.48	69.5- " 70.5	10	10.09	41.5- " 42.5	8	9.49	38.5- " 39.5	8	10.17
68.5- " 69.5	11	12.14	70.5- " 71.5	12	15.14	42.5- " 43.5	18	13.24	39.5- " 40.5	19	15.87
69.5- " 70.5	14	16.42	71.5- " 72.5	23	21.55	43.5- " 44.5	18	17.07	40.5- " 41.5	22	23.22
70.5- " 71.5	23	20.92	72.5- " 73.5	29	29.06	44.5- " 45.5	21	21.14	41.5- " 42.5	30	31.84
71.5- " 72.5	26	25.16	73.5- " 74.5	39	37.12	45.5- " 46.5	27	24.77	42.5- " 43.5	38	41.06
72.5- " 73.5	21	28.56	74.5- " 75.5	49	44.94	46.5- " 47.5	28	27.52	43.5- " 44.5	58	49.67
73.5- " 74.5	33	30.58	75.5- " 76.5	41	51.52	47.5- " 48.5	34	28.95	44.5- " 45.5	63	56.39
74.5- " 75.5	40	30.89	76.5- " 77.5	71	56.02	48.5- " 49.5	21	28.86	45.5- " 46.5	66	60.10
75.5- " 76.5	34	29.44	77.5- " 78.5	55	57.73	49.5- " 50.5	35	27.27	46.5- " 47.5	64	60.10
76.5- " 77.5	26	26.48	78.5- " 79.5	47	56.37	50.5- " 51.5	16	24.40	47.5- " 48.5	49	56.43
77.5- " 78.5	22	22.46	79.5- " 80.5	61	52.14	51.5- " 52.5	21	20.68	48.5- " 49.5	41	59.70
78.5- " 79.5	15	17.99	80.5- " 81.5	55	45.72	52.5- " 53.5	12	16.61	49.5- " 50.5	48	41.09
79.5- " 80.5	15	13.57	81.5- " 82.5	24	37.99	53.5- " 54.5	13	12.65	50.5- " 51.5	25	31.89
80.5- " 81.5	9	9.59	82.5- " 83.5	22	29.91	54.5- " 55.5	11	9.09	51.5- " 52.5	20	23.25
81.5- " 82.5	8	6.50	83.5- " 84.5	24	22.32	55.6- " 65.5	18	17.34	52.5- " 53.5	13	15.90
82.5- " 83.5	6	6.61	84.5- " 85.5	25	15.78				53.5- " 54.5	14	10.19
83.5- " 84.5	6	6.61	85.5- " 86.5	6	10.56				54.5- " 55.5	6	6.14
84.5- " 85.5	6	6.61	86.5- " 87.5	17	16.26				55.5- " 63.5	9	9.07
Total ...	332	323.00	...	624	624.00	Total ...	314	314.00	...	603	603.00

Table No. 53—Total Facial Index.

FEMALES

MALES

Table No. 54—Height and Length of Head Index.

FEMALES

MALES

Class Interval	Frequency		Class Interval	Frequency		Class Interval	Frequency	
	Observed	Expected		Observed	Expected		Observed	Expected
66.5— B 72.5	5	7.31	60.5— B 72.5	9	13.62	50.5— B 56.5	4	5.52
72.5— " 74.5	10	10.49	72.5— " 74.5	26	19.64	56.5— " 58.5	5	5.15
74.5— " 76.5	19	19.60	74.5— " 76.5	33	35.13	58.5— " 60.5	11	10.79
76.5— " 78.5	34	31.31	76.5— " 78.5	51	54.85	60.5— " 62.5	19	19.46
78.5— " 80.5	44	42.76	78.5— " 80.5	76	74.57	62.5— " 64.5	29	30.10
80.5— " 82.5	57	49.93	80.5— " 82.5	102	88.49	64.5— " 66.5	39	39.98
82.5— " 84.5	50	49.82	82.5— " 84.5	92	91.43	66.5— " 68.5	44	45.62
84.5— " 86.5	42	42.51	84.5— " 86.5	96	82.43	68.5— " 70.5	45	44.69
86.5— " 88.5	26	31.01	86.5— " 88.5	54	64.78	70.5— " 72.5	40	37.60
88.5— " 90.5	13	19.35	88.5— " 90.5	29	44.42	72.5— " 74.5	27	27.17
90.5— " 92.5	10	10.33	90.5— " 92.5	21	26.54	74.5— " 76.5	16	16.84
92.5— " 100.5	12	7.58	92.5— " 94.5	16	13.81	76.5— " 78.5	13	8.97
			94.5— " 102.5	17	12.19	78.5— " 80.5	4	4.11
Total ...	322	322.00		622	622.00	Total ...	296	296.00
							590	590.00

D. F. = 9; $\chi^2 = 7.53$; S.L.P. = 0.50D. F. = 10; $\chi^2 = 18.99$; S.L.P. = 0.02D. F. = 10; $\chi^2 = 2.54$; S.L.P. = 0.99D. F. = 11; $\chi^2 = 10.57$; S.L.P. = 0.50.

Table No. 55—Height and Breadth of Head Index.

FEMALES

MALES

Class Interval	Frequency		Class Interval	Frequency		Class Interval	Frequency	
	Observed	Expected		Observed	Expected		Observed	Expected
68.5 - B 74.5	10	9.16	58.5 - B 70.5	8	8.12	64.5 - B 72.5	5	7.19
74.5 - " 76.5	9	7.35	70.5 - " 72.5	8	8.98	72.5 - " 74.5	6	7.36
76.5 - " 78.5	11	11.67	72.5 - " 74.5	11	15.62	74.5 - " 76.5	9	10.77
78.5 - " 80.5	21	17.06	74.5 - " 76.5	21	24.84	76.5 - " 78.5	18	14.93
80.5 - " 82.5	16	22.95	76.5 - " 78.5	31	36.25	78.5 - " 80.5	27	19.32
82.5 - " 84.5	27	28.40	78.5 - " 80.5	63	48.50	80.5 - " 82.5	28	23.39
84.5 - " 86.5	31	32.38	80.5 - " 82.5	73	59.52	82.5 - " 84.5	32	26.78
86.5 - " 88.5	30	33.98	82.5 - " 84.5	69	67.04	84.5 - " 86.5	26	28.81
88.5 - " 90.5	36	32.82	84.5 - " 86.5	66	69.21	86.5 - " 88.5	25	29.14
90.5 - " 92.5	29	29.19	86.5 - " 88.5	62	65.51	88.5 - " 90.5	32	27.72
92.5 - " 94.5	31	23.87	88.5 - " 90.5	54	56.88	90.5 - " 92.5	26	24.80
94.5 - " 96.5	19	18.01	90.5 - " 92.5	40	45.32	92.5 - " 94.5	14	20.82
96.5 - " 98.5	11	12.49	92.5 - " 94.5	31	33.07	94.5 - " 96.5	15	16.48
98.5 - " 100.5	6	7.97	94.5 - " 96.5	19	22.15	96.5 - " 98.5	9	12.23
100.5 - " 110.5	9	8.70	96.5 - " 98.5	15	13.60	98.5 - " 100.5	6	8.55
			98.5 - " 100.5	8	7.66	100.5 - " 114.5	17	16.91
			100.5 - " 108.5	11	7.73			
Total ...	296	296.00	...	590	590.00	Total ...	295	295.00

D. F.=12; $\chi^2=7.28$ S. L. P.=0.80 D. F.=14; $\chi^2=13.52$ S. L. P.=0.50 D. F.=13; $\chi^2=12.53$ S. L. P.=0.50 D. F.=15; $\chi^2=16.10$ S. L. P.=0.30.

Table No. 56—Vertical Cephalo-Facial Index.

FEMALES

MALES

Class Interval	Frequency		Class Interval	Frequency		Class Interval	Frequency	
	Observed	Expected		Observed	Expected		Observed	Expected
68.5 - B 74.5	11	10.10	70.5 - B 74.5	11	10.10	70.5 - B 74.5	11	10.10
74.5 - " 76.5	12	10.62	74.5 - " 76.5	12	10.62	74.5 - " 76.5	12	10.62
76.5 - " 78.5	12	16.47	76.5 - " 78.5	12	16.47	76.5 - " 78.5	12	16.47
78.5 - " 80.5	27	23.90	78.5 - " 80.5	27	23.90	78.5 - " 80.5	27	23.90
80.5 - " 82.5	33	32.59	80.5 - " 82.5	33	32.59	80.5 - " 82.5	33	32.59
82.5 - " 84.5	42	41.64	82.5 - " 84.5	42	41.64	82.5 - " 84.5	42	41.64
84.5 - " 86.5	56	49.89	84.5 - " 86.5	56	49.89	84.5 - " 86.5	56	49.89
86.5 - " 88.5	58	56.09	86.5 - " 88.5	58	56.09	86.5 - " 88.5	58	56.09
88.5 - " 90.5	60	59.16	88.5 - " 90.5	60	59.16	88.5 - " 90.5	60	59.16
90.5 - " 92.5	69	58.52	90.5 - " 92.5	69	58.52	90.5 - " 92.5	69	58.52
92.5 - " 94.5	39	54.29	92.5 - " 94.5	39	54.29	92.5 - " 94.5	39	54.29
94.5 - " 96.5	53	47.24	94.5 - " 96.5	53	47.24	94.5 - " 96.5	53	47.24
96.5 - " 98.5	44	38.56	96.5 - " 98.5	44	38.56	96.5 - " 98.5	44	38.56
98.5 - " 100.5	20	29.53	98.5 - " 100.5	20	29.53	98.5 - " 100.5	20	29.53
100.5 - " 102.5	16	21.21	100.5 - " 102.5	16	21.21	100.5 - " 102.5	16	21.21
102.5 - " 104.5	13	14.28	102.5 - " 104.5	13	14.28	102.5 - " 104.5	13	14.28
104.5 - " 106.5	6	9.03	104.5 - " 106.5	6	9.03	104.5 - " 106.5	6	9.03
106.5 - " 122.5	17	14.88	106.5 - " 122.5	17	14.88	106.5 - " 122.5	17	14.88
Total ...	588	588.00	...	588	588.00	...	588	588.00

Table No. 57 — Colour of Skin-Forehead

FEMALES

MALES

Class Interval	Frequency		Class Interval	Frequency		Class Interval	Frequency		Class Interval	Frequency	
	Observed	Expected		Observed	Expected		Observed	Expected		Observed	Expected
9 to 12	27	23.22	11 to 13	24	13.96	8 to 10	18	7.03	9 & 10	14	16.39
13	10	28.88	14	38	40.90	11	13	20.52	11	46	44.06
14	63	50.18	15	50	114.00	12	32	48.45	12	75	97.14
15	30	65.99	16	177	180.88	13	49	76.25	13	158	145.74
16	55	65.70	17	282	163.47	14	135	79.93	14	198	148.53
17	139	49.55	18	47	84.14	15	61	55.86	15	76	102.84
18 to 21	10	40.48	19 to 26	4	24.65	16	3	26.01	16	27	48.44
						17 & 18	13	9.95	17 to 26	29	19.86
Total ...	324	324.00		632	622.00	Total ...	324	324.00		623	623.00

D. F. = 4; $\chi^2 = 187.95$; S.I.P. = N. D. F. = 4; $\chi^2 = 78.00$; S.I.P. = N. D. F. = 5; $\chi^2 = 94.90$; S.I.P. = N. D. F. = 5; $\chi^2 = 43.62$; S.I.P. = N.

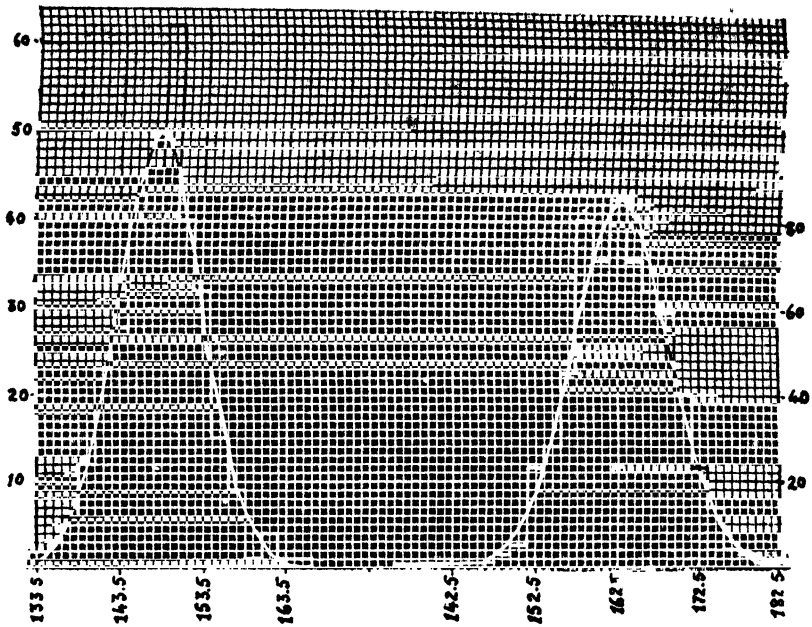


Fig. 1—Height in Cm.

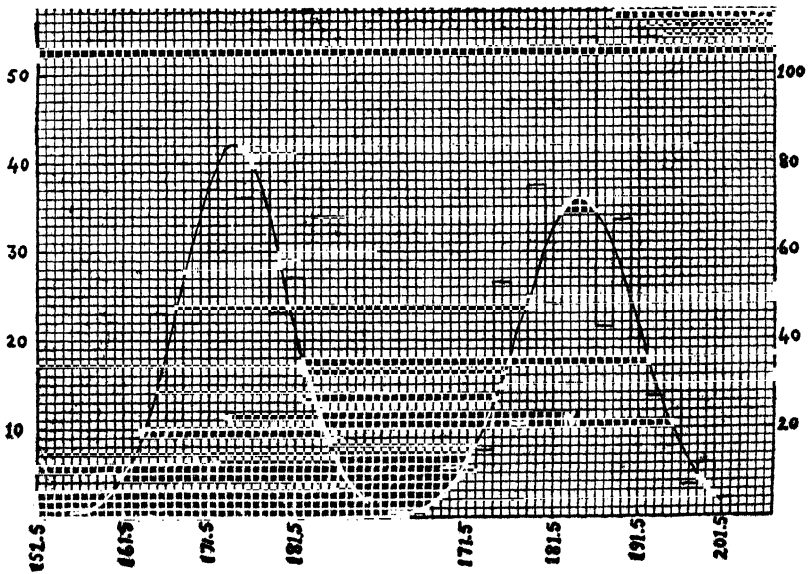


Fig. 2—Length of Head in mm.

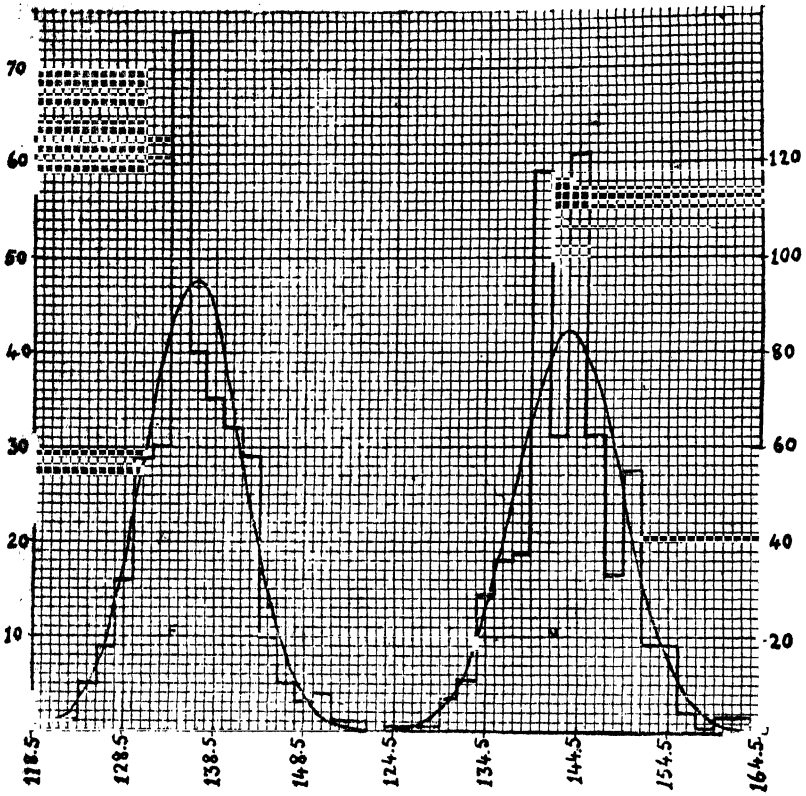


Fig. 3—Breadth of Head in mm.

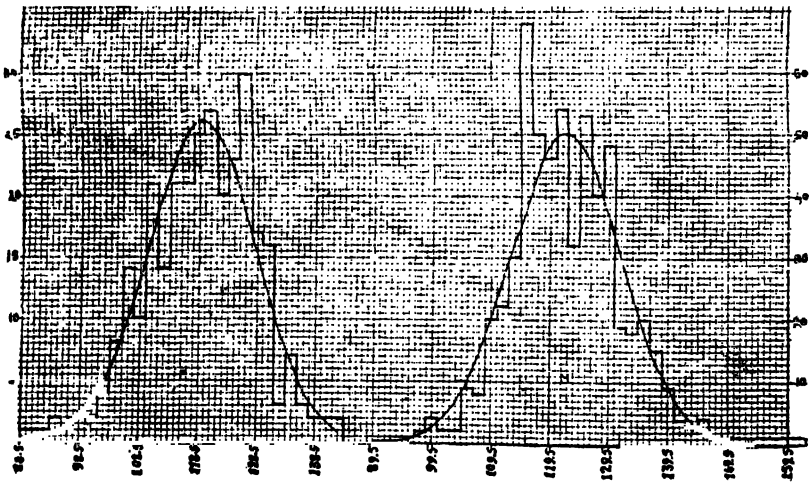


Fig. 4—Height of Head in mm.

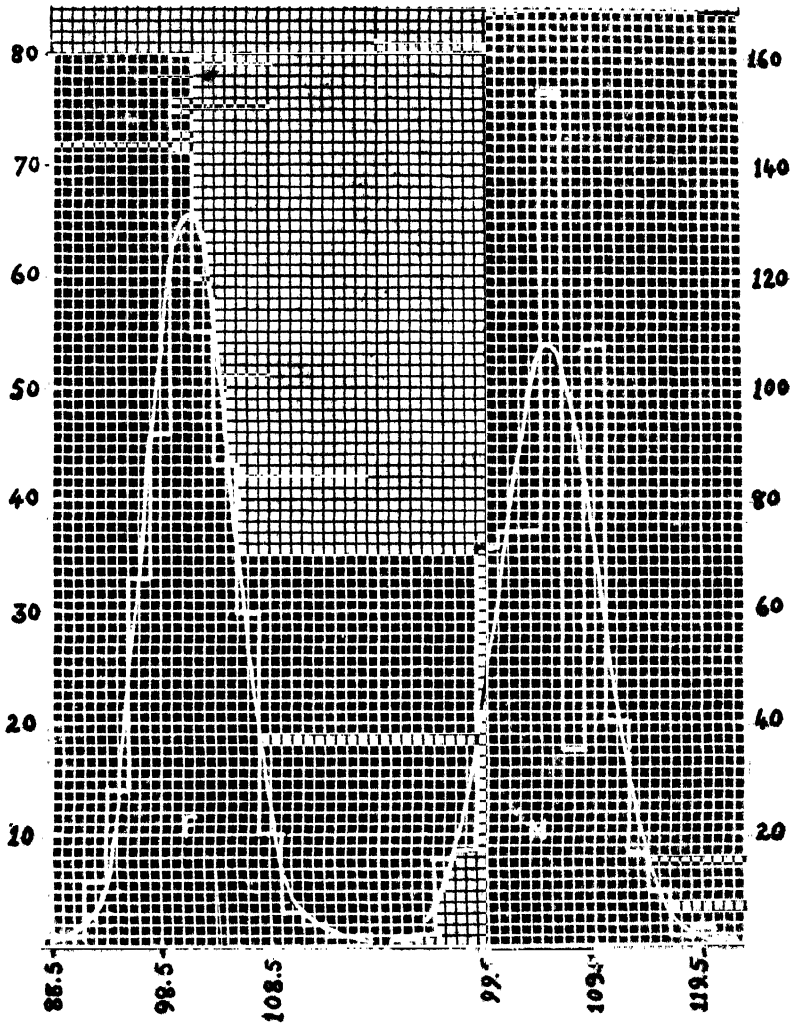


Fig. 5—Minimum Frontal Breadth in mm.

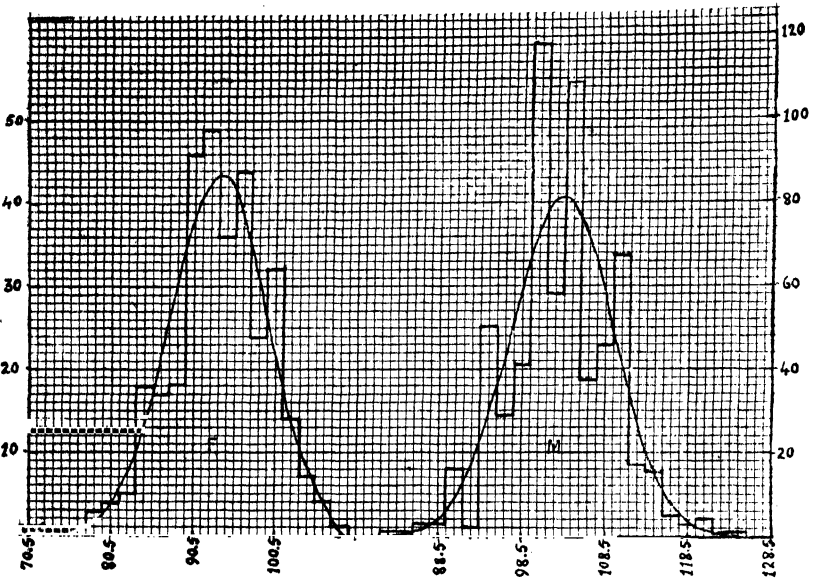


Fig. 6 — Bigonial Breadth in mm.

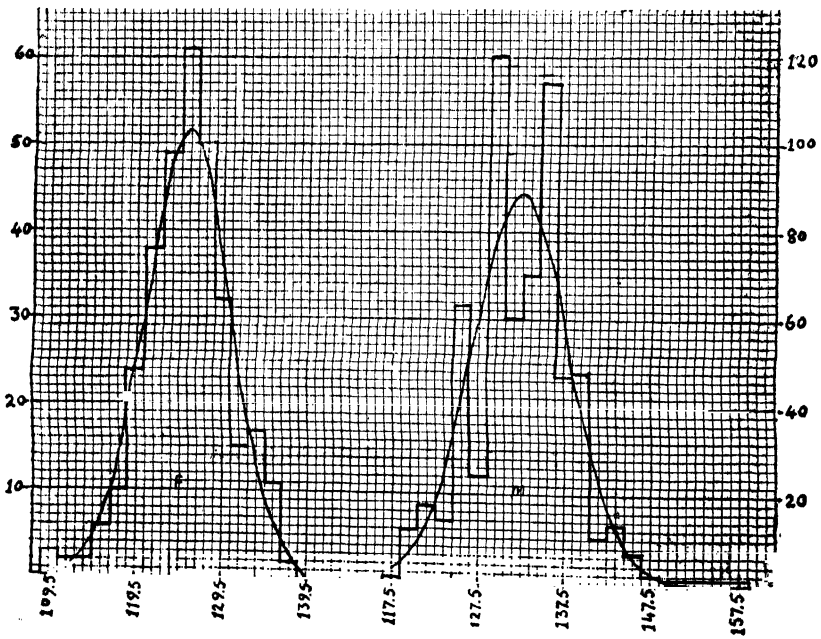


Fig. 7 — Bizygomatic Breadth in mm.

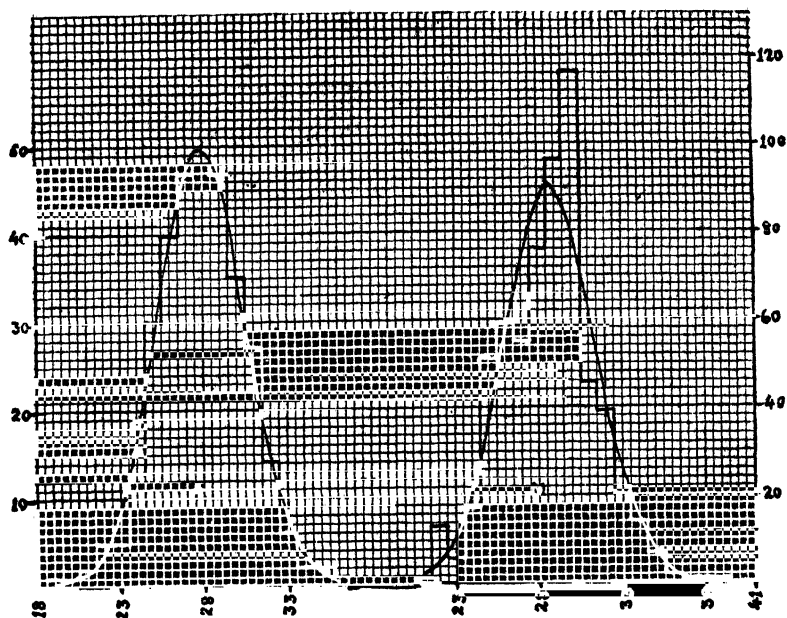


Fig. 8 — Inter-orbital Breadth in mm.

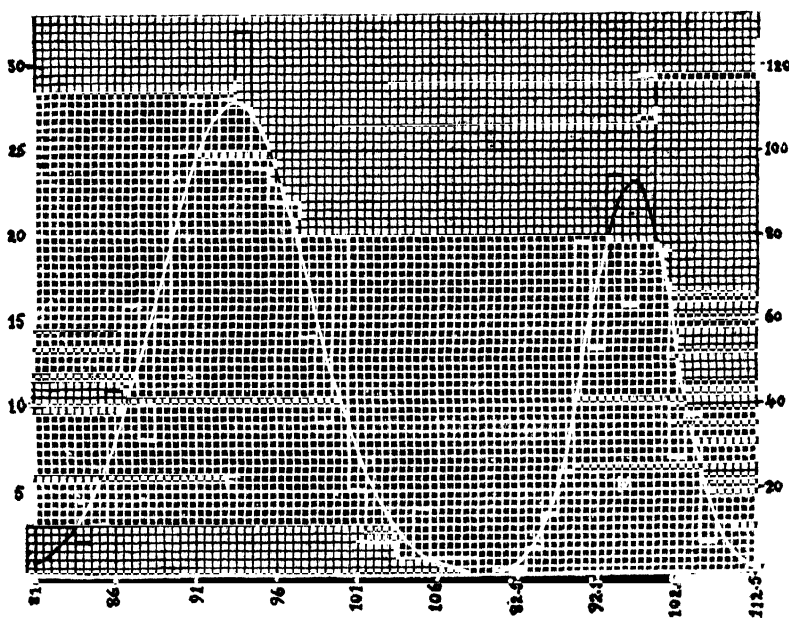


Fig. 9 — Orbito-Nasal Breadth in mm.

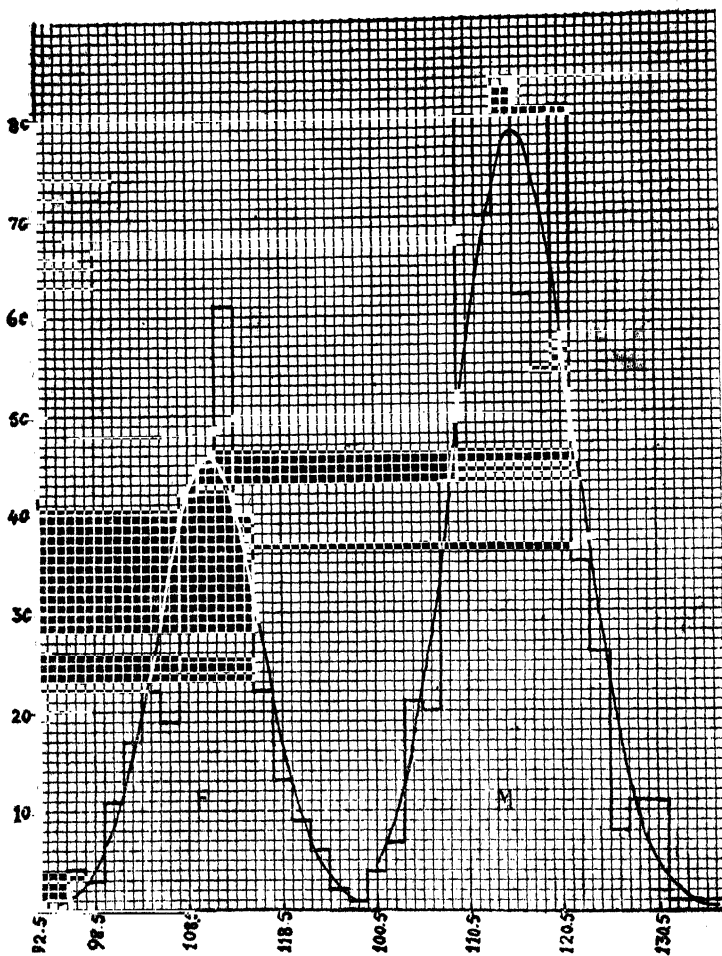


Fig. 10 — Orbito-Nasal Arc in mm.

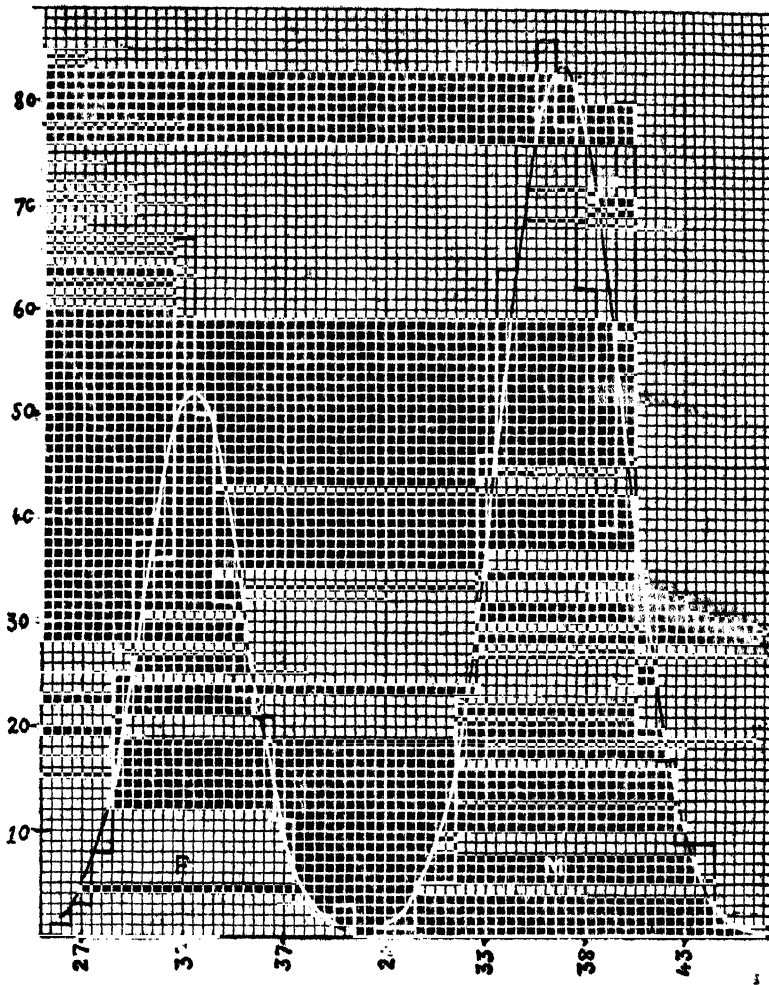


Fig. 11—Nasal Breadth in mm.

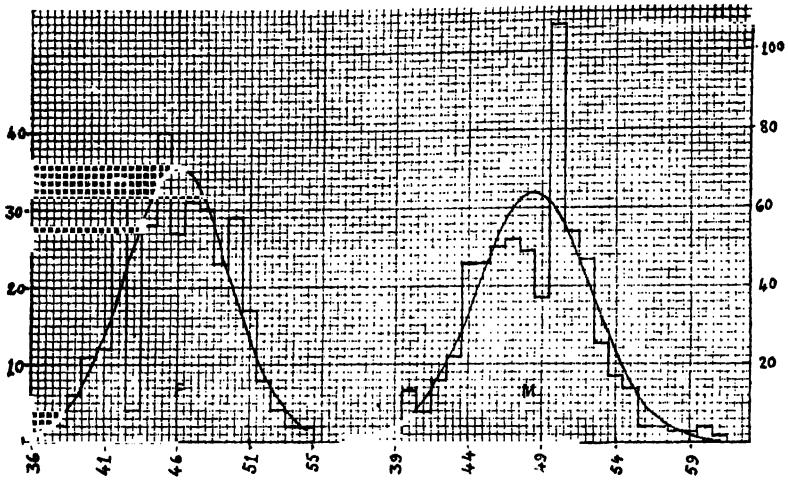


Fig. 12—Nasal Length in mm.

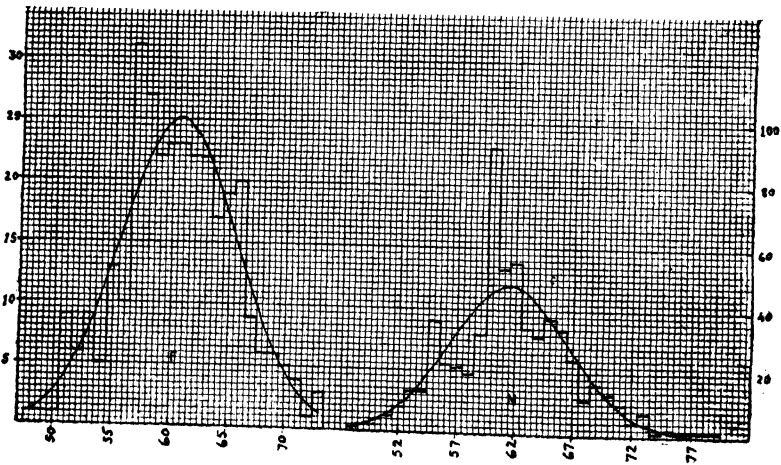


Fig. 13—Upper Facial Length in mm.

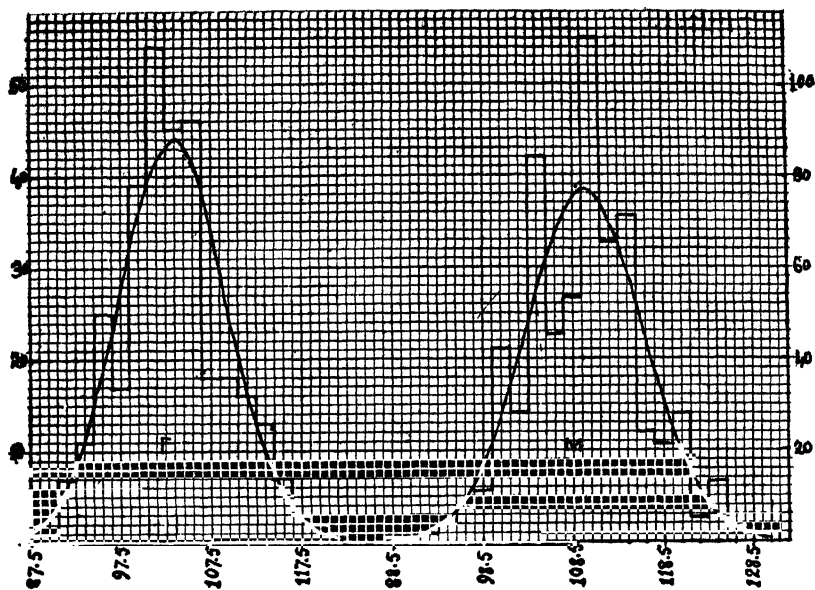


Fig. 14—Total Facial Length in mm.

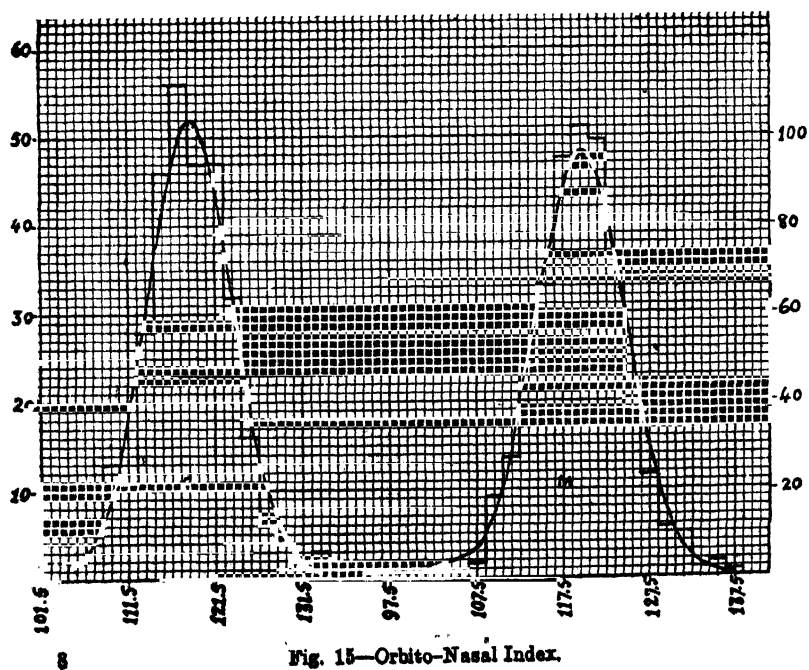


Fig. 15—Orbits-Nasal Index.

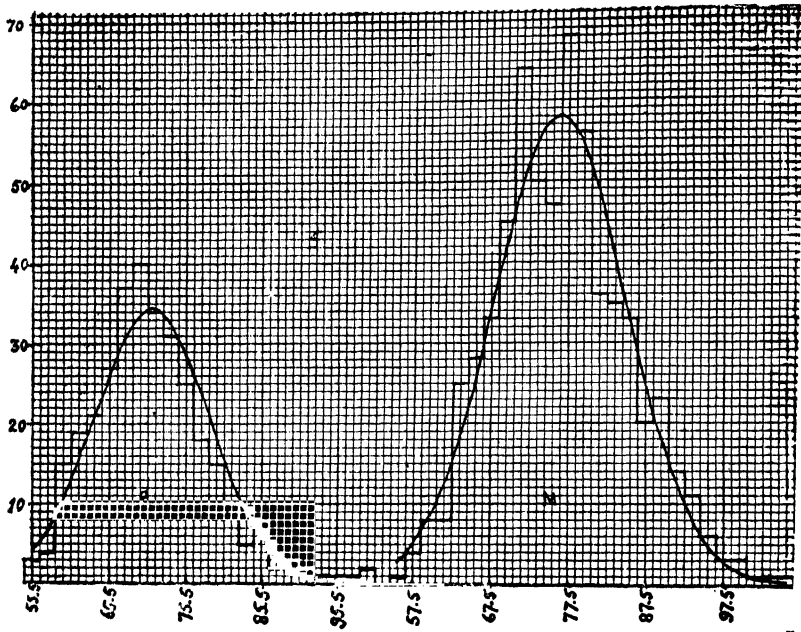


Fig. 16—Nasal Index.

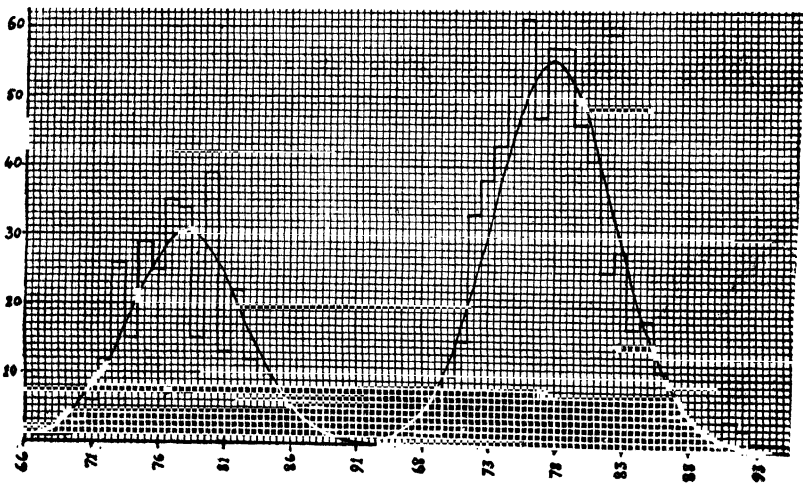


Fig. 17—Cephalic Index.

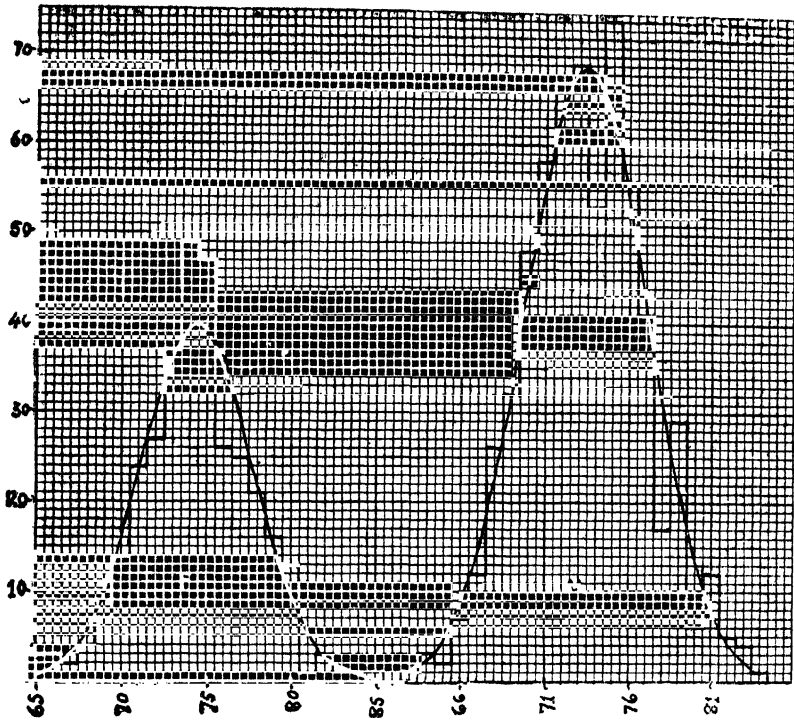


Fig. 18—Trans-Fronto-Parietal index.

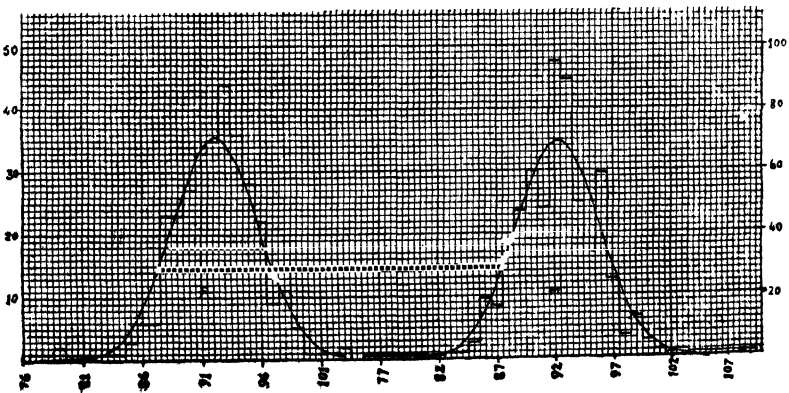


Fig. 19—Trans-Cephalo-Facial Index.

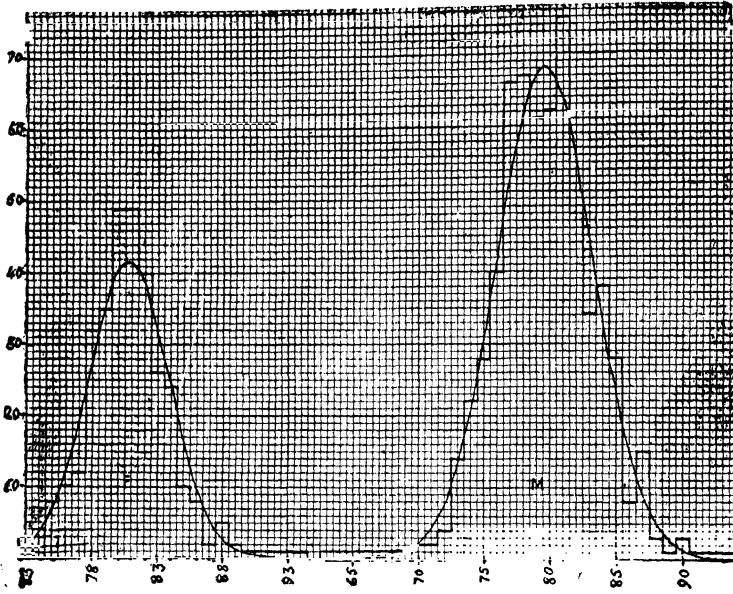


Fig. 20—Zygomatico-Frontal Index.

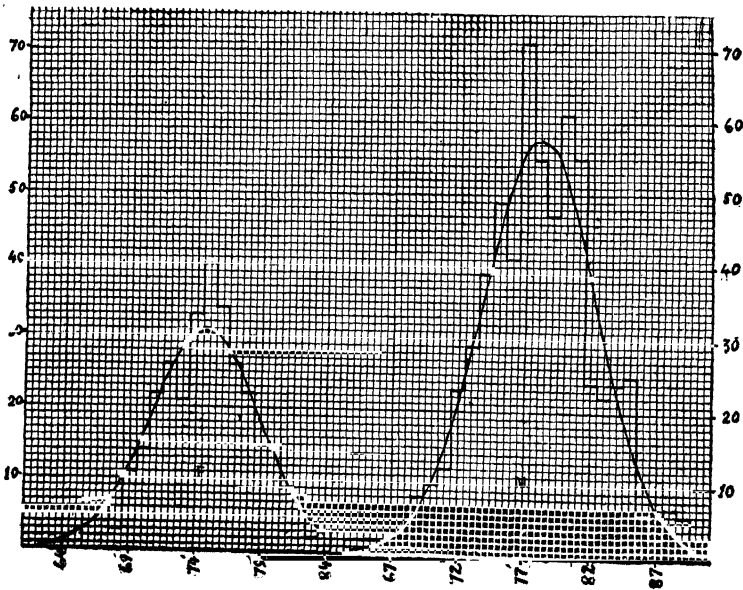


Fig. 31—Zygomatico-Mandibular Index.

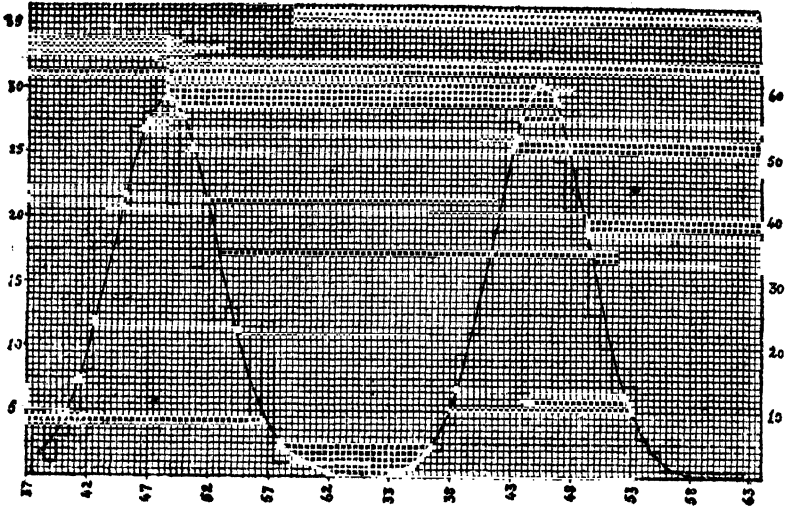


Fig. 22—Upper Facial Index.

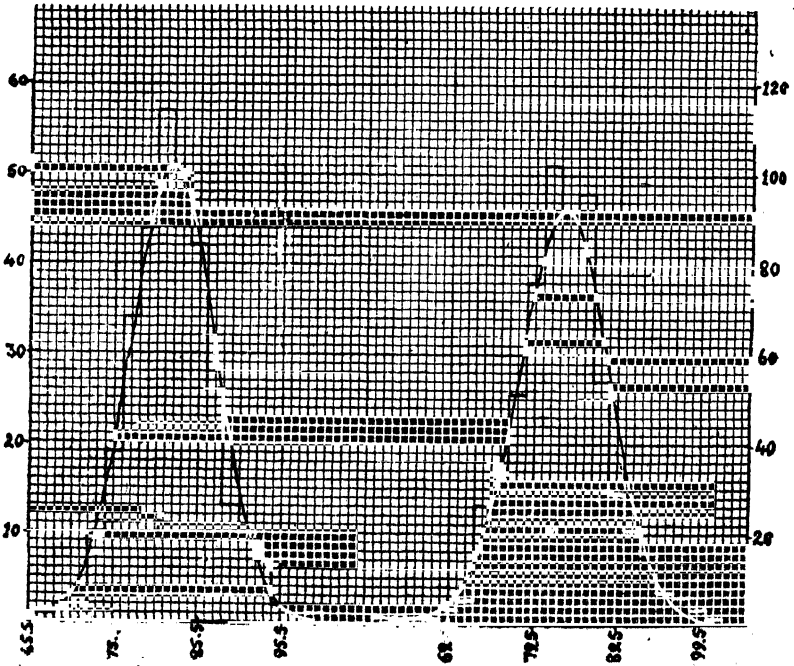


Fig. 23—Total Facial Index.

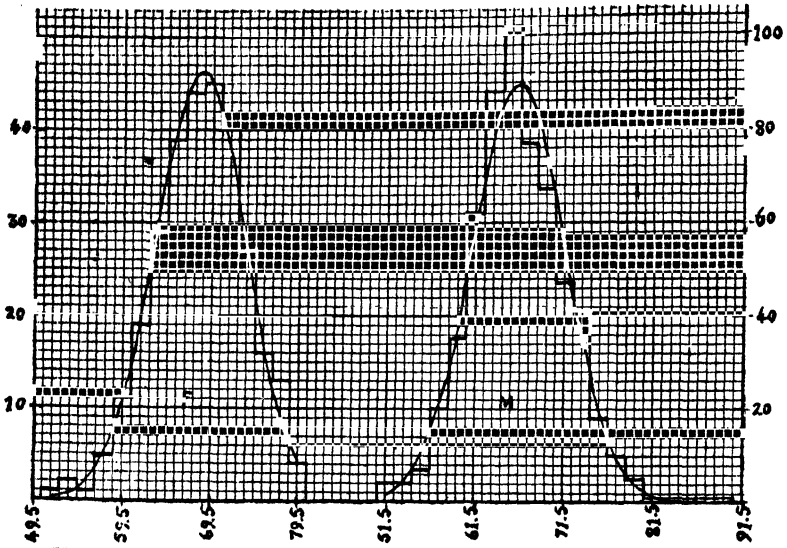


Fig. 24—Length-Height Index (Head).

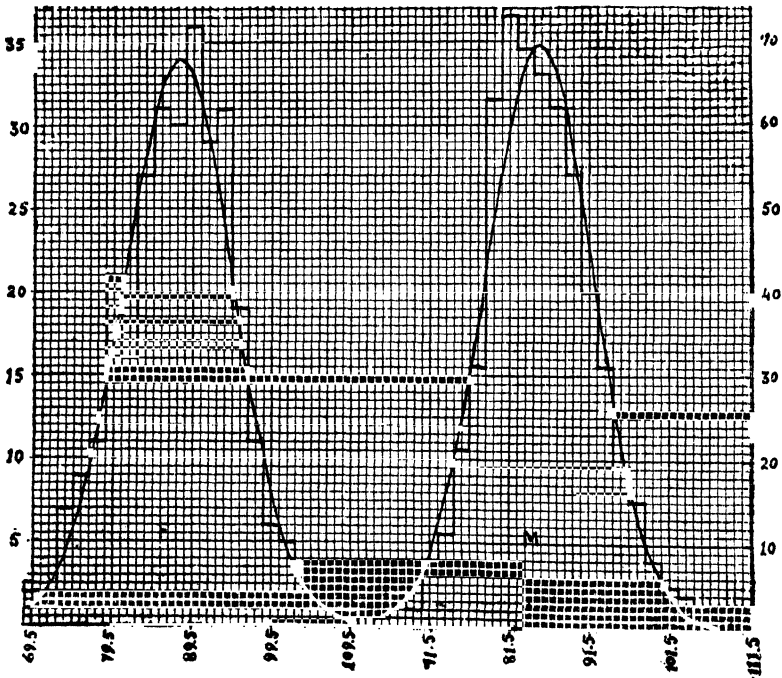


Fig. 25—Breadth-Height Index (Head).

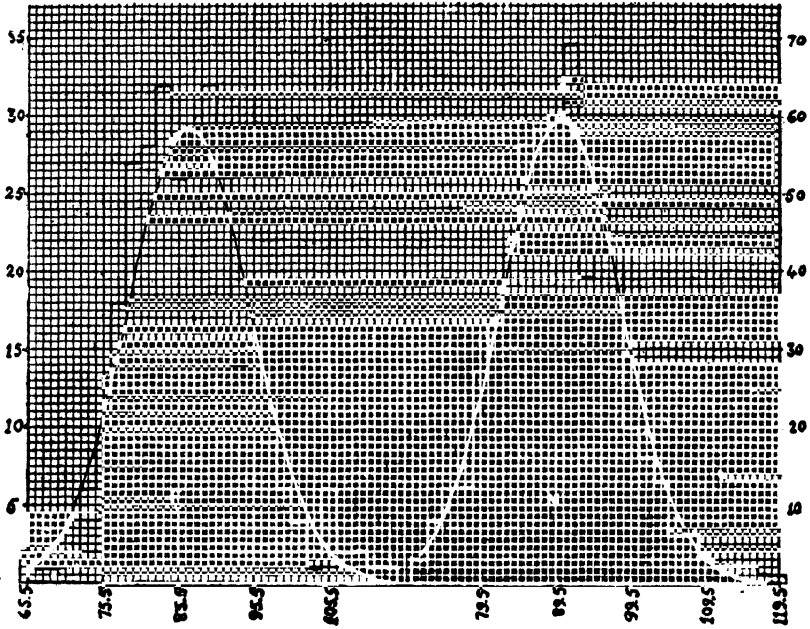


Fig. 26—Vertical Cephalo-Facial Index.

SECTION III A

Besides the characteristics depicted above, there are a few others which have not been subjected to the statistical treatment. These physical features may be described briefly as follows :—

The form of the hair is, in the majority of cases, straight, though the individual hair is never coarse and thick. Only in two cases were really curly hair found. The colour of the hair is very deep brown going into black. The growth of the beard is of a Northern type, that is to say, full, though there were some individuals who showed scanty growth of the beard.

The eyes are straight and big and generally shallow, i. e. not deep set. In one family at Nashirabad near Jalgaon, one woman and her three children were found to possess the Epicanthic fold for both eyes. One man from Nagpur also showed this peculiarity. The colour of the eye varies from dark brown (almost black) to light brown. The majority of the people possess dark-brown eyes. Very few cases were observed with lighter eyes with a greenish tinge in them; later information showed that most of these latter belonged to the Western Madhyandins, i. e. Palashes.

The skin colour ranges from very light brown to very deep brown, a few people possessing very light skin with a rosy tint in it.

The forehead is generally high and broad. A peculiarity observed in a great number of people is that the occipital region is quite flat, so that in extreme cases, the head-line descends perpendicularly from behind the parietal region down to the nape of the neck. In some cases extreme brachycephalie is due to this flatness of the back of the head.

The face is broad with well developed cheek bones and a strong jaw. The nose is high and prominent. The high and broad forehead, the square face and the big shallow eyes give an impression

of flatness to the face. Sometimes, in the case of women, this broad face is accompanied by an extremely pointed chin.

B. An analysis of the results of the physical measurements.

Table No. 59 gives a summary of all the tables containing absolute measurements and indices for males and females. As is to be expected, all the absolute measurements like stature, length and breadth of head and nose etc. are smaller for women than for men. The various indices show no great divergence except in one case. Neither is there any significant difference in the coefficient of variation between the two sexes except in the case of skin colour and eye colour. The only significant difference between men and women is seen in their nasal indices, the mean for men being 76.59 ± 0.3434 : and that for women being 70.90 ± 0.4202 . This difference seems to rest not on the difference in the length (height) of nose as on the difference in the breadth of nose. Women seem to have much narrower noses than men. This difference cannot be explained by the data in hand¹. For purposes of comparison and further analysis only the measurements for men are used, as no comparable material for women of other castes is available. Taking into consideration the means for all measurements and the other characteristics described above, the Mādhyandins can be described as a medium statured, meso-cephalic, hypsi-cephalic (high headed), meso-rhine, eury-prosop (broad-faced) people, having big, shallow, dark eyes, straight dark hair and a brown skin. Most of the values for absolute measurements and indices compare quite well with those given by Dr. Guha² for his conglomerate group of Deshastha Brahmins. This comparison does not lead to any fruitful results as regards the racial composition of the group and might also be misleading because of the smallness and the mixed nature of Dr.

¹ Eastern Maratha Country, to which this community is mainly confined, is very hot and dry for eight months of the year and very cold and dry for the rest of the year. Men work outdoors, while the women doing their household jobs are mostly confined to the cool interiors of huge old-fashioned houses. I am however not inclined to believe, that this factor may be responsible for the difference in the nasal index, as it is very difficult if not impossible to prove it.

² Census of India, 1931—Vol. I, Part III. p. 11.

Table No. 59 A—Males

Measurements and Indices,	Total	Mean Value with S. E.	St. Deviation with S. E.	Coefficient of Variation with S. E.	g_1 with S. E.	g_2 with S. E.
Stature	622	162.95 \pm 0.2386	5.920 \pm 0.1686	3.633 \pm 0.1031	+ 0.007 \pm 0.098	+ 0.278 \pm 0.196
Length of head	624	184.49 \pm 0.2784	6.932 \pm 0.1970	4.797 \pm 0.1361	- 0.058 \pm 0.098	- 0.247 \pm 0.195
Breadth of head	624	143.67 \pm 0.7484	5.884 \pm 0.1674	4.095 \pm 0.1161	+ 0.514 \pm 0.098	+ 1.609 \pm 0.195
Height of head	590	122.13 \pm 0.3872	9.386 \pm 0.2738	7.561 \pm 0.2214	+ 0.137 \pm 0.101	+ 0.815 \pm 0.201
Minimum frontal breadth	624	105.27 \pm 0.1878	4.654 \pm 0.1328	4.421 \pm 0.1254	+ 0.132 \pm 0.098	- 0.010 \pm 0.195
Bigonial breadth	624	103.33 \pm 0.2460	6.116 \pm 0.1740	5.920 \pm 0.1682	+ 0.111 \pm 0.098	+ 0.246 \pm 0.195
Bizygomatic breadth	624	132.34 \pm 0.2262	5.752 \pm 0.1600	4.247 \pm 0.1204	+ 0.097 \pm 0.098	+ 0.341 \pm 0.195
Inter-orbital breadth	621	28.63 \pm 0.1118	2.787 \pm 0.0791	9.735 \pm 0.2789	+ 0.045 \pm 0.098	+ 0.274 \pm 0.196
Orbito-nasal breadth	622	96.63 \pm 0.2170	5.382 \pm 0.1434	5.570 \pm 0.1576	+ 0.232 \pm 0.098	+ 0.037 \pm 0.196
Orbito-nasal arc	622	115.59 \pm 0.1082	6.331 \pm 0.1558	5.478 \pm 0.2550	+ 0.396 \pm 0.098	+ 0.442 \pm 0.196
Nasal length	623	48.36 \pm 0.1559	3.891 \pm 0.1102	8.044 \pm 0.2402	+ 0.060 \pm 0.098	+ 0.188 \pm 0.195
Nasal breadth	623	36.80 \pm 0.1191	2.973 \pm 0.0842	8.089 \pm 0.2304	+ 0.257 \pm 0.098	- 0.104 \pm 0.195
Upper facial length	603	61.45 \pm 0.2078	5.103 \pm 0.1465	8.304 \pm 0.2408	+ 0.070 \pm 0.099	+ 0.770 \pm 0.199
Total facial length	622	109.74 \pm 0.2608	6.488 \pm 0.1846	5.910 \pm 0.1682	+ 0.011 \pm 0.098	+ 0.141 \pm 0.196
Orbito-nasal index	620	119.51 \pm 0.2070	5.121 \pm 0.1464	4.284 \pm 0.1219	+ 0.058 \pm 0.098	+ 1.012 \pm 0.196

Table No. 59 B—Females

Measurements and Indices.	Total No.	Mean Value with S. E.	St. Deviation with S. E.	Coefficient of Variation with S. E.	g_1 with S. E.	g_2 with S. E.
Stature	324	148.25 \pm 0.2906	5.200 \pm 0.2056	3.507 \pm 0.1380	-0.011 \pm 0.135	+0.377 \pm 0.270
Length of head	325	174.45 \pm 0.3418	6.136 \pm 0.2418	3.517 \pm 0.1381	-0.268 \pm 0.135	-0.031 \pm 0.270
Breadth of head	325	136.12 \pm 0.3014	5.404 \pm 0.2132	3.913 \pm 0.1537	+0.248 \pm 0.135	+0.530 \pm 0.270
Height of head	296	119.08 \pm 0.3270	9.048 \pm 0.3726	7.598 \pm 0.3141	-0.270 \pm 0.142	+0.005 \pm 0.283
Minimum frontal breadth	325	101.22 \pm 0.2210	3.944 \pm 0.1564	3.897 \pm 0.1531	+0.142 \pm 0.135	+0.574 \pm 0.270
Bigonial breadth	324	93.60 \pm 0.3308	5.928 \pm 0.2340	6.201 \pm 0.2445	+0.324 \pm 0.135	+0.335 \pm 0.270
Bizygomatic breadth	322	125.36 \pm 0.2796	4.984 \pm 0.1798	3.976 \pm 0.1570	-0.203 \pm 0.136	+0.499 \pm 0.271
Inter-orbital breadth	325	27.91 \pm 0.1447	2.608 \pm 0.1023	9.345 \pm 0.3698	-0.036 \pm 0.135	+0.391 \pm 0.270
Orbito-nasal breadth	325	93.39 \pm 0.2588	4.667 \pm 0.1831	4.997 \pm 0.1965	+0.093 \pm 0.135	+0.097 \pm 0.270
Orbito-nasal arc	318	110.75 \pm 0.3122	5.538 \pm 0.2208	5.000 \pm 0.2988	-0.189 \pm 0.137	+0.159 \pm 0.273
Nasal length	323	45.96 \pm 0.2015	3.621 \pm 0.1425	7.880 \pm 0.3119	-0.013 \pm 0.136	-0.466 \pm 0.271
Nasal breadth	323	32.43 \pm 0.1380	2.480 \pm 0.0976	7.649 \pm 0.3027	+0.374 \pm 0.136	+0.150 \pm 0.271
Upper facial length	317	60.63 \pm 0.2838	5.064 \pm 0.2007	8.338 \pm 0.3394	+0.051 \pm 0.137	-0.026 \pm 0.273
Total facial length	324	103.24 \pm 0.3310	5.930 \pm 0.2240	5.744 \pm 0.2264	+0.307 \pm 0.135	+0.056 \pm 0.270
Orbito-nasal index	318	118.56 \pm 0.2772	4.908 \pm 0.1960	4.149 \pm 0.1644	+0.120 \pm 0.137	+0.385 \pm 0.273

Table No. 59 A—Males—(Contd.)

Measurements and Indices	Total No.	Mean Value with S. E.	St. Deviation with S. E.	Coefficient of Variation with S. E.	s_1 with S. E.	s_2 with S. E.
Nasal index	623	76.59 \pm 0.3434	8.532 \pm 0.2423	11.165 \pm 0.3171	+ 0.280 \pm 0.098	- 0.176 \pm 0.195
Cephalic index	624	77.95 \pm 0.1811	4.514 \pm 0.1280	5.790 \pm 0.1645	+ 0.536 \pm 0.098	+ 0.313 \pm 0.195
Trans-fronto-parietal index	624	73.40 \pm 0.1455	3.623 \pm 0.1029	4.935 \pm 0.1400	+ 0.022 \pm 0.098	+ 0.302 \pm 0.195
Trans-cephalo-facial index	624	92.23 \pm 0.1440	3.586 \pm 0.1018	3.888 \pm 0.1102	+ 0.068 \pm 0.098	+ 1.131 \pm 0.195
Zygomatico-frontal index	624	79.64 \pm 0.1467	3.652 \pm 0.1037	4.529 \pm 0.1284	+ 0.052 \pm 0.098	+ 0.631 \pm 0.195
Zygomatico-mandibular index	624	78.06 \pm 0.1730	4.214 \pm 0.1223	5.524 \pm 0.1568	+ 0.020 \pm 0.098	+ 0.085 \pm 0.195
Upper facial index	603	46.50 \pm 0.1622	3.971 \pm 0.1147	8.360 \pm 0.7666	+ 0.274 \pm 0.099	+ 0.575 \pm 0.199
Total facial index	622	82.99 \pm 0.2198	5.400 \pm 0.1540	6.507 \pm 0.1853	+ 0.256 \pm 0.098	+ 0.616 \pm 0.196
Height and length of head index	590	66.33 \pm 0.2186	5.278 \pm 0.1546	7.958 \pm 0.2331	+ 0.228 \pm 0.101	+ 0.566 \pm 0.201
Height and breadth of head index	590	85.24 \pm 0.2808	6.796 \pm 0.1896	7.975 \pm 0.2336	+ 0.140 \pm 0.101	+ 0.417 \pm 0.201
Vertical cephalo-facial index	588	90.16 \pm 0.3268	7.902 \pm 0.2310	8.764 \pm 0.2575	+ 0.394 \pm 0.101	+ 0.628 \pm 0.201
Colour of skin (forehead)	622	16.32 \pm 0.0535	1.333 \pm 0.0378	8.167 \pm 0.2331	...	...
Colour of skin (upper arm)	623	13.55 \pm 0.0645	1.609 \pm 0.0456	11.875 \pm 0.3411	...	...
Eye colour	623	14.18 \pm 0.0531	1.325 \pm 0.0375	9.342 \pm 0.2670	...	...

Table No. 59 B—Females—(Contd.)

Measurements and Indices	Total No.	Mean Value with S. E.	St. Deviation with S. E.	Coefficient of Variation with S. E.	g_1 with S. E.	g_2 with S. E.
Nasal index	323	70.99 \pm 0.4202	7.538 \pm 0.2970	10.605 \pm 0.4521	+0.665 \pm 0.136	+0.848 \pm 0.271
Cephalic index	325	78.12 \pm 0.2368	4.358 \pm 0.1674	5.327 \pm 0.3144	+0.362 \pm 0.135	-0.043 \pm 0.270
Trans-fronto-parietal index	325	74.41 \pm 0.1825	3.273 \pm 0.1290	4.403 \pm 0.1730	-0.025 \pm 0.135	+0.467 \pm 0.270
Trans-cephalo-facial index	322	92.18 \pm 0.2033	3.637 \pm 0.1438	3.945 \pm 0.1557	-0.503 \pm 0.136	+1.905 \pm 0.271
Zygomatico-mandibular index	322	80.77 \pm 0.1736	3.102 \pm 0.1227	3.840 \pm 0.1516	+0.444 \pm 0.136	+1.381 \pm 0.271
Zygomatico-mandibular index	322	74.67 \pm 0.2316	4.146 \pm 0.1638	5.552 \pm 0.2195	-0.256 \pm 0.136	+1.462 \pm 0.271
Upper facial index	314	48.44 \pm 0.2434	4.304 \pm 0.1721	8.884 \pm 0.3573	+0.183 \pm 0.138	+0.158 \pm 0.274
Total facial index	322	82.48 \pm 0.2834	5.052 \pm 0.2004	6.125 \pm 0.2422	+0.302 \pm 0.136	+0.476 \pm 0.127
Height and length of head index	296	68.23 \pm 0.2998	5.124 \pm 0.2120	7.511 \pm 0.3105	-0.219 \pm 0.142	-0.013 \pm 0.282
Height and breadth of head index	296	87.66 \pm 0.4052	6.950 \pm 0.2866	7.928 \pm 0.3279	-0.065 \pm 0.142	-0.136 \pm 0.282
Vertical cephalo-facial index	295	86.88 \pm 0.4701	8.052 \pm 0.3324	9.269 \pm 0.3849	+0.505 \pm 0.142	+0.559 \pm 0.283
Colour of skin (forehead)	324	15.48 \pm 0.1053	1.896 \pm 0.0745	12.246 \pm 0.4882	...	...
Colour of skin (upper arm)	324	13.62 \pm 0.0872	1.569 \pm 0.0617	11.526 \pm 0.4590	...	...
Eye colour	324	15.12 \pm 0.0584	1.050 \pm 0.0463	6.947 \pm 0.2742	...	...

NOTE:—All mean values in Tables Nos. 3 B, 4 A & 6 B, should be reduced by 200.

Guha's sample, as explained at the beginning of this paper. Therefore instead of comparing this material with other material, it was proposed further to analyse the results.

Stature, nasal index, cephalic index and total facial index were chosen as the most important of these measurements to find out whether any correlation existed between these. No significant correlation was found between stature and the other characteristics, though a slight tendency towards negative correlation is apparent. The co-efficients of correlation for the other three are significant. (See Table No. 60.)

There is high significance in the correlation between (1) the cephalic index and the nasal index and (2) the cephalic index and the total facial index, and (3) the nasal index and the total facial index. The coefficient for the first is -0.1201 , i. e. the cephalic index increases as the nasal index decreases, or the broader the head the narrower the nose. The co-efficient for (2) is -0.2209 , i. e. the cephalic index increases when the total facial index decreases, which means that the broader the head, the broader the face. The co-efficient for (3) is -0.3277 , i. e. the nasal index increases with a decrease in the facial index or the broader the nose the broader the face. These results are given in the Table Nos. 60 and 61.

Table No. 62 gives the Correlatory Frequencies of these various groups.

This table reveals that stature has no correlation with any other bodily property like the shape of nose or head, a fact already brought forth by the correlation-coefficient for the whole population. Very significant correlations are revealed by the two extreme groups of brachy-cephalic and platy-rrhine people. From among the 96 cases of brachy-cephalic people only 10 or 10.4 p. c. are platy-rrhine, all others being lepto or meso-rrhine, and 72 or 75 p. c. are eury-prosop. From among the 115 cases of platy-rrhine people only 10 or 9.87 p.c. are brachy-cephalic, 64 or 55.6 p. c. are dolicho-cephalic and the rest meso-cephalic. Of this same group 91 or 79 p. c. are eury-prosop, only 3 or 2.6 p. c. are lepto-prosop, the rest being meso-prosop. These correlations reveal the existence of two distinct groups besides the one to which the majority belongs. One of these is formed by long headed, flat nosed and broad faced people, while the other consists of broad headed, narrow to medium nosed and broad

TABLE NO. 60
Correlation Coefficients (Mādhyaṇḍin Males)

	Between	Coeff.	Significance.
1	Height—Nasal Index	-0.0447 ± 0.040	not significant
2	„ —Cephalic Index	-0.0353 ± 0.040	„ „
3	Cephalic Index and Nasal Index	-0.1201 ± 0.040	high significance
4	Cephalic Index—Total facial Index	-0.2209 ± 0.038	„ „
5	Nasal Index	-0.3277 ± 0.036	„ „

The whole population, if divided into various sub-groups according to stature, cephalic index, nasal index and facial index, shows that the majority of people belongs to the meso-group, except for the facial index; i. e. the majority are medium statured, meso-cephalic, meso-rhine and eury-prosop. Table No. 61 below gives these groups.

TABLE No. 61
Division in groups of the whole population.

	Range	No.	Total
I. Dolicho-cephalic	65—77.5	302	} 624
Meso „	—82.5	226	
Brachy „	—95.5	96	
II. Lepto-rhine	54.5—70.5	152	} 623
Meso „	—84.5	256	
Platy „	—106	115	
III. Eury-prosop	60.5—84.5	299	} 482
Meso „	—88.5	150	
Lepto „	—94.5	83	
IV. Short-stature	—157.5 cm.	106	} 632
Medium- „	—169.5	440	
Tall - „	—183.5	86	

faced people. This fact also means that the population is not a thoroughly mixed population, but shows a certain amount of stratification revealing the different racial components which go to make the present sub-caste of Mādhyandin Brahmins. Unfortunately it has not been possible from the data in hand to test whether any correlation exists between physical features like platy-rrhine and brachy-cephalic on the one side and income of individuals measured on the other.

Conclusions.

(1) The Mādhyandin Brahmins of Eastern Mahārāshtra are medium statured dolicho—meso-cephalic, meso-rrhine and eury-prosop. They however show 2 distinct sub-groups which are (a) a dolicho-cephalic, platy-rrhine and eury-prosop element and (b) a brachy-cephalic, lepto—meso-rrhine and eury-prosop element.

(2) All the three elements possess straight, dark hair, dark eyes and brown skin, though curly hair occur rarely and light skin is also found among a fair number.

(3) The majority of meso-cephalic, meso-rrhine people cannot be said to be due to a mixture of groups (a) and (b) above, but seems to be a distinct racial element common to many parts of India.

(4) The group (a) seems to represent an element of aboriginal India. Long heads and broad faces is a peculiarly disharmonic combination and in conjunction with broad noses seems to have affinities with forest peoples of pre-dravidian India. The lack of really curly hair makes doubtful its affinities to the western and southern hill folk and points out rather to the forest people of east central India where a Pareoean strain is found.*

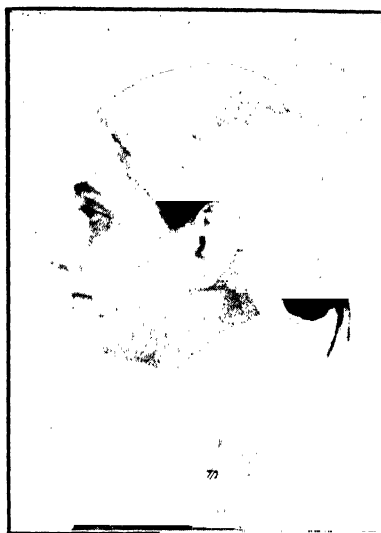
(5) The brachy-cephalic element represented by group (b) seems to belong to that intruding belt of broad-headed people, which runs from Sind via Gujarat and Mahārāshtra upto Bengal

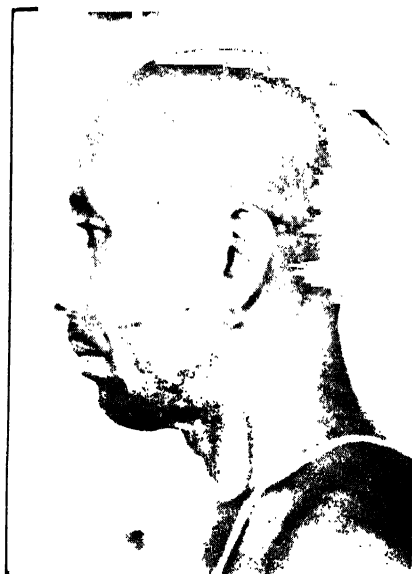
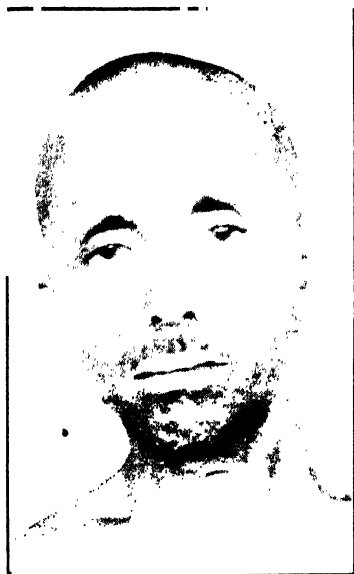
* A. C. Haddon, *Races of Man*, p. 20.

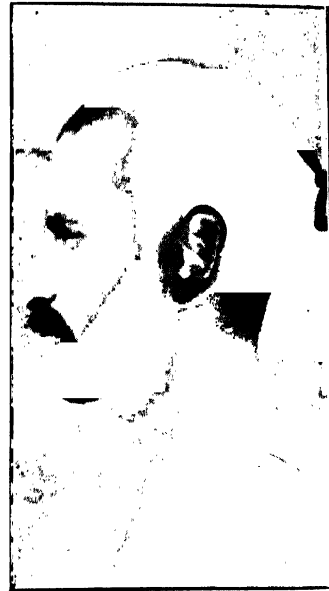
where it merges into Mongolian elements coming from the east. The fact that this group is lepto—meso-rhine and has a flat occiput, points to its affinities to Armenoid people who have spread far and wide on their commercial enterprises from very ancient times.

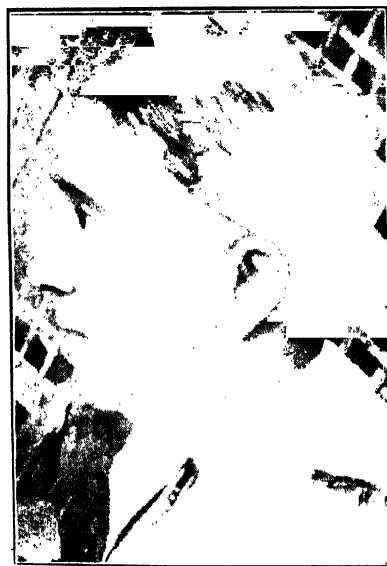
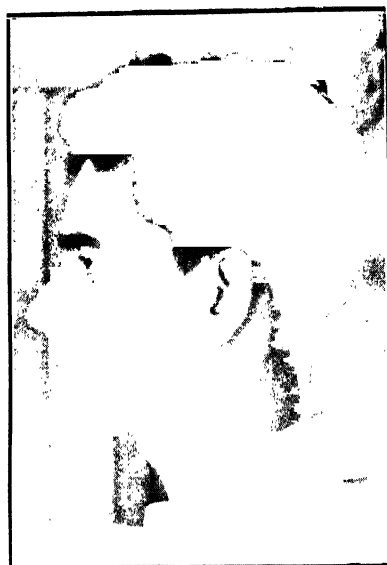
The proportion of different blood-groups in the Mādhyandins is the same as for other Brahmin groups in India. A comparative study will only be fruitful after other groups in Mahārāshtra have been studied. It will be interesting to study the proportion of the different blood-groups in the three physical sub-groups of the Mādhyandins, referred to above, and it is intended to collect data on this point.

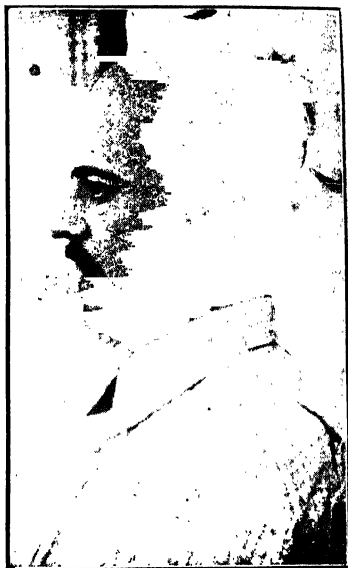
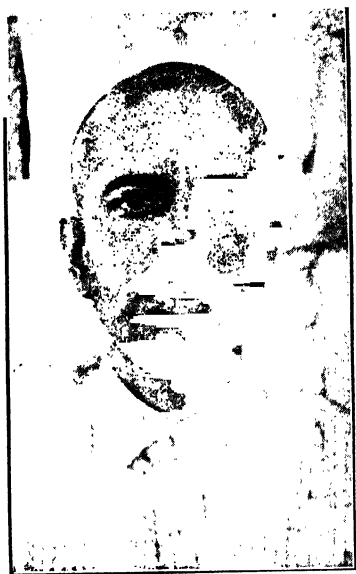
APPENDIX











اللَّهُمَّ ارْحَمْ مُحَمَّدًا
 يَا فَتَّاحُ يَا مُفَتِّحُ

LII (a—b)

P. 96

Tr. 'a,' 1127 A. H./1715 A. D.; 'b,' 1107 A. H./1695 A. D.

MUSLIM MONUMENTS OF AHMADABAD THROUGH THEIR INSCRIPTIONS

BY

M. A. CHAGHATAI

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1 Nos.	2 Where found	3 Hijri Era	4 Ch. Era.	5 Period	6 Pages
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*LVIII	'Āidarūs's Rauzā	1194-99	1779-84	„	100
*LIX	Ruknu'l-Haq's grave	1200	1785	„	100

* The reproduction of these inscriptions has not been considered necessary.



In publishing these inscriptions the writer has received material assistance from a number of friends whose names have been duly acknowledged in their respective places. But for the assistance of Khan Bahadur M. S. Commissariat and Dr. I. J. S. Taraporewala, it would have been impossible for him to publish this monograph on Ahmadabad Inscriptions. To both of them the writer must express his most sincere gratitude for the assistance he has received from them.



وما زوفيقى إلا بالله
عليه توكلت وإليه أفيب

My welfare is only in Allāh
In Him I trust and unto Him
I turn

M. A. CHAGHATAI

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MUSLIM MONUMENTS OF AHMADABAD THROUGH THEIR INSCRIPTION¹

Introduction

In 1935 the writer had the opportunity to study the fascinating monuments of Gujarat Muslim Kings during his stay at Ahmadabad, which city represents an independent chapter of Muslim Art and Architecture in India. The majority of Ahmadabad monuments are mosques. They are adorned with marble slabs having Arabic and Persian inscriptions. The *Naskhi-Tughra* style of the calligraphy of these inscriptions harmonises completely with the decorative motifs in stone-carving, which constitutes a speciality of Gujarat. These inscriptions are not very easy to decipher precisely owing to this artistic innovation, yet an effort was made to collect their estampages² with the help of Prof. Shaikh Mohammad Ibrahim Dār of Gujarat College, Ahmadabad, who deserves the writer's sincere gratitude.

For the authoritative account of the Muslim monuments of Ahmadabad we generally depend upon the work of the earlier European archaeologists,³ which have been excellently printed and contain a large number of fine illustrations. Even to-day they are indispensable to every scholar who wishes to study these monuments on scientific lines. But when we study these works in the light of the inscriptions themselves, we realise that sometimes these early scholars have not been justified in their conclusions. This has been the main reason that has led us to describe the monuments with the help of the original sources in the light of the inscriptions they bear.

1. In 1939, through the courtesy of Mr. P. G. Shah, a lantern lecture was delivered by the writer before the Forbes Gujarati Sabha, Bombay, on the same subject at which Diwan Bhahadur K. M. Jhaveri presided.

2. In 1936 an exhibition of the impressions of these inscriptions was held at Lahore under the auspices of the Idara Ma'arif Islamia. A catalogue was also published which is referred to in this monograph as "Ex". Moreover, the writer is grateful to the Idara Ma'arif Islamia, Lahore, for other substantial help he then received. A similar exhibition was also held at the Town Hall, Bombay, in 1939 under the auspices of the Gujarat Research Society, Bombay, on the occasion of the centenary celebration of the late Dr. Bhagwanlal Indraji which was presided over by the Hon. Mr. Justice H. V. Divatia.

3. Vide Bibliography.

These inscriptions have been arranged chronologically and the text and translation of all have been given together with illustrations of such as were thought necessary. We hope that this effort will be treated as a supplement to other larger works on Ahmadabad¹ and that it will prove to be an aid to the study of Gujarat Muslim History.

Chief Authorities on the History of Mediaeval Gujarat²

The discourse by the late Sayyid Abdul Haye of Lucknow, entitled *Yād-i-Ayyām* (Recollection of the Past), and delivered before the All-India Muslim Educational Conference at Surat in 1919, should serve as an eye-opener for all serious students of Gujarat Muslim history and culture. After an interval of about a score of years, Khan Bahadur M. S. Commissariat, the well known Parsi historian, published the first volume of his *History of Gujarat*. This is doubtless a monumental work and is so far the only detailed history of Mediaeval Gujarat in English. We hope that this pioneer work will point the way to future students of the history of Mediaeval Gujarat. Gujarat is awaiting other serious attempts from learned scholars along each of the avenues of study pointed out in the *Yād-i-Ayyām*.

The Muslim monuments of Ahmadabad constitute, of course, the authority for the history of that city during the period of Muslim rule. These have been considered in the following pages in the light of their inscriptions. Further investigation of these monuments seems extremely necessary. We shall consider these monuments through the legends connected with them and they shall also be taken as constituting a part of the Muslim monuments of Gujarat as a whole. In this way it would be possible to glean information they have guarded within themselves during all these centuries.

Among the provinces of India, Gujarat stands higher than any other as regards historical material. Besides the well-known *Mirāt-i-Sikandārī* and *Mirāt-i-Ahmadī*, we are fortunate in possessing another mine of information in the pages of the *Arabic History of Gujarat* of Hājji'ud-Dabir edited by the late Sir Edward Denison Ross. This Arabic compilation about Gujarat is unique in its comprehensiveness and accuracy. No other work of such high value exists for any other province of India. Another similar Arabic work of a little later date is the *Nūru's-Sāfir*, which is, however, a chronicle of the 10th century of the Hijra and deals mainly with events concerning the 'Aidrūs Sayyids of Surat. Still it

1. References to illustrations and inscriptions already published in these works on Ahmadabad have been duly given wherever necessary.

2. Vide Bibliography.

contains a good deal of useful material for the general history of Gujarat of that period.

We know that Maḥmūd Begadā ruled over Gujarat for the remarkably long period of fifty-five years, and his reign was an era of great success and prosperity for Gujarat. Consequently, greater attention should be devoted to elucidating the details of his glorious reign. Recently, Mr. P. K. Gode of the Bhandarkar Oriental Research Institute, Poona has brought to light one Sanskrit work called *Rājavmoda* dealing with the life of this Sultan Maḥmūd Begadā written by Udayarāya who was courtier of the same Sultan.¹ To the same period belongs a unique Persian work called *Majma'u'n-Nawādir* from the fine collection of Prof. H. M. Shairani at Lahore, compiled at Chāmpāner during Maḥmūd Begadā's life-time in 1497 by Faizul-lāh b. Zainu'l-'Abidin Husain Banyānī. It is a literary work and cannot be considered as pure history, but it contains episodes concerning different phases of society, such as kings, ministers, scholars, poets, philosophers, grammarians, jurists, teachers, etc. It is in the manner and plan of Nizami 'Uruzi's *Chahar Maqāla*². There is also the *Tarikh-i-Muzaffar Shāhi* of which a manuscript exists in the Bholanath library at Ahmadabad. We hope that discovery of new material from time to time will help to fill up the gaps in our knowledge of the history of Gujarat.

Gujarat is quite rich in libraries, both private and public, and some of them might possess valuable MSS. throwing light on many of the obscure problems of Gujarat history. His Highness the Maharaja of Baroda was fully justified when he said in his speech on the occasion of declaring open the 17th meeting of the Historical Records Commission that "The History of Gujarat has not received the attention which the history of other parts of India has." This is also specially applicable with post-Muslim period of the history of this province.

Function of Inscriptions

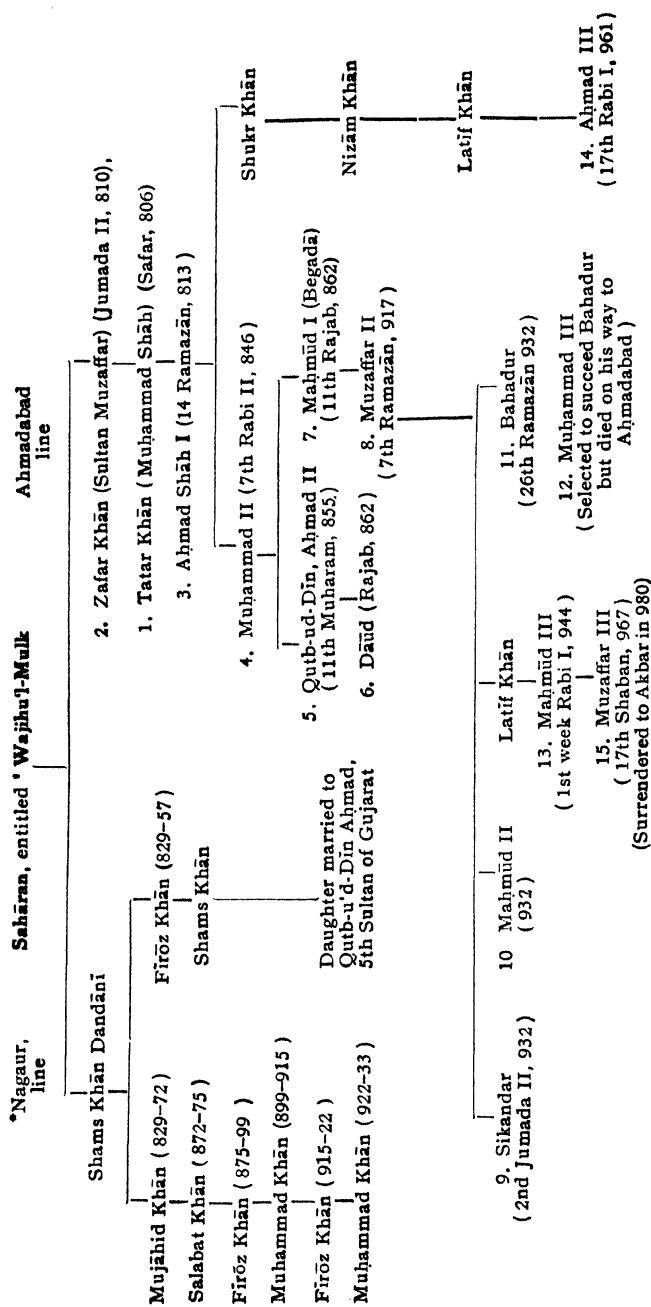
Historians agree that epigraphic evidence (inscriptions, coins etc.), occupies the first place in the list of sources of history because it provides the most important and also the most reliable data for a student. Epigraphs elucidate many points, e. g., (a) they immortalise the builder as well as the monument, and supply correct dates, names and titles of the personalities, (b) they bring to light the art of calligraphy as exercised by renowned calligraphists of the period; (c) they describe events which have

1. Gode, P. K., "Dates of Udayarāya and Jagaddhara", *Journal of the University of Bombay*, Vol. IX, Part II, September 1940, pp. 101-125.

2. M. Iqbal, *Majm'au'n-Nawādir*, *Oriental College Magazine*, Lahore, August, 1939, pp. 98-106.

Genealogy of the Muslim Sultans of Gujarat

(The dates are of the Hijra era)



* See the writer's paper on "Nagaur—a Forgotten Kingdom", *Bulletin DCRI.*, Vol. II, pp. 166-184.

been either completely missing or incorrectly recorded in the pages of history ; and (d) literary and cultural developments of the period may also be followed from them.

Muslim Sultans of Gujarat and their Genealogy

There have been fifteen kings in the dynasty of the Muslim Sultans of Gujarat. It actually began in 793 A. H./1390 A. D. with Zafar Khān as the ruler of Gujarat who later on became Sultan Muzaffar. The capital at that time was Nahrwāla Paṭṭān. The inscriptions of this dynasty from Ahmadabad begin from the early years of Ahmad I, the founder of Ahmadabad, and continue right up to the inscriptions of the period of Muzaffar III, dated 973 A. H./1565 A. D. The four minor kings Dāūd, Sikandar, Maḥmūd II, and Muḥammad III, who ruled each for a period of a few days are the only ones who have left no inscriptions. They had no opportunity to add anything to the architectural treasures of Ahmadabad.

Another peculiarity of the Ahmadabad inscriptions is that while naming a monarch his full genealogy is also mentioned. This is a feature quite peculiar to these inscriptions and has not been known elsewhere. This makes the records of undoubted accuracy. We append the full genealogy of these Sultans of Gujarat which would serve to make the inscriptions quite clear to the reader.

The Names of the Sultans, their Titles and the Dates of their Reigns.

1. Tatar Khān, son of Zafar Khān, entitled Nāsiru'd-Dīn Muḥammad Shāh, came to throne of Gujarat as the first independent ruler of Gujarat, in the month of Jumada II, 806 A. H. (Dec. 1403 A. D.) at Asawal. He died during the same year in the month of Sha'ban according to the *Mirāt-i-Sikandari* (Bombay ed. 1890, p. 16). But according to the *Arabic History of Gujarat* of Hajji-u'd-Dabir (p. 904) he had already been the minister of Sultan Nāsiru'd-Dīn Maḥmūd, son of Muḥammad, son of Fīrōz, son of Rajab Tughluq, at Delhi in 793 A. H./1390 A. D., where he was known as Muḥammad Khān, with the title of Tatar Khān.

2. Zafar Khān, father of Tatar Khān declared himself independent King of Gujarat at Birpur, with the title of Muzaffar Shāh, in 810 A. H. (1407 A. D.). After ruling for a period of three years and seven months he died in the month of Safar, 813 A. H. (May, 1410 A. D.) (MS. 19). He is mentioned as ' Shamsu'd-Dunyā wa'd-Dīn Muzaffar Shāh ' (*Catalogue of Coins, the Sultans of Gujarat*, p. 1).

3. Aḥmad Shāh, the son of Muḥammad Shāh, son of Muzaffar Shāh, ascended the throne as the third Muslim king of Gujarat on the 14th

Ramazan, 813 A. H. (10th Jan. 1411 A. D.) (MS., 22). He was the founder of Ahmadabad, and was called Nāsiru'd-Dīn Ahmad Shāh. He was born on the 19th Zi'l-Hijjah, 793 A. H. (18th Nov. 1391 A. D.) and ruled for thirty two years, six months and twenty two days (MS., p. 44) which means that he died on the 6th Rabi II, 846 A. H. (14th Aug. 1442 A. D.) According to his inscriptions (VIII, x) and coins (SG., i-16) his full name is 'Abu'l-Faṭḥ Nāsiru'd-Dunyā wa'd-Dīn Ahmad Shāh.

4. Muḥammad son of Ahmad I, ascended the throne on the 7th Rabi II, year 846 A. H. (15th Aug. 1442. A. D. (HD. 1). In inscription xiii and coins (SG., 16-20) he is mentioned as Ghiathu'd-Dunyā wa'd-Dīn Abu'l-Mahmūd Muḥammad Shāh; but HD. (1) records his name as Abu'l-Jūd Muizzu'd-Dīn Muḥammad Shāh. He died on the 8th of Muharram, year 855 A. H. (10th Feb. 1451 A. D.,) (HD., 3)

5. Qutbu'd-Dīn Ahmad Shāh ascended the throne on the 11th Muharram, year 855 A. H. (15th Feb. 1451 A. D.) (HD., 3) In inscriptions (xiv-xv) and coins (SG., 20-24) he is called Qutbu'd-Dunyā wa'd-Dīn Abu'l-Muzzaffar Ahmad Shāh. But according to HD., (3) he was also called Abu'l-Faṭḥ Qutbu'd-Dīn Ahmad Shāh and MS. (50) gives his name as Jalāl Khān. He died in Jumādā II, 862 A. H./March 1458 A. D. (HD. 14).

6. Daūd son of Qutbu'd-Dīn occupied the throne after him but he passed away within a few days (MS., 69 and HD., 14).

7. Abu'l-Faṭḥ Maḥmūd Shāh known as Maḥmūd Begadā, the younger brother of Qutbu'd-Dīn ascended the throne on the 11th Rajab, 862 A. H. (25th May 1458 A. D.) (HD., 14). The MS. (70-71) gives his name as Faṭḥ Khān. Generally. 863 A. H. is noted as the date of his accession (SG., ix and MS., 71) but this is wrong. The correct year of his accession is 862 A. H. as can easily be verified from several inscriptions, such as that in the Chunār wādā Mosque at Bharoch. This mosque was built in his reign and is dated 1st of the month of Ramazān, 862 A. H. This inscription is in two slabs placed on either side of the *mehrab* (EX., 75-76 and EIM., 1933-4, Suppl. p. 29). Apart from it some of his coins (SG., 43 No. 269) bear the same year. Sultan Maḥmūd Begadā died on Monday the 2nd of the month of Ramazān, year 917 A. H. (23rd Nov. 1511 A. D.) (HD., 88). Some of his coins, however, in the Prince of Wales Museum, Bombay (SG., 62 Nos. 506-7), are dated 919 A. H. This seems impossible; but we know that in certain cases, when the successor for some reasons was not able to strike his own coins, he continued the coins of his predecessor. In any case, all these coins require careful scrutiny. One other point must also be mentioned here, viz. that the published text of the MS. (p. 120) mentions the year actually 919 A. H. as the year of his death. This is obviously a misprint, because we have

carefully compared the printed text with a manuscript copy of this work belonging to the Deccan College and the latter clearly gives the date 917 A. H. Besides the 2nd Ramazān, 917 A. H. (24th Nov. 1511 A. D.) is given as the date of the accession of his successor Muzaffar II.

8. Prince Khalīl, son of Maḥmūd, ascended the throne with the title of Muzaffar Shāh II, on the 3rd Ramazān, 917 A. H. (24th Nov. 1511 A. D.). He died on Friday the 2nd Jumada II, 932 (16th March 1526 A. H. (HD., 97, 130). The MS. (194) records 22nd of Jumada II, of the same year as the date of his death which is incorrect because that day did not fall on Friday. He is called Abu'n-Nasr Shamsu'd-Dīn Muzaffar Shah, which title is found in his inscription (xxx), and his coins (SG., 64-80).

9. After Muzaffar Shāh his son Ziāu'd-Dīn Sikandar ascended the throne, but he was killed soon after on the 14th of Sha'ban, 932 A. H. (24th May 1526 A. D.) (HD., 130).

10. Nāsir Khān, the younger son of the Muzaffar II, immediately seized the throne and ruled for some time with the title of Maḥmūd Shāh II (MS. 197). This is not mentioned by HD.

11. Bahādur Shāh, son of Muzaffar II ascended the throne on 26th Ramazān, 932 A. H. (5th June 1526 A. D.) MS., (205); and HD. 139 calls him al-Muzaffaru'l-Ghāzi Shamsu'd-Dīn Bahādur Shāh. He passed away on the 3rd Ramazān of the year 943 A. H. (13th Feb. 1537 A. D.) (HD., 263-4).

12. Muḥammad III was an adopted son of Bahādur Shāh's mother, but he also met with his death on his way to Ahmadabad (HD., 263, 496).

13. Sa'du'd-Dīn Maḥmūd, son of Latīf Shāh, son of Muzaffar Shāh, occupied the throne as Maḥmūd III in the beginning of Rabi I, 944 A. H. (August 1557 A. D.) (HD., 264). The MS. (265) mentions 943 instead of 944. He was killed in 961 A. H. (1553 A. D.) (HD., 304).

14. Aḥmad, a cousin of the last Maḥmūd, ascended the throne on 17th Rabi I, 961 A. H. (20th Feb. 1553 A. D.) This Aḥmad III has been a great problem for scholars. According to HD. (391) this Abu'l-Fath Aḥmad Shāh was the son of Latīf Khān, son of Nizām Khān, son of Shukr Khān, son of Aḥmad Shāh, the founder of Ahmadabad, son of Muḥammad Shāh, son of Muzaffar Shāh. In inscription xxxvi this Aḥmad is called Ghiāthu'd-Dunyā wa'd-Dīn Abu'l-Maḥāmid Aḥmad Shāh, the son of the uncle of Maḥmūd Shāh, son of Latīf Shāh. But in this inscription (xxxvi), instead of showing his direct connection with Aḥmad I, his relationship with Latīf Shāh, brother of Bahādur Shāh, has

been shown which seems somewhat strange. Besides this connection occurs even on the coins (SG., Nos. 717-718, pl. viii but it has not been included in legends p. 148). He died in the beginning of Sha'ban, 967 A.H. (April 1560 A.D.) (HD., 477).

15. After the death of Aḥmad III, the kingship of Gujarat again reverted to the old line of Gujarat. And HD. (478) has noted with accuracy that Abu'n-Nasr Muzaḥfar Shāh III, son of Maḥmūd III, ascended the throne and he was the last king of this line of Muslim rulers of Gujarat, because he surrendered to Akbar in 980 A.H. (1572 A.D.). After which Gujarat became a part of the Empire of the Mughals.

Peculiarities of the Ahmadabad Inscriptions

The Muslim monuments of Ahmadabad lie within an area of a little over six square miles, and nearly half of them are contained within the central city founded by Aḥmād I. But the inscriptions described here cover a period of nearly eight centuries from 445 A.H. / 1035 A.D. to 1200 A.H. / 1785 A.D. This is by far the longest period covered by inscriptions among all the historical cities of India. Some of the important monuments have their inscriptions missing.

All the inscriptions from Ahmadabad bear the Hijri era with the exception of that on the mosque of Rānī Sabrāi which gives the Solar year.

Two inscriptions of Ahmad I (viii and ix) clearly mention that he had built two congregational mosques. The other inscriptions of his reign show that the other monuments were built by various nobles who held high offices and had big titles. These titles are mentioned in their inscriptions, along with the offices they held, after the manner of the Arabic Muslim tradition. This very notable practice is not found in the inscriptions of any other Muslim dynasty in India.

Five of the inscriptions discussed here adorn the decorative walls of step-wells (*vāvs*) and two of them are bilingual. They contain very minute details of their history. These *vāvs* are a peculiarity only confined to Gujarat. They constitute a special feature of architecture and they show a considerable scientific knowledge of well-digging. Abdur Raḥīm Khān Khānān has expressed this great contribution of the Gujarat people in an indirect way by pointing that the Gujaratis were not endowed with special knowledge necessary for the construction of hot baths or *hamāms*, nor were they aware of their use.¹ This might be taken to imply that these step-wells and public tanks were peculiarly suited to the habits of the Hindus. The Muslim rulers of Gujarat accordingly built separate step-wells for their subjects wherever it was necessary.

1. *Maathir-i-Raḥīm*, II, pp. 501-2.

Hardly two or three mosques erected by royal ladies will be found in any other part of India, but in Ahmadabad no less than six imposing mosques record in their inscriptions that they had been built by ladies, four of whom belonged to the royal house and the other two to very noble families.

According to Arabic traditions we know that eunuchs had the control over the affairs of the *haram*. They also had similar positions in the royal *haram* of the Gujarat Kings. For example, the Khwāja Sarāe (eunuch) Īsān Sultānī, entitled Khawassu'l-Mulk was in charge of the *haram* of Maḥmūd Begadā and he built a superb mosque at Qutb-i-Ālam in 874 A. H./1469 A. D. This sort of activity attested by inscriptions, is not traceable anywhere else.

The style of calligraphy of all these Gujarat Muslim inscriptions displays a special type of *Naskhi-Tughra* in a particularly beautiful decorative form. All this shows that the artisans of Gujarat had imbibed deeply the culture of Islam.

The Muslim Architecture of Gujarat

The Muslim architecture of Gujarat shows a wonderful and unique characteristic, inasmuch as it could not completely shake off the overwhelming influence of the Jaina trabeate system with its elaborate stone carving even to the last. In spite of this fact that it embodies fully all the special features of Muslim architecture (such as the *minars* or minarets, the pedentive and squinch arch, the stalactite and honey-combing, the half-domed double portal and perforated windows with geometric Patterns etc.),¹ yet with the accession of Maḥmūd Begadā, who ruled for over half a century, it entered upon its most magnificent stage.

Therefore, Ahmadabad presents the wonderful phenomenon of mosques in stone everywhere exhibiting a great variety of architecture and beauty and a blending in design of Saracenic and Jaina forms. About this the great authority, Fergusson, says: "The Muhammadan architecture of Ahmadabad is so essentially derived from the local Jaina forms which it replaced, that, without some knowledge of the former, it is impossible to understand the peculiar merits of that most pleasing variety of the Saracenic architecture of India."²

The central *mehrab*s of the grand mosques built by Sultan Aḥmad I, himself in 1414 and 1423 A. D. respectively (VIII, x) contain *pietra dura* decoration of a very early style, which shows that it was the Musal-

1. Sir John Marshall, "Monuments of Muslim India" in the *Cambridge History of India*, Vol. III, p. 571.

2. Quoted by James Burgess in his *Muhammedan Architecture of Ahmadabad*, London, 1900, Part I, p. 11.

mans who first introduced this form of decoration into Gujarat¹. Gujarat artists have always excelled those of the rest of India in fine stone carving as can be seen in the early Hindu and Jaina temples. Still this Hindu and Jaina art shows no trace of the *pietra dura* in variegated precious stones inlaid on white marble, which, later on in the Mughal period, developed along such extraordinary beautiful forms as can be seen at Sikandrā, I'tamadu'd-Dowla and the Tāj at Agra.

It may be of interest to cite here a significant incident which occurred during the reign of Maḥmūd Begadā. It proves that the artists of Gujarat, who had inherited the indigenous arts and crafts of Gujarat, were quite capable of carrying out the construction of Muslim monuments under the guidance of their Muslim masters. The MS. records that a man from Khorāsān petitioned to the Sultan saying, "I am perfectly skilled in laying out gardens and in designing buildings. If a place be allotted to me I will lay out a garden that will gladden the Sultan's heart". The Sultan said, "Choose in the neighbourhood of the city such a place as may suit your purpose," and he ordered his officers to give him whatever site he might require. The man laid out a nice garden, and built a small and pretty tank in it, and he contrived fountains and water-falls, an art previously unknown in Gujarat. The Sultan was very delighted on visiting this, and rewarded the builder. At this time a Gujarati carpenter named Hālu also approached the Sultan saying, "I will also build a garden as good as that and opposite to it, if you permit". The Sultan said, "Why not, if you can do it?" Hālu within a certain time laid out a garden better than the first one. On seeing this the Sultan was much delighted, and asked him, "The people of Gujarat are not acquainted with this art; whence then did you learn it?" He replied: "I disguised myself as an ignorant labourer and worked for the man from Khorāsān, and partly by watching what he did and partly by my own skill, I acquired the knowledge". The Sultan was pleased and praised him for his work and intelligence and perseverance and gave him large presents with a handsome dress of honour. Several of those buildings remain to this day and that garden is well known and famous, and the people of Gujarat call this garden Halol.²

The individuality of Maḥmūd Begadā in the domain of architecture is quite obvious from his monuments at Muhammadabad, Chāmpāner and other places. One of the mosques built by the queens of Ahmadabad after the period of Maḥmūd Begadā, that of Rānī Sabrāi, deserves special mention, for it is a complete picture of femininity. Fergusson has judged

1. See Chaghatai, M.A., *Pietra-Dura Decoration of the Taj* "Islamic Culture, October 1941, pp. 465-72.

2. MS. F., p. 69.

it to be one of the most exquisite structures in the world and his judgment was not exaggerated.

Sidi Sa'id's mosque at Ahmadabad is considered to be a superb specimen of Gujarat Muslim architecture owing to the marvellous type of perforated windows in its walls. The identity of its builder has been a mystery because the inscription bearing such information usually to be found in the central *mehrab* of the other mosques of Ahmadabad is not available. Prof. M. S. Commissariat was the first to offer the correct solution of the puzzle, and to assign its construction to Sidi Sa'id Sultānī on the basis of the *Arabic History of Gujarat* of Hajjiu'd-Dabir. It says : "As-Sa'id died on Monday, the 3rd of the month of Shawwāl, year 984 A. H. (24th Dec. 1576 A. D.) Shaikh Sa'id entitled al-Habashī Sultānī possessed a very fine character, good qualities and high dignity. His grave is in the mosque near the royal palace on the high public road. It used to be one of the old buildings built of brick, but Shaikh Sa'id had it rebuilt in stone. He laid its foundation in stone, raised it to a height and roofed it with domes. Each stone was cut accurately into lengths of one or two yards and was properly fixed. These stones were adorned with fret-cutting of very exquisite designs in decorative motifs. He extended its spaciousness. He purchased the adjoining land and added it to the mosque, as an appurtenance of the mosque. He also made a platform near the courtyard of the mosque. To its right he built a cell which at present contains his grave. As soon as he found leisure after the completion of the dome of the mosque and after assuring the water supply and building the platform, death overtook him." Hajjiu'd-Dabir has also composed a poem in praise of Sa'id for constructing this unique mosque. Its last verse contains the chronogram of the date of completion of the mosque.

عمر (الجامع لله) عامر جاء سعيد

"Sa'id, the prosperous constructed the mosque in the name of the Almighty God",¹ gives the year 980 A. H./1572 A. D.

But apart from Hajjiu'd-Dabir, we also find the mention of Sidi Sa'id and his mosque in another contemporary Arabic source viz., *An-Nuru's-Sāfir* of Sidi Shamsu'sh-Shamūs Mohiu'd-Din Abdul-Qādir b. Abdilla al-'Aidrusī. He says: "The noble slave Sidi Sa'id Sultānī al-Habashī died in Ahmadabad on Monday the third of the month of Shawwāl, year 984. He belonged to the Hanīfite school of thought. He was an orthodox follower of the Imām Abū Hanīfa to the extent that often he used

1. HD., pp. 640-43. Prof. Commissariat has also given a life sketch of Sidi Sa'id from the same source, which is omitted here; HG., pp. 502-5; BA., Pt. I, pp. 41-43, Pls. 46-51.

to criticise Imam Shāffā'ī. He was well-versed in jurisprudence in addition to possessing great knowledge of other sciences. He knew the Qur'ān by heart and used to be greatly devoted to his prayers to the Almighty. During the month of Ramazān he used to recite the Qur'ān five times. Military officers used to pay him the greatest respect and were eager to receive him and to help him. They also used to pay him a pension equal to five thousand gold coins. He was a patron and lover of the learned. When he performed his pilgrimage to Mecca he received instructions from Ash-Shaikh Ibn Hajar al-Haitimi. He had great pleasure in collecting books. This went to such an extent that he used to circulate notices in the dominions of Egypt in order to acquire books. He erected a magnificent mosque in Ahmadabad, apart from his other generosity. His grave is in his mosque and beside him there is the grave of our (the author's) Shiakh Ash Shaikh Abdu'l-Mu'ti (d. 989 A. H./1581 A. D.)¹.

In short, this superb mosque of Sidī Sa'īd, which has acquired international fame for its unique perforated windows, and perpetuates the fame and name of its builder, is the last monument built 980 A.H./1572 A.D. in the regime of Gujarat Muslim kings because in the same year Ahmadabad became part of the Mughal empire.

Gujarat Muslim Architectural monuments had gone on increasing in beauty and in number throughout the course of history even upto the last Mughal king. The Mughals not only added their own monuments, keeping up their special tradition of gorgeous and splendid edifices, such as they had already built in Agra, Delhi and Lahore, but they also did their best to conserve and preserve the precious gems of Gujarat Muslim Architecture built by the Gujarat Muslim Sultans before them. From the days of Jehangir to those of Aurangzeb, the Mughals saved several magnificent monuments of Ahmadabad on several occasions from impending destruction. In this respect Aurangzeb stands out prominently, as we find amply evidenced in the *Mirāt-i-Ahmadī*.²

Analysis of the Text of the Inscriptions

When we carefully classify these inscriptions which are about ninety in number, we come to the conclusion that they actually adorn a wide range and variety of monuments such as mosques, tombs, step-wells, city-walls, reservoirs, gardens, colleges, and inns. The texts of all these represents a very high standard of Arabic and Persian. Those from mosques and tombs specially are in Arabic and in the majority of cases these also contain quotations from the Holy Texts constantly repeated. In the text

1. *An Nuru's-Sāfir*, Baghdad, 1934, pp. 357-58.

2. *MA.*, Vol. I, pp. 290, 323, 333, 342, 345, 347, 348, 373.

as printed here these repetitions have been retained, but in the translations these passages are not repeated. All such quotations have been noted below together with their full translations, and the inscriptions wherein they occur have also been enumerated under each. The reader would be able to know which quotation it is by the alphabetical letter attached to each and indicated in its proper place in the translation. In the translations of the Quranic verses we have followed Marmaduke Pickthall.

(a) بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

It the name of Allah, the Beneficent, the Merciful.

II, III, IV, V, XI, XII b, XXIV, XXVI, XXXI, XL, XLI, XLII, XLVI b-c, LV, LII a-b, LIV b, LV.

(b) لَا اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ

There is no god but Allāh, Muḥammad is His Messenger.

III, XII b, XL, XLI, XLII, XLIV, XLVIII a-b, L a, LII a-b.

(c) قَالَ اللّٰهُ تَبَارَكَ وَتَعَالٰی

Sayeth Allah, the blessed and exalted.

XIII, XIV, XVII, XIX, XX, XXI, XXII, XXV, XXX, XXXIV.

(d) قَالَ اللّٰهُ تَعَالٰی

Sayeth Allah the exalted.

XVI, XXIII, XXIX, XXXV.

(e) قَالَ اللّٰهُ سُبْحٰنَهُ وَتَعَالٰی

Sayeth Allāh, the most holy and exalted.

XXVI, XXVIII a.

(f) اللّٰهُ لَا اِلٰهَ اِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ لَا تَاْخُذُهٗ سِنَةٌ وَّ لَا نَوْمٌ - لَمْ يَلَمْ

فِي السَّمٰوٰتِ وَ مَا فِی الْاَرْضِ مَنْ ذَا الَّذِیْ يَشْفَعُ عِنْدَهٗ اِلَّا بِاِذْنِهٖ يَعْلَمُ مَا بَيْنَ اَيْدِيْهِمْ
وَمَا خَلْفَهُمْ وَلَا یحِیْطُوْنَ بِشَیْءٍ مِنْ عِلْمِهٖ اِلَّا بِمَا شَاءَ وَ سِعْ كُرْسِیْهِ السَّمٰوٰتِ وَ الْاَرْضِ
وَلَا یَـُٔوْدُهٗ حِفْظُهُمَا وَ هُوَ الْعَلِیُّ الْعَظِیْمُ -

Allāh! There is no God save Him, the Alive, the Eternal. Neither slumber nor sleep overtaketh Him. Unto Him belongeth whatsoever is in the heavens and whatsoever is in the earth. Who is that intercedeth with Him save by His leave? He knoweth that which is in front of them and that which is behind them, while they encompass nothing of His knowledge, save what He will. His Throne includeth the heavens and the earth, and He is never weary of preserving them. He is the Sublime, the Tremendous. (Qur'ān, ii, 255).

III, XVI c.

(g) إنما يعمر مساجد الله من آمن بالله واليوم الآخر و أقام الصلاة (g)
و اتى الزكاة و لم يخش الا الله فعسى اولئك ان يكونوا من المهتدين -

He only shall tend Allāh's sancturies who believeth in Allah and the Last Day, and observeth proper worship, and payeth the poor due, and feareth none save Allāh. For such (only) is it possible that they can be of the rightly guided. (Qur'ān, ix, 18).

XXXVIII, XLVI b, L a.

(h) و ان المساجد لله فلا تدعوا مع الله احدا -

And the places of worship (mosques) are only for Allah, so pray not unto any one along with Allāh. (Qur'ān, lxxii, 18)

II, VIII, X, XIII, XIV, XVI, XVIII, XIX, XX, XXI, XXII, XXIII, XXV, XXVI, XXVIII, XXIX, XXX, XXXI, XXXIV, XXXV, XXXVI.

(i) يبشرهم ربهم برحمته منه و جنات لهم فيها نعيم " مقيم خلد ين فيها (i)
ابدا ان الله عنده اجر " عظيم -

Their Lord giveth them good tidings of mercy from Him, and acceptance, and gardens where enduring pleasure will be theirs: there they will abide for ever. Lo, with Allāh there is immense reward. (Qur'ān ix, 21-22)

III, XI, XLI, XLII.

(j) قال النبي صلى الله عليه وسلم

Said the Prophet, may Allāh's blessings and peace be upon him.
XIII, XIV, XVIII, XXIII, XXVI, XXVIIIa, XXX, XXXI.

(k) قال النبي عليه السلام

Said the Prophet, peace be upon him.
XX, XXI.

(l) قال عليه السلام

Said (the Prophet), peace be upon him.
XVI.

(m) فى الحديث

In the tradition.
XXV.

(n) من بنى مسجدا لله بنى الله له بيتا فى الجنة -

Who builds a mosque for Allāh, Allāh will build a house for him in paradise. (The Tradition of the Prophet).

XIV, XVI, XVII, XVIII, XIX, XX, XXI, XXII, XXIII, XXV, XXVI, XXVIII, XXV, XXVI, XXVIII, XXX, XXXI, XLVI b, L b.

The same Tradition of the Prophet is also found in some places with slight variations. Thus in XVII and XXII it reads *بيتاً مثله* which means 'a similar house'; in XXV and XXXI has *قصرًا* instead of *بيتاً* which means 'palace' and in XVIII and XLVI some more words are added which, cannot be traced elsewhere.

The writers of these inscriptions have usually been imitating their forerunners both in style and phraseology. The clause *بتغاء لمرضاة الله وطلباً لجزيل ثوابه* (desirous of the approbation of Allāh and demanding His abundant reward) is found in XII, XVI, XVII, XXI and XXXIII which is more or less an adaptation from Qur'ān and other Holy Texts.

Moreover, it is really strange that with the exception of XXXIV and XXXVIII hardly two inscriptions of the whole lot bear the name of the calligraphist.

The following poetical metres are found in the versified inscriptions:—

رمل	Ramal: VII a-b, XXIV, XXVII, XXXII, XXV c, L a, LII a, c.
هزج	Hazaj; x b, x b, XLIII, XLV, XLVIII, XLVIII c
رباعي	Rubā'ī; i b, XII a, XIX b, LII b,
مقارب	Mutaqārab; VI a, XXV, XLVIII c, XLIX, LVI,
خفيف	Khafif; XXXIII,
مجتث	Mujtath: XLVI a.
مضارع	Muzar'a; XXXVIII, XLVII,

Some of the verses of the above inscriptions are not in their proper form and some of them are rather incomplete. An attempt, however, has been made to explain them as they are.

As regards dates noted generally at the end of the text of the Arabic and Persian epigraphs they sometimes mention only the year and sometimes full dates giving the exact day, month and year. In the latter case the names of certain months bear further specific appellations. For instance, as found in the inscriptions IV a b, XXV, XXIX, the name of the month is noted thus : *من رجب رُجَبَ قدره* "in (the month of) Rajab, may its dignity increase."

Some of the versified inscriptions bear the *Tārikhs* or chronograms which reflect a very high taste of literature and they bear the following Hijri era:—

888	XXIV;	972	XXXVII;	1063	XLV a, b;	1109	LII a, b;
944	XXXII;	1020	x b;	1065	XLVI;	1113	LII a;
945	XXXIII;	1047	XLIII;	1092	XLIX;	1117	LV;
960/1	XXXVI;	1049	XXV c;	1100	L;	1200	LVII;

I-III

Muslim Inscriptions of the Rajput Period in Gujarat

There are many Muslim monuments in Ahmadabad which are to-day known by different local names and are not always connected with their original ones, these latter being actually found only in their original inscriptions. This is very probably due to these buildings having been occupied by different people at a later period and thus being associated in the popular mind with the names of the later occupants. Large portions are often missing from the inscriptions on many of these monuments but these can be restored from other available sources. Many inscriptions, which originally belonged to other monuments of a different nature, have been often wrongly attached to other buildings of a later date. Therefore one has to be very careful in scrutinizing every necessary detail.

We have been able to trace the history of what is chronologically the most important among the early inscriptions (I a). It is dated 24th Rabi I, 445 A.H./15th July 1035 A. D., and is from the mosque known as *Kāch* (or *Kāchni*) *masjid*¹, in the Tajpur quarter. This date is about twenty five years after the death of Mahmud of Ghazni, who conquered Somnāth and passed through the ancient capital Pattan Nahrwāla (Pātan Anhilwād) sixty miles from modern Ahmadabad. We think this is the earliest inscription, commemorating the construction of a mosque, so far known in India. As Ahmadabad was built in 813 A. H./1411 A. D., i. e., four centuries later, this inscription was probably connected with a mosque built during the Rajput period, perhaps at Asawal or Karnāvatī, on the site of which Ahmad Shāh is presumed to have founded his capital. We gather from the later marginal Persian texts on the tablet that when the mosque was being renovated and re-erected, this inscription was recovered from its foundation and it was secured against being lost by fixing it in its present position. This has been recorded in Persian on the right and the left sides vertically instead of horizontally. This is in accordance with the ancient mode of arranging inscriptions.

I (a)

بنا شد از بنیاد این مسجد	هذا المسجد فى الرابع و العشرين من ربيع الاول وسنة خمس واربعين واربعمائة	تاريخ قدیم
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1. The mosque is of stone, and it has one storey raised on timber beams above its eastern side. This upper storey was formerly roofed with glazed tiles, hence its name *Kāchni masjid* or 'glass mosque' (BA., Pt. II p. 76.).

This mosque (was built on) 24th Rabi I, in the year four hundred and forty-five (15th July 1035 A. D.).

On the margins :—

'This is an old date and it was found from the foundations of this mosques'.

In reality the *Kāchnī masjid*, as it now exists, is the same mosque which was founded by Tāj Khān bin Sālār¹ situated near the Jamālpur Gate. It was here that a discussion took place between Sayyid Muḥammad of Jaunpūr² and Sayyid Shāh Shaikh Jeo. The mosque was, no doubt, built on the site of a more ancient *masjid*, whose original inscription (dated 445 A.H./1035 A.D.) having been discovered in its foundations, was preserved by fixing it in its present position in the later building.

There is also another inscription (I b) on the same back wall of this *masjid* just near the central *mehrāb*, which is a Persian quatrain in *Nasta'liq* style, which is obviously of the seventeenth century (1100 A. H. / 1688 A. D.) although not dated.

I (b)

نبه نور هست بیت الله
مهرین طاق طاق عرش الله
نقشها ساختم علی نادر
بر مقام فقیر نور الله

The dome of light is the House of God,

The highest arch is the arch of God's Throne,

'Alī Nādir has made the figures (decorations)

In the abode of Faqīr Nurullāh.

On the authority of the *Miārt-i-Ahmadī*³ we may assert that 'Alī Nādir was the grandson of Shāh Alījī Gāmdhanī (d. 973 A.H./1565 A.D.), who was a great poet of Hindustani. His full name was Shāh 'Alījī Nādiru'l-lāh alias Sayyid Abdul Qādir, son of Sayyid Mustafā, son of Sayyid 'Alījī Gāmdhanī. This Persian inscription obviously shows that it does not actually belong to the mosque but that the slab has been fixed at that particular place in this mosque in order to save it from being lost.

1. This Tāj Khān bin Sālār Khān is not to be confounded with Tāj Khān Narpālī, the builder of Shāh Ālam's mausoleum (MS., p. 144). It was this second Tāj Khān after whom the Tajpur quarter of Ahmadabad has been named. Formerly the *Kāchnī masjid* used to be included in the Jamalpur quarter.

2. This Sayyid Muḥammad of Jaunpur claimed to be the Mahdī and had come to Ahmadabad towards the close of reign of Sultan Maḥmūd Begadā (MS., p. 136).

3. MA., Vol. II, p. 41.

II

Mosque of Mir Hāji

There is a modern mosque right in the middle of the Kalupur quarter, called the mosque of Waliu'l-lāh, Fortunately it has two fine inscriptions on marble slabs, both fixed in the central *mehrab* one over the other. The upper one is not very clear yet we can make out something of the history :—

- ۱ یا الله یا الله
 ۲ بسم الله الرحمن الرحيم
 ۳ و ان المساجد لله فلا
 ۴ تدعوا مع الله احدا
 ۵ تاریخ بنا اصل مسجد محلت
 ۶ مسجد مذکور را میر حاجی عرف
 ۷ وقف نمود سنه ست و ثلاثین و سستمايته
 ۸ اللهم اغفر وارحم بعد دو (صد؟) هفت سال مرمت کرد
 ۹ مسجد مذکور شیخ محمد علی بن محمد بن
 ۱۰ ابراهیم عرف حکیم
 ۱۱ در عهد سلطان محمود بن محمد شاه بن احمد شاه
 ۱۲ بن محمد شاه بن مظفر شاه السلطان
 ۱۳ مرمت مسجد مرتب بنده درگاه مبارک
 ۱۴
 ۱۵ باجمعین ارحم الراحمین —

1 O Allah! O Allah!

2 'a'

3-4 'h'

5 The date of construction of the original mosque of Muḥallat...

6-7 The said mosque was dedicated by Mir Hāji alias...(in the) year six hundred and thirty six (636 A. H./1238 A. D.)

8-13 O God, forgive and have mercy. After two (hundred ?) seven years the said mosque was repaired by Shaikh Muḥammad 'Alī bin Muḥammad bin Ibrāhīm alias...Hakīm....., during the reign of Sultan Maḥmūd bin Muḥammad Shāh bin Aḥmad Shāh bin Muḥammad Shāh bin Muzaffar Shāh as-Sultan. The slave of the exalted court.

14

15with the whole universe the Most Merciful.

The words and the style of writing of this inscription, without Maḥmūd Begadā's usual *kunyat* Abdu'l-Faṭḥ etc., encourages us to say that this inscription might be dated to the very beginning of his reign, even before his insignia and title were framed by the state. The idea seems to have been to keep the older record intact and the inscription is arranged within an arch more or less like those on contemporary tomb-slabs. Such was not the style of the other mosque-inscriptions of Maḥmūd Begadā's period. It is, therefore, probable that this inscription was put up to preserve the old information recorded in an earlier inscription without caring for the style of calligraphy then prevailing. This inscription clearly supports our belief that the site of Ahmadabad was well populated by Musalmans even before the days of the Muslim Sultans of Gujarat.

III

Grave Slab

Pīr Muḥammad Shāh's shrine at Ahmadabad is connected with a great endowment and houses a library of important books, and there are several old graves and mosques within its precincts. Numerous inscriptions are visible upon the walls of its mosques. These do not concern the place itself, which is of a much later date than those mentioned in these inscriptions. The central *mehrab* of the mosque bears an inscription (III) which is not easy to decipher. It is, however, evident that it is a gravestone and is dated 675 A. H./1276 A. D.

بسم الله — آيته الكرسي — الخ (On the margin)

١ لا اله الا الله محمد رسول الله
٢ بسم الله الرحمن الرحيم الحمد لله و حده
٣ يـبشرهم الخ
٤ عظيم
..... ٥-٨
٩ سنه خمس و سبعين و ستمائتم

On the margin :—'a', 'f',

1 'b'

2 'a', Praise be to God by Himself.

3-4 'i.'

5-8

9 year six hundred and seventy five (1276 A. D.).

All this shows that the site of Ahmadabad had early Muslim remains before the actual foundation of the city by Ahmad I. It was then known by the name Asawal. It is just possible that careful search might

unearth traces of similar other ancient Muslim relics. No doubt, Gujarat has been one of the provinces to which many pious Muslims come before the coming of the later invaders. Here they settled down and here they must have lived and died and been buried. Ahmadabad deserves special mention in this connection for many such ancient Muslim graves are to be found along the banks of the Sabarmati and in the various quarters of the city. Local Muslims regard these graves with great reverence, because in their opinion the occupants of these graves must have been among the companions of the Prophet. Two domes with four small cupolas at their four corners, lying close to each other on the road leading to the Astodya gate just near the Municipal office, sufficiently reflect from their style of construction and from the material used on them that they actually belong to a very early period.

We are fortunate to find the mention of the ancient Asawal as a well populated town of Gujarat even before the foundation of Ahmadabad. Al-Birūnī mentions Asawal¹ one of those places near the coast of Gujarat, and he says that it lies at a journey of two days from the coast. At the end of the eleventh century Rājā Karaṇ Solankī is said to have attacked a Bhil chieftain, named Asha, who lived at Ashapalli or Ashawal. The Bhil was defeated and slain by Karaṇ.² According to Idrīsī, the Arab geographer, Asawal was a well-populated trading and manufacturing place and a rich town in 1150 A. D.³ Here also the great Sultan Muḥammad bin Tughluq halted in 745 A. H./1344 A. D., when he came to suppress the insurrection of Taghī, the cobbler, and from here he proceeded to Naharwāla⁴ From this brief account of Asawal, subsequently the site of Ahmadabad, we can gather some idea of its importance all through the history of Gujarat.

IV-V

Earliest Inscriptions Referring to the Muslim Dynasty of Gujarat

If we trace the advent of the Muslims in India, we find that it was to Gujarat that the first Muslims, coming to India by sea, arrived in the year 15 A. H./636 A. D., i. e., just five years after the death of the Prophet. The first conquest in India by the Muslims was that of Sindh and it took place seventy eight years after this first advent of the Muslims into Gujarat.⁵ The beginnings of the Muslim dynasty in Gujarat go as far

1. Al-Birūnī, *India* (tr. by Sachau), Vol. I, p. 209.

2. *Rās Mālā*, by Alexander Kinloch Forbes, London, 1924, Vol. I, p. 103.

3. Joubert's Idrīsī, Vol. I, pp. 170-176.

4. HD., p. 882; *Cambridge History of India*, Vol. III, p. 169; Elliot-Dawson, Vol. III, p. 200; MG., pp. 59-60; Zia Barani., p. 518.

5. Sayyid Abdul Haye, *Yad-i-Ayyam*, Aligarh, p. 6.

back in history as 697 A. H. 1297-8, A. D., but the present attempt is confined to the inscriptions of the Muslim Dynasty of Gujarat preserved on the monuments of their Capital at Ahmadabad. Nevertheless, a very brief account of the origins of this dynasty is essential.

"During the reign of the great Sultan Muḥammad Tughluq, Prince Fīrōz, then heir-apparent, went to a hunting expedition, during which he wandered from his companions and lost his way and at last found shelter in a village of the Tāluqa Thānesar in the Sirhind Division of the Panjab. The chief men of that place were two brothers, Sādhu and Sahran by name, men of wealth and consequence, who belonged to Tank tribe of Rajputana. The prince was hospitably entertained by them and fell in love with their sister, peerless in beauty and loveliness. After he had satisfied his hosts about his rank and family, he was offered the young lady in *nikāḥ*-marriage, and set out for Delhi accompanied by the two brothers, who had decided to follow his fortunes. Shortly after, both the brothers accepted Islam and such was the loyalty and zeal of Sahāran that he received at the royal court the title of Wajīhu'l-Mulk (the Chief of the State). When Fīrōz Tughluq ascended the throne at Delhi, Zafar Khān and Shams Khān, the two sons of Wajīhu'l-Mulk were promoted to the rank of nobles and appointed to the office of cup-bearers. Zafar Khān was born at Delhi on 30th June 1342 A. D. and he was well past his prime when, under his new title he was appointed in 1391 A. D. to the charge of the important province of Gujarat at a critical period."¹

Sakhāwī says in his account of Maḥmūd Begadā : "His grandfather Muzaffar had embraced Islām at the hands of Muḥammad Shāh (Tughluq), the ruler of Delhi. He was sent as viceory over Gujarat to suppress rebellions there. Later, when disorder broke out in Delhi and the kingdom was divided into petty states, Muzaffar continued to rule over Gujarat. His son arrested and imprisoned him, and proclaimed himself independent ruler of Gujarat in place of his father. But his rule did not last long, for his father's party regained power and the son was put to death. A few years later Aḥmad, the son of the deceased, avenged his father by murdering his grandfather and established himself in Gujarat"².

There are different statements as to the attitude of Tatār Khān and his son Aḥmad towards Muzaffar. It is however certain that Tatār Khān was a minister of Sultan Nāsiru'd-Dīn Maḥmūd Tughluq and even in the reign of his successor, Nusrat Shāh, he continued in his service. He was sent to Sāmāna with a small force and remained a minister of Nusrat Shāh as well. When Iqbal Khān Mallu came to Panipat and laid siege to it, he

1. MS. BY., pp. 68-70 ; HG., p. 48 ; HD., p. 903.

2. Sakhāwī, Vol. X, p. 144.

realised that he could no longer control the affairs of Delhi; so he made his way towards his father, who was in Gujarat, with the permission of Sultan Nusrat Shāh on the pretext of getting help from him.¹

At a later date Tatār Khān in Gujarat having come to know of Amir Timur's invasion of India turned back towards Delhi. After Timur's departure from India Tatār Khān saw the unsettled condition of the central government and so he pressed his father to march against Delhi. But Zafar Khān was always cooling his ardour by objecting on the ground that such action would be reproved as being venal and avaricious. At last in 806 A. H. / 1403 A. D. Tatār Khān became the first independent Sultan of Gujarat with the title of Nāsirū'd Dīn Muḥammad Shāh as noted above.²

But later on when the Tughluqs were losing ground everywhere and many tributary rulers of India were declaring their independence, Muzaffar Shāh, who was already an independent ruler, declared himself King of the whole Gujarat in 810 A. H. / 1407 A. D.

It is very fortunate that through some important inscriptions relating to the founder of the Gujarat Muslim dynasty, which have been discovered in other parts of Gujarat, we have been able to confirm a good deal of the very interesting information about Muzaffar.

One of them (No. IV) is from the wall of the tank adjoining the Juma' Masjid of Baroda, and the other (No. V) is on the Naulakhī Vāv situated in the grounds of Lakshmīvilas Palace of Baroda. The subject matter of both the inscriptions is more or less identical. They refer to the construction of a well or tank. But the inscription from the palace vāv (step-well) bears the name and titles of Zafar Khān b. Wajihu'l-Mulk, Khān Ā'zam, Khāqān-i-Mu'azzam, Ulūgh-i-Qutlūgh Hūmāyūn, Masnad-i-Ālī, the ruler of Gujarat. The fief of Barodrā (Baroda) at that time was under the control of one Malik Ādam b. Sulaimān. Both the inscriptions bear the same date, viz., the 1st of Rajab, 807 A. H. / 3rd January 1405 A. D. The builder of both the wells is Amīr Nathu, son of Takhir. The former inscription is bilingual which is fortunate, as it gives us some further information.

IV (a)

بسم الله الرحمن الرحيم - بتوفيق و عنایت ربانی و بکرم عمیم یزدانی -
و بتائید سعادت حبیب سبحانی محمد رسول الله صلی الله علیه وسلم - امیر معظم

1. HD., pp. 904-5; *Tārīkh-i-Mubārak Shāhī*, pp. 159-65; and *Firishta* (Persian edition, Lucknow), Vol. I, p. 155.

2. MS. F., p. 15.

و مكرم نتهو تا كهبر الراجى الى رحمت الله عمارت اين بائين مرتب و تمام گردانيد
و ذلك فى الغرة من رجب رجب قدره سن سبع و ثمانماتم -

'a.' By the grace and solicitude and divine and universal generosity of the Omnipresent; and by the auspicious support of the friend of God, Muḥammad, the Messenger of God (Allāh's blessings and peace be upon him) Amir Mu'zzam wa Mukarram (exalted and revered) Nathu-i-Takhir had recourse to the mercy of God. The construction of this step-well was prepared and completed on the 1st of the month of Rajab (may its dignity increase), in the year 807 (3 Jan. 1405 A. D.)

The Sanskrit portion is composed partly in verse and partly in prose. The metrical part consists of three stanzas. The first stanza is in praise of God. The second stanza praises Mīr Nātha, and ridicules his enemies. In the third is recorded the construction of a well by Mīr Nātha the son of Takṣara, and the well is compared with the milky ocean. This stanza also probably gives the date of the construction in words, for the month Pauṣa of the Hindu calendar and the bright half of the same are mentioned in it. Then follows the prose part of the inscription which clearly mentions the date in numerals and records also the construction of the well by Mīr Nātha, the son of Takṣara the last portion of the fifth line very clearly records a town by name Sahaṭapura, "the best".

The Sanskrit portion is as follows¹:

- १ ॥ श्रीः ॥ सृष्टिकर्ता जयति ॥ अमन्दानन्दहेतुर्योऽव्यक्तोव्यक्तेतरः परः । दद्याद्विश्वस्य वि-
- २ श्वस्य कर्त्ता देवः स वः श्रियम् ॥ १ ॥ धनुर्द्धरं मीरशिरोवत्तंसं श्री मीरनाथं नयनैर्निर्णीपय
प्रत्यर्थिनः के
- ३ भण नाम भीरु पादं प्रभूतं युधि नाप्नुवन्ति ॥ २ ॥ वर्षेस्मिन् ॐ ॐ ॐ वासवमिते श्री-
विक्रमाङ्गक्षणात्पौषे मासि सि-
- ४ ते वृषाकपितिथौ पक्षे वलक्षे सति । क्षीराभोधिसमामकारयदिमां पुण्यश्रिये वापिकां स
श्री तक्षरनन्दनो गुणनिधिः
- ५ श्री मीरनाथः कृती ॥ ३ ॥ संवत् १४६२ वर्षे मीर श्री तक्षर (सुत) श्री मीरनाथ इमां वापीं
अकारयत् ॥ श्री सङ्कटपुरे श्रेष्ठे सृष्टि क -
- ६ पूता^३

*Transcription of the Sanskrit.**

- 1 Śrīḥ. Sṛṣṭikarttā jayati. Amandānandahetur yo 'vyakto vyak-
tetarah parah; dadyād viśvasya vi—

1. The language of the text is grammatically incorrect.
2. Mutilated letters.
3. Rest illegible.

- 2 śvasya karttā devaḥ sa vaḥ śriyam (1). Dhanurdharam Mīraśi-
rovataṁsaṁ Śrī Mīra Nāthaṁ nayanair nipiya ; pratyarthinaḥ ke
- 3 bhaṇa nāma bhīru pādaṁ prabhūtaṁ yudhi nāpnuvaṁti (2).
Varṣe' smin ~ ~ ~ vāsavamite Śrī Vikramārkkakṣaṇāt, Pauṣe
māsi si—
- 4 te vṛṣākapi tithau pakṣe valakṣe sati ; kṣīrāmbhodhisamāma-
kārayad imām puṇyaśriye vāpikām, sa Śrī Takṣaranandano
guṇanidhiḥ
- 5 Śrī Mīranāthaḥ kṛtī (3). Saṁvat 1462 varṣe Mīra Śrī Takṣara
(suta) Śrī Mīra Nātha imām vāpīm akārayat. Śrī Sahaṭapure
śreṣṭhe sṛṣṭi ka—
- 6 pūtā

Translation of the Sanskrit :

Victory ! Victorious is the Creator of the Universe,

He, who is the source of undiminishing bliss, the Unmanifest, above
manifestation and beyond, the Creator of the whole Universe, may that
God grant unto you blessings.¹

Seeing this archer, Śrī Mīra Nātha, the crestjewel of the Miras on
the field of battle, say which of his enemies shall not take to cowardly flight.

In this year . . .² of the Vikrama era, on the bright Vṛṣākapi day of the
month of Pauṣa, when the fortnight was bright, Śrī Mīra Nātha, caused to
be constructed this well, a vertiable Ocean of Milk, for earning merit.³

In the year 1462 Śrī Mīra Nātha, son of Śrī Takṣara caused this
well to be constructed.

In this auspicious town of Sahaṭapura, the best,⁴

IV (b)

بسم الله الرحمن الرحيم

لا اله الا الله محمد رسول الله

بعد حمد کردگار و درود مرسل پروردگار در عهد

خان اعظم خاقان معظم اَلْعُ قُتْلُغُ هَمایون مسند

عالی دام عالیا ظفر خان بن وجیر الملک مقطع عرص

* The transcriptions of the Sanskrit inscriptions was in this paper made by
Messrs M. A. Mehendale and A. V. Naik of the Deccan College Post Graduate
and Research Institute. The writer is grateful to them for this help.

1. The text of the inscription is grammatically incorrect.

2. These letters are mutilated.

3. Rest illegible. 4. About Sahaṭapura see below.

كجرات باقبال ملك ملوك الشرق اعظم ملك آدم بن سليمان
مقطع برودره سلم الله تعالى نصير الدوله والدين امير نتهو
تاكيو دام علوه عمارت اين بائين بنوفيق الله تعالى مرتب و تمام كودانيد
و ذ لك فى الغره من رجب رجب قدره سنم سبع و ثمانماتم

'a,' 'b.' After the praise of God and salutation to the Messenger of Providence, during the reign of the Great Khān, the exalted Khāqān, Ulūgh-i-Qutlūgh, Masnad-i-Ālī (may his dignity ever remain high), Zafar Khān, son of Wajihu'l-Mulk, the holder of the territory of Gujarāt, and in the auspicious rule of the Malik of Maliks of the East, the great Malik Ādam, son of Sulaimān, the holder of the fief of Barodra, (may Almighty God protect him), Nasiru'd-Dawla wa'd-Din, Amir Nathū Tākhīr (may God raise his dignity high), prepared and completed this step-well by the grace of Almighty God. It took place on the 1st of the month of Rajab (may its dignity increase) in the year 807 A. H. (3rd Jan. 1405 A. D.)

This epigraph also was bilingual, but its Sanskrit version was on a separate slab of marble which is missing from its original place, as is obvious from the gap in the left hand wall of the present inscription.¹ We gather from the *Mirāt-i-Sikandari*² that Zafar b. Wajihu'l-Mulk had the same titles as noted above in the inscription. Specially as to the mention of Malik Ādam b. Sulaimān we are able to say that there was a person of this name at the beginning of the reign of Ahmad I. We find in the *Mirāt-i-Sikandari* that Moiu'd-Din b. Firoz Khān, a cousin of Ahmad, then the governor of Baroda, had revolted against Ahmad in the very beginning of his reign; and at his instigation Bhikan, Ādam and Afghān, who were the helpers of Ahmad, were attacked.³ On the authority of *Tabaqāt-i-Akbari*, Bayley has remarked⁴ that Malik Ādam b. Sulaiman and Afghan were one and the same person and Farīdī in his translation of the MS. has asserted that Bhikan and Ādam Sulaiman Afghān were friends of the Sultan.⁵ This Malik Ādam b. Sulaimān played an important part in firmly establishing the kingship of Ahmad I. For some years he was in charge of the fief of Baroda. This inscription now sets at rest all doubts regarding this important personage.

J. Forbes writes as under in his *Oriental Memoirs* after he arrived at Broach from Bombay (Jan. 1783) and began exploration through Gujarat :
"in the environs of Brodera are some very expensive bowrees, or wells,

1. Abdul Husain, one of the servants of His Highness of Baroda, who had helped the writer in visiting the vāv, stated that some years ago he had observed the Sanskrit slab also. At present this vāv serves as a source of water for the palace gardens and has been converted into a tube-well.

2. MS., p. 12.

3. *Ibid*, 22.

4. MS. BY., pp. 88, 96.

5. MS. F., p. 11.

with grand flights of steps descending to the water, through rows of stone pillars and pilasters. The largest of the Brodera wells is a magnificent work, with the following inscription over the portal, in the Persian character; of which I insert the translation, as a specimen of such dedications:

'In the name of Alla.

The God of Mercy and Beneficence.

God is one

And God who sent Mahomet into the world.'

Jaffier Khan Ben Vazalmool, viceroy of Guzerat, was successful and mighty in battle. Brodera was under his command, he was an officer high in rank, with the most honourable titles. By his favour, Soliman his chief minister was appointed governor of Brodera; where, by blessing of Allah, he accumulated great riches, and employed them in works of charity and beneficence. By him, this work of beauty, strength and admiration, was by the Divine permission, completed on the first of the month of Razez, in the 807th year of the Hejira'.

The water of Soliman's well is reckoned extremely pure, and is much sought after."¹

It is not without interest that Forbes, who had seen many such step-wells in the environs of Baroda, should have given the inscription only from the largest one. According to Forbes the inscription was on the portal of the step-well. It seems that the step-well noticed by Forbes was not the Naulākhi vāv in the grounds of the Lakshmivilas Palace, but some other vāv nearly as large.

In consequence of the presence of three inscriptions from step-wells within the Baroda state, giving almost identical details, we may safely say that when Zafar Khān was ruler of Gujarat, his nobles had realised the needs of the people's welfare and as part of their duty to their subjects had managed to assure a copious water supply through means of these step-wells.

It is really astonishing to find that both these step-wells were constructed and designed by the same person at about the same date, and for an identical purpose. Even the calligraphy of both the inscriptions seems to be the work of the same scribe.

We should not omit to mention here that inscription No. IVa from the Juma' Masjid² of Baroda, does not bear the names of Zafar Khān and

1. Forbes, *Oriental Memoirs* (2nd ed., London, 1834), Vol. II, pp. 285-87. In Forbes' reading Jaffier Khān is the same Zafar Khan and Vazalmool is Wajihu'l-Mulk. Burgess has also cited one such step-well from Baroda at Sewari, six miles west of Baroda, *Architectural Antiquities of Northern Gujarat* (London 1903), p. 116.

2 This Juma' Masjid of Baroda was built by the orders of Prince Khalil Khān (later Sultan Muzaffar II) in 910 A. H./1504 A. D., which is testified by a long and beautifully calligraphed inscription on its facade in *Naskhi* style (EX. No. 66).

Sulaimān but it does bear the name of Amir Nathū as the builder. The Sanskrit text of the same also bears the name of the town Sahaṭapura, where also a step-well was constructed. It is just possible that at that period this Sahaṭapura might have been outside the jurisdiction of the ruler of Gujarat. The exact location of this is almost impossible to fix.¹

At Mangrol a Persian inscription in verse on the Gadi Gate mentions that Zafar Khān, entitled Muzaffar Khān, son of Wajīhu'l Mulk, the great minister of the central government, was appointed to the post of the governor of Gujarat and under him Malik Yāqub held the fief of Sorath and Malik Tamīm also held a similar position at Mangrol. It records the construction of the citadel, city-wall and the gateway fitted with steel gates. Malik Mūsa was the *kotwāl* of the city who was in charge of the work, and Ustād Qāzī and Malik Zahīr were expert supervisors of the work. It was completed on the 14th Rajab 797 A. H. / 5th May, 1394 A. D.² Another inscription in Persian verse, at the Sepoy Guard of Mangrol, belonging to the regime of the same Zafar Khān, mentions that the citadel of Mangrol was completed in 800 A. H. / 1397 A. D., when Malik Badr Bhingal at Sorath and Malik Shaikh son of Tāj at Mangrol, were putting forth their best efforts for this work³. Yet another inscription in Persian, from the *Idgāh* of Gogā, mentions the name of Khān i-Ā'zam

1. In *The Tabaqāt-i-Akbarī* (Vol. II, p. 274) we find a mention of Saitpur سیت پور. When Akbar was returning home from the town of Dhaulqā, after one night's halt he went to the town of Kaḍī, after stopping for one night there he marched to the town of Saitpur. Here a dispatch was received from Raja Bhagawān Dās and Shāh Qulī Mahram mentioning the auspicious news of the capture of the Fort of Baḍnagar. After this he proceeded to Sirōhī. Mr. De has discussed this point particularly and he says (Trans. II. 421) that mss. of the *Tabaqāt* have سیت پور and its litho edition has Sitapur. Mr. Beveridge's translation of the *Akbarnāma* has Sathpur. In the *Iqbāl-Nāma-i-Jahāngirī* there is سیت پور Sītpur. If we take both these Saitpurs and the one mentioned in the inscription as identical then we can presumably take the Saitpur of the inscription as the modern Siddhpur, a *talūqa* in the Baroda State. Because it was inevitable for Akbar to pass through modern Siddhpur after leaving Dhaulqā for home and taking up the route through Kaḍī and Sirōhī. There are *vāṇs*-(step-wells) at Siddhpur also. (BG., p. 229) Experts on coins have also cited one Saitpur سیت پور as one of the mint towns of Akbar but they are not definite as to its location (*Catalogue of the Coins in the Punjab Museum*, Vol. II, p. lxxxvi, and "Prof. H. M. Shairani's Collection", *Oriental College Magazine*, Lahore, August 1933, p. 14).

2. *Corpus Inscriptionum Bavanagari*, p. 14. Malik Yāqub noted in this inscription was, according to *Tabaqāt-i-Akbarī*, given the title of Sikandar Khān in 789 A. H. (p. 253). Burgess has given the transcript of one Sanskrit inscription in (BG. p. 246) from the Juma' Masjid of Mangrol which is almost identical with this Persian inscription. Therefore these two together may be considered to form a bilingual epigraph; see also HG., pp. 74-76.

3. CIB., p. 2; the published text says 700 A. H., which in reality should be 800 A. H.

Zafar Khān, son of Wajihu'l Mulk, during whose regime it was built by Kamāl Hamīd on the 15th Rajab 797 A. H. / 6th May 1394 A. D.¹

The first and last of these Kathiawar inscriptions bear the name of one Sultān Nusrat Shāh during whose period Zafar Khān had built these monuments. This Sultān was the grandson of Fīrōz Shāh Tughluq and he ruled over Delhi for about four years, Rabi I, 797 to Rajab, 802 A. H. / Dec. 1394 to March 1398 A. D.²

V

At Verāval we have been able to trace one more bilingual inscription from the tomb of Maghribī Sahib just near the Custom House and it records the construction of the city-wall and a house. It runs thus :

- ۱ بسم الله الرحمن الرحيم - بتاریخ چهاردهم ماه شوال سنه عشر و ثمانمایت
بنا این حصار و خانم
۲ در عهد خان اعظم ظفر خان و حبیب الملک شمس الدنیا والدین مظفر
شاه (السلطان)
۳ عهده دار و فرمائش ملک فضل الله احمد ابورجاء و در بیست هفتم ماه
ربیع الاول سنه احدی عشر و ثمانمایت مرتب شد
۴ هرکمی بیند بدعا سلامتی ایمان یاد کند و فاتحه (کتاب بخواند) (۴)

... 'a'; On the 14th of the month of Shawwāl, year 810 A. H. (13th March 1408 A. D.) this city-wall and house were constructed in the reign of Khān-i-Ā'zam, Zafar Khān, son of Wajihu'l Mulk, Shamsu'd-Dunyā wa'd-Din, Muzaffar Shāh, as-Sultān, by his servant and by order of Malik Fazlu'l-lāh Aḥmad Abū Rajā. It was completed on the 27th Rabi I, year 811 A. H. (20th July 1408 A. D.) Whoever sees this should remember the builder and pray for the protection of the faith and recite the introduction of the Holy Book.

۱. संवत् १४६४ वर्षे चैत्र वदि २ [पूर्वे] श्रीप्राकार[मंडनं] श्री श्री शक्रखान श्री...[साह]
२. मुश्फर सुलतानि [सु] त[वहादे?] महामलिक श्री फझरल अहमद अबुरा [जा] प्रा[कार]
३.श्रावण व [दि] १३ निष्प[न]नः ॥मंगलमस्तु.
1. Saṁvat 1464 varṣe Caitra vadi 2 [pūrve] Śrī prākāra [maṇḍanam] Śrī Śrī Jhapharakhāna Śrī.....[sāha]
2. Mujhaphara Sulatāni [su]ta [vahād ?] Mahā-malika Śrī Phajharala Ahammada Abu Rājā[prā[kāra]
3.Śrāvaṇa va[di] 13 niṣpa[n]naḥmaṅgalam astu

1. CIB, p. 4, the published text says wrongly 777 A. H. which is due to a confusion in reading, it ought to be 797 A. H.

2. *Tārīkh-i-Mubārak Shāhī*, pp. 159-165.

The Sanskrit version of the inscription is too much obliterated to yield any connected translation. It, however, gives the proper names Śrī Zafar Khān, Muzaffar Sultān, Maha-Malika, Śrī Fazarala Ahammada Abu Rājā. It refers to the construction of a city-wall (*prākāra*). The two dates are clearly legible. What they refer to is not clear. They may refer to the commencement and completion of the city-wall.

This inscription from Verāval bears the name, title and insignia of Zafar Khān as Sultan. Therefore it possesses a special importance.

VI

Foundation of Ahmadabad and the City-Wall

Sultan Aḥmad I, instead of continuing at Anhilwād Paṭṭan, the ancient capital of Hindu Gujarat, changed his seat of government and founded his new capital at Ahmadabad. This city remained the capital for about two hundred years, with the exception of a short interval, when Maḥmūd Begadā made his capital at Chāmpāner under the name Muhammadabad just after its conquest in 889 A. H. / 1484 A. D.

The chronogram of the year of the foundation of the city of Ahmadabad* is expressed by the word *khair*¹ (auspicious) and it gives the year 810 A. H. / 1407 A. D. But Aḥmad, the founder of Ahmadabad, actually ascended the throne on 14th of Ramazan in the year 813 A. H./10th January 1411 A. D.² This means a discrepancy of about three years. Generally no importance is attached to this chronogram, but if we study the facts critically we find in it matters of great significance.

Zafar Khān, after having taken up his abode at Asawal in 806 A.H./ 1403 A. D., invested his son, Nāsir'ud-Dīn Tatār Khān with full powers.³ Muḥammad Shāh Tatār Khān made his capital at Asawal, just outside the site subsequently chosen for the city of Ahmadabad.⁴ After the demise of this Nāsir'ud-Dīn Tatār Khān Muḥammad Shāh, Zafar Khān nominated Aḥmad,⁵ (son of Sultan Muḥammad) as his heir-apparent. Later on in 810 A. H. / 1407 A. D., at Birpur Zafar Khān declared himself Sultan of Gujarat with the title of Muzaffar Shāh and returned to his old capital at Paṭṭan, where he died and where he was buried. The assumption by Zafar Khān of this title Muzaffar Shāh as King of Gujarat was for purely political reasons after he had freed himself from the bondage of Delhi and had made Gujarat an independent Muslim kingdom.

We can easily conclude that Asawal had acquired great importance because Zafar Khān had taken up his abode there and because it was at Asawal that his son Sultan Muḥammad had ascended the throne. It was

1. MS., p. 27. 2. *Ibid*, p. 22. 3. *Ibid*, p. 16. 4. MS. BY., p. 17. 5. MS., p. 18.

from this same place that he had started on his march to Delhi. It was also the place where Aḥmad had been nominated as his successor by Zafar Khān. It is just possible, therefore, that Aḥmad had continued to reside at Asawal as heir-apparent and had also begun to have the idea of founding a new city there in his own name.

The proclamation of Zafar Khān as Sultān Muzaḥḥar in 810 A.H./1401 A. D. as a King independent of the Delhi Sultanate would naturally be looked upon as the true date of the foundation of the new city. So the chronogram *khair*, which so aptly indicates the same date, marks the founding of the independent Muslim kingdom of Gujarat as also of its capital city. In actual fact, however, the city itself materialised in 813 A.H./1411 A.D. on the accession of Aḥmad himself.

The historians of Ahmadabad usually devote much space to accounts of the mosques built there and tend to ignore several other monuments which were equally important and necessary for the foundation of the city. No doubt, it is aptly called "the city of a thousand stone mosques." Each of them is said to have been adorned with minarets and excellent inscriptions, as asserted by Abul Fazl.¹ But according to local history,² the stone mosques of Ahmadabad number only between four hundred and fifty and five hundred. There are however, other prominent monuments of Aḥmad I, which were erected by him, the city-wall, the triple gateway or *tin-darwāza* or tripolia, which at present spans the broad road running from the Bhadra to the Railway Station. This *tin-darwāza* has a Nāgarī inscription on a marble slab dated 1868 V.S./1734 Śaka/1814 A.D. which records an order made during the Subedarship of Chimnaji Raghunāth at Ahmadabad with regard to the rights of succession of a daughter on the petition made by certain Shariff of Ahmadabad.³ The main function of this triple gateway was to serve as the principal entrance to the Royal Palace, which actually stood upon the spot known today as the Bhadra. In the days of the Sultans it was called Daru's-Saltanat (the Palace of the Sultans) and here the great feudatories and foreign embassies assembled before approaching the royal presence. Unfortunately, the Dāru's-Saltanat of the Gujarat Sultans no longer exists and the present Bhadra is a later erection of Ā'zam Khān the Mughal Subedar.⁴

VI (a)

The poet Hūlwī of Shirāz composed a history of the reign of Aḥmad I in verse, of which some extracts have been quoted in the *Mirāt*.

1. *Ain-i-Akbari*, Vol. I, p. 484.

2. *MA.*, Vol. II, p. 6.

3. The writer is grateful to Dr. Sankalia for supplying him with the substance of the inscription; see *BA.*, Pt. I, p. 25, Pls. 6, 28, 29.

4. *Vide infra*.

*i-Sikandari*¹. Some of the verses from his work referring to the foundation of Ahmadabad and the construction of the city-wall might have been appropriately utilised in the inscription on the wall.

- | | | |
|----|---------------------------------------|----------------------------|
| ۱ | چنین گفت ^۲ حلاوی شیرین سخن | کم افشاند صد درج در در سخن |
| ۲ | که چون چند که شاه گردون خرام | شدش بر لب رود سانبر مقام |
| ۳ | به الهام غیبی بحکم اله | چنین آمد اندر دل پادشاه |
| ۴ | که در آن زمینی مروح هوا | کند تازه شهری معظم بنا |
| ۵ | همان لحظه بنا طلب کرد شاه | بفرمود تا هم در آن جایگاه |
| ۶ | بسازد یکی شهر عالی اساس | که گویند سنگان خاکش سپاس |
| ۷ | پی دفع یا جوج کین آوری | کشد بر زمین سد اسکندری |
| ۸ | مر ذوالقعدة و رفتن از هجری | ثلاث عشر با ثمان مایم |
| ۹ | چو ترتیب آنشهر عالی مقام | شد از ناصرالدین احمد تمام |
| ۱۰ | و را نام هم احمد آباد شد | در آن ملت احمد آباد شد |

۵۸۱۳

- 1 Thus chanted Hūlwī, the melodious bard,
who scatters numerous priceless pearls of poesy :
- 2 That once upon a time the king, all-embracing like the sky,
called a halt on the bank of the river Sāmbar.
- 3 Through divine inspiration and through command of God
a great idea came in to the king's mind :
- 4 That in that land of fragrant breezes
he should lay the foundation of a city fine.
- 5 He summoned the architect without delay,
and ordered that upon the selfsame spot
- 6 He should erect a city of firm foundation,
which should win the praises of the inhabitants of that place
- 7 And a wall of fortification, the envy of the wall
of Alexander, to ward off the inroads of the Gog,
- 8 In the month of Zu'l-Q'adah of the year
eight hundred and thirteen of the Hijra era³,
- 9 The city in its full splendour saw
the light of the day at the hands of Nāsiru'd-Dīn Aḥmad ;

1. MS., pp. 23-24.

2. MA., p. 2 حلاوی ; MS., p. 96 حلاوی

3. Feb. 1410 A. D.

- 10 And bore the name of Ahmadabad and became the refuge and residence of the followers of the Prophet Ahmad the blessed.

VI (b)

Sultan Maḥmūd Begadā after the conquest of Chāmpāner is said to have caused the city of Ahmadabad to be surrounded by a wall and bastions, which probably means that he repaired and extended the ancient wall wherever it was necessary. On its completion, he had a Quranic verse commemorating the date of that event, inscribed on one of the bastions :¹

مَنْ دَخَلَ كَانَ آمِنًا

• ۸۹۲

‘Whosoever entereth here is safe’²

This gives the date 892 A. H. /1486 A. D. This inscription, however, is no longer traceable.

VI (c)

On the city wall just near the gateway of the Gaekwad Haveli, on the banks of the Sabarmati river, we can trace an interesting inscription, dated the 1st of Rabi I, year 1028 A. H./16th Feb. 1619 A. D., i. e., in the days of Jahangir. This is bilingual, Gujarati and Persian. It supplies us the brief information that Shafi Khān Bakhshīu’l-Mulki had built it on the 1st of Rabi I in the year 1028 A. H./16th February, 1619 A. D. under the supervision of Sayyid Kamāl Jūnairī.

تعمیر کرد شفیع خان بخشی الملکی
تا ریخ غره ما
ربیع الاول سنہ ۱۰۲۸
با ہتمام سید کمال جونیرے

Built by Shafi Khān, Bakhshīu’l-Mulki, on the 1st of the month of Rabi I, in the year 1028 (16th Feb. 1619 A. D.).

Under the supervision of Sayyid Kamāl Jūnairī.

1 संवत् १६२५ वर्षे माहा वद ४ शनउ आरो (१) राअ (ए ?) ष (?)

2 इ ना करावो खान श्री सफीखाने समरावो सह

Saturday, 4th of the dark-half of Māh, in the year 1625 Samvat, the wall of Rāykhad was repaired by Khān Srī Safī Khān.

1. *Firishta* (Briggs), Vol. IV, p. 70. 2. *Qur’ān*, iii, 97.

It is remarkable that this Shafī Khān has been mentioned in all historical records as Safī Khān (صفي خان) and not Shafī Khān (شفيع خان) as in this inscription. The former (صفي خان) is correct. Moreover, the inscription seems quite casual because it does not bear the usual mention of the Emperor's name as was the practice of those days. This incident is clearly recorded in the Memoirs of the Emperor, who mentions that the expenses incurred were paid from the state treasury. It seems, therefore, that the recorder of this inscription was a minor personage, who did not pay much attention to correct spelling.

Jahangir says in his Memoirs : "Safī Khān was the son of the brother of Ja'far Beg, who received in my father's service the title of Saif Khān and was married to a daughter of Nūr Jahān's brother, who by my favour had received the title of Āsaf Khān. He was appointed Bakhshī of Gujarat". Jahangir further says in the course of his Memoirs of the year 1027 A. H. / 1617 A. H. "when the royal retinue was proceeding towards Ahmadabad, Safī Khān, Bakhshī of Gujarat, repaired at the expense of the Government all that was broken down and was in ruins, and he also cleared a little plot and erected a new building on it."¹

History records that Mirza Safī, entitled Saif Khan, was the son of Amānat Khān and that, owing to old relations with I'timādud-Dawla's family, he was married to a daughter of Āsaf Khān, a sister of Mumtaz Mahāl, the lady of the Tāj Mahal of Agra. He is generally mentioned as the Diwan of Gujarat. He made adequate arrangements for maintaining the city of Ahmadabad in good order. He laid out a garden on the site where he had won a battle against Abdulla Khān, just near Batwa and Rasulabad, and named it *Jannat Bāri* or Gardens of Heaven. He died in Bengal in 1049 A. H. / 1639 A. D.²

In 1025 A. H. / 1616 A. D. Jahangir came to Gujarat and Shahjahan as the Prince Royal accompanied him. He encamped at the Kankaria tank. Shah Jahan was presented with the province of Gujarat by the Emperor. Jahangir was approached by Khairu'n-Nissa, the daughter of Abdur-Rahīm, Khān Khānān, who requested the honour of the Emperor's presence at a dinner in the gardens known as *Fath Bāri*, laid out by her father during the tenure of his office as governor of Gujarat. Jahangir accepted the invitation. Besides the excellent dinner, he specially enjoyed the magnificent array of the trees bearing numerous varieties of fruit in artificial form made of paper and wax in that autumn weather. Soon afterwards he left Ahmadabad for Akbarabad, but owing to abnormal heat on the way he got ill at Dohad and was compelled to return to Ahmadabad.

1. Jahangir's Memoirs, English Translation, by Roger, Vol. II, p. 262 and Vol. I, p. 470. 2. *Maathir-ul-Umara*, Vol. II, pp. 416-421.

He suffered from a severe attack of fever. After his recovery on the 2nd Ramazān, 1027 A. H./23rd August 1618 A. D. he left Ahmadabad.¹

Shahjahan was at Dohad with his family, where on 15th Ziqā'da 1028 A. H./24th Oct. 1619 A. D. Aurangzeb was born. Jahangir celebrated the birth of this grandson by holding a great feast at Ujjain.

According to the *Mirāt-i-Ahmadi* the palaces near the southern gate of Khanpur, situated on the banks of the Sābarmati, are known as the 'Haveli of Shahjahan'. Even to this day some remnants of these are traceable. The credit for the laying out of the Shāhī gardens of Ahmadabad on the banks of the Sābarmati also belongs to Shahjahan.²

In course of time many old monuments of Ahmadabad, which had not been properly looked after, required renovation and repairs. In 1094 A. H./1682 A. D., when Mukhtār Khān was the governor of Gujarat, the floods of the Sabarmati due to heavy rains caused great damage to many old monuments. The city-wall as well as the fort collapsed in many places. Mukhtār Khān reported the matter to the Emperor and drew his attention to the urgency of immediate repairs. Both the city-wall and the fort had been repaired by Makramat Khān, while he was the Diwan some years earlier, and so a royal *farmān* was issued to the effect that the cost of repairs in the past years should be carefully ascertained. It was discovered that the necessary repairs had been done four times already, and had been paid for out of both government funds and public subscriptions. Nothing was, therefore, collected from the public for the repairs on this particular occasion. Once again in 1101 A.H./1689 A.D., during the governorship of Shaja'at Khān, necessary repairs were effected within the fort. In short, we find from reliable sources that all necessary repairs were effected in order to preserve the monuments of the Muslim Kings of Gujarat and constant care was given to this matter and on special occasions big sums were lavishly spent by the state for the preservation of these ancient monuments. In 1102 A.H./1690 A. D. mosques were repaired, in 1104 A. H./1692 A.D. the city-wall needed repairs which were carefully carried out and at the same time the buildings of the Shāhī gardens and Kankaria were also repaired.³

These last repairs reflect great credit on Aurangzeb, who ordered all the repairs to be carried out immediately. He had in his mind only the idea of preservation and conservation of the monuments of his predecessors. And he also acted similarly in the case of many other historical places he visited.

1. Memoirs of Jahangir, Vol. I, p. 472.

2. MA., pp. 202-205.

3. MA., Vol. I, pp. 290, 323, 333, 347, 348, 352, 355, 373.

VII-X

Ahmad I's Mosques and other Monuments of this period

A *masjid* near the Jamalpur gate is an impressive specimen of simple architecture and its construction is attributed to Mastī Khān locally known as Haibat Khān.¹ This mosque is regarded to be one of the earliest mosques in the city. Unfortunately, the original inscription from the central *mehrāb* is missing. But we know that Mastī Khān was a son of Sultan Mazaffar and thus an uncle of Aḥmad I and he was also governor of Surat and Rander. This *masjid* is obviously an early specimens of Muslim architecture, in which an attempt has been made to blend harmoniously both the arcuate and trabeate systems. This mosque is much cruder in form than the other early mosques built by Aḥmad I.

It is generally maintained by local tradition that the Juma *Masjid*, now in the Manek Chowk, is the earliest *masjid* in Ahmadabad, dating from the days of Aḥmad I, and many travellers and other writers have described it. But, from their inscriptions, three other mosques of the same Sultan can be assigned an earlier date; and these are also important so far as early Muslim architecture in Gujarat is concerned.

Local tradition seems to take special interest in Juma *Masjid*, because it is situated in the heart of the city and naturally attracts attention; but the other earlier mosques are also equally important. One *masjid* near the shrine of Shāh Wajīh'ud Dīn, known as 'Ālam Dīn's *masjid*, is of outstanding importance on account of its inscriptional evidence. The fine inscription (VII) on its central *mehrāb* is in verse and it gives us the information that it was built by one Sayyid 'Ālam Abū Bakr Husaini in 815 A.H./1412 A.D.

VII (a)

کعبہ آسا علم دولت دین عرب است
شہر یاری کہ شہنشاہ جہانش لقب است
کہ وفا و کرم و مکنش اندر حسب است
سید عالم ابو بکر حسینی نسب است
ہیصد و پانزدہ و غره ماہ رجب است

Careful scrutiny shows that the existing portion of this inscription is only one half of the original. The right side of the verses is missing.

1. MS., pp. 21-22; Firishta (Briggs), Vol. IV, p. 12; BA., Pt. I, p. 17-18, Pls. 3, 11-18.

The *Mirāt-i-Sikandarī* gives the missing half of these verses.¹ It says that there was a *masjid*, founded during the same period, situated in the Manek Chowk and the verses giving its date, composed by Muftī Yahya, are quoted there in full :—

VII (h)

فوخ این بقعہ کہ چون کعبہ بنائی عجیبست کعبہ آسا علم دولت و دین عرب است
در جہاں داری سلطان زمان احمد شاہ شہر یاری کہ شہنشاہ جہانش لقب است
منبع علم و ادب ہست یکے بانی آن کہ وفا و کرم و مکنشش اندر حسب است
زبدۂ آل نبی مفخر اولاد علی سید عالم ابو بکر حسینؓی لقب است
للہ احمد مرتب شدہ تاریخ اساس ہشتصد و پانزدہ و غرہ ماہ رجب است

Happy is this abode, for it is a superb edifice like the K'aba.

Like the K'aba it is the banner of the State and Faith of Arabia.

In the reign of the King of the age, Ahmad Shāh,

A sovereign whose title is the Emperor of the World.

The founder is the fountain-head of knowledge and learning,

Whose origin is distinguished by fidelity, nobility and authority,

The essence of the descendants of the Prophet and the pride of the progeny of 'Alī.

Sayyid-i-'Ālam (the chief of world) Abū Bakr known as Husainī,

Thank God the date of its foundation was composed—

815 A. H., the first of the month of Rajab (7th Oct. 1412 A. D.)

It clearly shows that it was built during the reign of Ahmad I by Sayyid 'Ālam Abū Bakr Husainī on the 1st of the month of Rajab 815 A. H. / 7th Oct. 1412 A. D. One Sayyid Qāsim, son of Sayyid 'Ālam, was appointed by Ahmad Shāh to collect tribute in Sorāṭh, and was leader of an expedition against the Deccanis in 1430 A. D.² But this *masjid* of Sayyid 'Ālam is not the famous *masjid* known as the Juma' *Masjid* of Ahmadabad nor is it situated in the Manek Chowk. This Juma' *Masjid* in the Manek Chowk is another building bearing a very fine inscription, dated 827 A. H. It seems that the author of the *Mirāt-i-Sikandarī* has mixed up these two, or possibly he was misinformed.

1. MS., p. 27 ; BA., Pt. I, pp. 20-21, Pls. 4, 19-23 ; BG., 290.

2. MS. BY., pp. 98, 115.

VIII

Another magnificent *masjid* of this period is situated just opposite the present Gujarat Club¹. It bears an inscription dated 4th Shawwāl 817 A. H. :—

- ١ بنى هذا البناء الرفيع والمسجد الواسع العبد الراجى والباثى الملتجى الى
رحمت الله المعبود فى المساجد بالركوع
٢ والسجود غير مدعو معه احد ابدا كقول تعالى وان المساجد لله فلا تدعوا
مع الله احدا الواثق
٣ بالله المستعان احمد شاه بن محمد شاه بن مظفر السلطان و كان تاريخ بنائه
من الهجرة الرابع من الشوال سنة سبع عشر و ثمان مائة

This lofty building and this spacious mosque was built by the slave, who trusts and builds trusting to the mercy of Allāh, Who is worshipped in the mosques with bows and prostrations. And He alone is always to be worshipped without any one else with Him, according to the Quranic verse 'h'. Confident in the helping God, Aḥmad Shāh, son of Muḥammad Shāh, son of Muzaffar Shāh the King. The date of its construction was the 4th of Shawwāl, year 817 of the Hijra era (17th Dec. 1414 A. D.)

IX

An inscription of this period is also found fixed in the north wall of the Nai Mohlat *masjid*, which was built by one 'Ālamgīr in 826 A.H./1422 A.D. during the reign of Aḥmad I² :—

- ١ يك ذره عنایت تو ای بنده نواز - بهتر ز هزار ساله خیر است و نماز
٢ در ایام دولت و نوبت سلطنت خلیفتم العهد والزمان الواثق بالله المستعان
ناصر الدنيا والدين
٣ ابوالفتح احمد شاه بن محمد شاه بن مظفر شاه السلطان خلد خلافت و ابدا رافتم
عمارت کرد این بقعه شریف و بیت الله لطیف بنده
٤ امیدوار برحمت آفرید کار حقیر ضعیف عالم گیر ز نوزدهم محرم الحرام
سنة ست و عشرين و ثمان مائة

One atom of Thy grace, O Benefactor of Thy servants,
Is better than a thousand years of generosity and prayer.

During the days of sovereignty and period of kingship of the Khalīfa of the present age and time, confident in the gracious Allāh, Nāsiru'd-Dunyā wa'd-Dīn Abū'l-Faṭḥ Aḥmad Shāh, son of Muḥammad

1. BA., Pt. I, p. 17, Pls. 3, 12, and *Indian Antiquary*, IV, p. 290. 2. BG., p. 303.

Shāh, son of Muzaffar Shāh, the King (may his Khilāfat be perpetuated and his compassion be eternal), this elegant edifice and lovely house of Allāh was built by the slave, who hopes for the mercy of the Creator, the mean and humble Ā'lamgīr, on the 19th of the sacred month of Muḥarram, year 826 (2nd Jan. 1423 A. D.).

The language of this last inscription is Persian, unlike the language of other inscriptions of the same period, which is Arabic. They all present a very high standard of *Naskhī* style of calligraphy. The inscription of Ahmad I found in Naī Mohlat begins with a Persian couplet instead of a holy text as was the general practice for mosque-inscriptions. The inscriptions in the mosque opposite the Gujarat Club and in the Manek Chowk mosque clearly show that both these were built by Aḥmad himself.

X (a)

The well-known *masjid* in the Manek Chowk is no doubt an improvement in Gujarat Muslim architecture over those earlier mosques built in 815 and 817 A. H. The date of the construction of this mosque, 827 A. H./ 1423 A. D., is given in its inscription and is no doubt quite genuine¹ :—

١ بنی هذا البناء الرفیع والمسجد الوسیع العبد الراجی والبانى الملتجى الى
رحمتہ اللہ المنان غیر مدعو معہ احد ابداء کقولہ تعالیٰ و ان المساجد للہ
فلاتدعوا مع اللہ احدا
٢ الواثق باللہ المستعان ناصر الدنیا والدين ابو الفتح احمد شاه بن محمد شاه
بن مظفر السلطان و کان تاریخ بنائہ من ہجرة النبى صلى اللہ علیہ وسلم
الغرة من صفر ختم اللہ بالخیر والظفر سنہ سبع و عشرين و ثمانمائتم

This lofty building and the spacious mosque was built by the slave, who hopes and builds trusting to the mercy of Allāh, Who alone is always to be worshipped, without any one else beside Him, according to the Quranic verse 'h'. Confident in the helping God, Nāsiru'd-Dunyā wa'd-Dīn, Abū'l-Faṭḥ Aḥmad Shāh, son of 'Muḥammad Shāh, son of Muzaffar Shāh. The date of its construction was the Hijra of the Prophet (may God send His blessings upon him) the 1st of Safar (may it end successfully and victoriously) in the year 827 (4th January 1424 A. D.).

Moreover it was also quite natural that such an imposing Friday Mosque should have been built by him in the very heart of the city.

X (b)

The northern corridor of this mosque bears another long inscription in Persian verse in the best *Nasta'liq* style. This inscription records the

1. BA., Pt. I, p. 30, Pls. 7, 32-37, and *Indian Antiquary*, IV, p. 129.

construction of a water-tank for the mosque in 1020 A. H./1611 A. D. under the supervision of one Mirak Hasan. These verses were composed by Mirza Muhammad Fā'iz who wrote under the *nom de plume* of Fāi'z. He came to India from his native place Natanz during the days of Emperor Jahangir and entered the service of Shahjahan. He was also a very fine calligraphist. He died in Gujarat in 1036 A. H./1626. A. D.¹

ندیده دهر جز میرک حسن کس	کم ذاتش باعث هر مدعا شد
بکار خلق خلقتش در تکاپوست	بملک خیر سعیش پیشوا شد
بسان حوض کوثر بر که ساخت	کم کوثر دیدنش را رونما شد
مگر آینم اسکندر ست این	کم سرتاپا هم نور و صفا شد
اگر زمزم نشد در لطف و پاکی	درش چون کعبه حاجت روا شد
پی سال بنایش گفت فائز	صفا بر کم میرک زما شد

- 1 This age has seen no one except Mirak Hasan whose existence has become the cause of every good intent.
- 2 For the service of the people his activity is engrossed ; in the domain of benevolence his efforts are exemplary.
- 3 He built the reservoir like the *Hauz-i-Kauthar* (reservoir of nectar) which stands forth as the image thereof.
- 4 But it is the mirror of Alexander from top to bottom all light and purity.
- 5 If it has not become the Zamzam in elegance and purity, it has become a supply for all that is needed, like the Ka'ba.
- 6 Of the year of its construction Fā'iz said :—
"The purity of Mirak's reservoir was due to its waters."
(1020 A. H./1611 A. D.)

From Jahangir's Memoirs we gather that during this very year Jahangir had ordered the construction of some buildings in Ahmadabad, Allahabad, Lahore and Agra ;² therefore it is just possible that this tank was built at this period for this Juma Masjid.

XI

In the Tajpur quarter within the Jamalpur area just beside the road there is an old *rauza* of imposing appearance over whose entrance there is an inscription, which gives the information that this sacred mausoleum was built during the reign of Ahmad I by one Qutb bin Muhammad bin Khwājagī in 830 A.H./1426 A.D. (?). As many parts of the inscription have already been broken and disfigured, it was very difficult to decipher the text.

1. Muhammad Abdul Ghani, *Tazkiratu 'sh-Shu'ra*, Aligarh, 1916, p. 98.

2. *Tuzuk-i Jahangir* (Lucknow edition), p. 100.

- ۱ بسم الله الرحمن الرحيم - ادخلوها بسلام آمنين - بعد دولت قاهره و ايام
مملکت دائم خسر و تاجدار خديو نامدار سلطان
- ۲ السلاطين زمان ماحی کفر طغیان ناصر الدنيا والدين احمد شاه بن محمد
شاه بن مظفر شاه السلطان بن السلطان بن السلطان خلد الله ملکم
- ۳ و ابد دولت و سلطنتم بنا کرد این مقبره بنده امیدوار برحمت پروردگار
قطب بن محمد بن خواجگی
- ۴ اتمام این خیر مبرور براسه نیل سرور در ماه محرم سنه سبع..... ؟
حمد آ و مصلیا

'a' 'Enter into it in peace, secure' (Qur. xv, 46).

During the period of victorious government and the days of the eternal kingdom of the crown-wearing illustrious monarch, the Sultān of the Sultāns of the age, the expunger of unbelief and of rebellion, Nāsiru'd-Dunyā wa'd-Dīn, Aḥmad Shāh, son of Muḥammad Shāh, son of Muzaffar Shāh, the Sultān, the son of the Sultān, the son of a Sultān (may Allāh perpetuate his kingdom, and retain for ever his government and authority), this mausoleum was built by the slave, trusting to the mercy of Providence, Qutb, son of Muḥammad, son of Khwājagī.....Completion of this sacred (and) pious (construction) for the sake of getting bliss was in the month of Muḥarram, year seven—(?), praising and praying to Almighty.

The date is not very clear but anyhow from the style of the calligraphy and the phraseology one could fairly conclude that it belonged to the first half of the reign of Aḥmad I. Local tradition says that the saint lying buried there was the spiritual teacher of Aḥmad himself.

Burgess has referred to this monument as Qutb Shāh Diwān's *masjid* near the *Kāch masjid*¹, and in an old archaeological record of 1886 this particular mausoleum is mentioned as 'the Roza of Qutbu'd-Dīn Vazir, called in old survey Qutb Sayyid (Jamalpur)'.²

On the authority of the *Mirāt-i-Aḥmadī* we may add here that one Sayyid Qutbu'd-Dīn, a descendent of Sayyid Abdul Qādir Jilāni, settled in Gujarat. He lies buried in Jamalpur inside the city and his grandson Sayyid Abdul Khāliq is also buried near him. He held two villages Khanpur and Chohar in Pargana Dholka³. From this account of the *Mirāt-i-Aḥmadī* we may conjecture that the mausoleum where this inscription is found was erected in memory of Qutb b. Muḥammad b. Khwājagī, the builder of the

1. BG., pp. 309-10, No. 93.

2. A. W. Crawley, *A Scheme for the Protection and Conservation of Ancient Buildings of Ahmadabad*, Bombay, 1886, p. xi.

3. MA., Vol. II, p. 40.

mausoleum, and his grandson Abdul Khāliq, because there is no other mausoleum in Jamalpur quarter which could answer to this description.

In the *Architecture of Ahmadabad* by Hope-Fergusson we find mention of another mosque built in 1422 which would also fall within the reign of Ahmad I. They say: "This mosque was built by Malik Alum bin Noor Kubeer, styled Wuzeer-ool-Mulk, in A. D. 1422, and shows additional progress in the new style, and adaptation of the niche and ornament of the Hindoo spire to the base of the Mahomedan minaret Malik Alum was a son-in-law of Ahmad Shah, and a clever and brave man, but inclined to rebel, and more than once pardoned on that account"¹. From works of history we are able to gather some light on the true history of this mosque and of its builder. Amir Khudāwand Khān, son of Yusuf, styled Malik Aylam, was son-in-law of Sultan Muḥammad II and brother-in-law of Sultan Maḥmud Begadā. He rose to be the chief minister of Gujarat. He founded a suburb to the south of Ahmadabad, known after his name as Aylampur, where he built a superb mosque in stone. The floor of the mosque was paved with marble slabs which were brought from a distance of two hundred *kos* (nearly four hundred miles)². The mausoleum of Shaikh Kamāl, known as Mālvi, is situated at the back of the mosque. But it bears no inscription at all.

XII

Sarkhej Monuments

Sarkhej, a village about six miles south-west of Ahmadabad, owes its fame to Shaikh Ahmad Khattū, who lies buried there. It is generally alleged that Ahmad I in consultation with the saint Shaikh Ahmad Khattū, who was then living in Sarkhej, chose an open and spacious piece of land in the vicinity of Asawal and on the eastern side of the river to be the site of his new capital.

XII (a)

The monuments of Sarkhej have been so nicely described by Burgess that no further description from us is needed. As regards inscriptions at Sarkhej we find no important inscriptions such as we find in the city of Ahmadabad. There is, however, one exception, a quatrain inscribed over the entrance of the mausoleum of the saint :—

بحر کف احمدی چو در ریز شود دا مان امید گنج پرویز شود
از بهر سجود در گمش نیست عجب کر روی زمین هم سرخیز شود

1. *Op. Cit.*, p. 41.

2. HD., pp. 7, 25, 27; MS., pp. 48, 132; MA., p. 9; Burgess, *Ahmadabad Architecture*, pp. 26-29; MS. BY., (pp. 169 and 236) mentions Khudāwand Khān as the father-in-law of Sultan Muḥammad II in the index of his book, although in the text he calls him the son-in-law correctly (p. 236); see also Commissariat, pp. 216-17.

"When the ocean of Ahmad's palm scatters pearls,
 Hope's hem becomes the treasure of Parwīz ;
 No wonder, if in order to bend before his shrine,
 The whole surface of the earth becomes Sarkhez (i.e. raises its head.)"¹

Shaikh Aḥmad was born at Khattū, in the jurisdiction of Nagaur, in 737 A.H./1336 A.D., in a noble family of that city. His name was Nāsiru'd-Dīn. He was a disciple of Baba Ishāq Maghribī. Shaikh Ishāq lies buried at Khattū, in the Ta'luqa of Jodhpur State near Nagaur. For this reason the Shaikh was known as Shaikh Khattū. He travelled through all Islamic countries, and on his return he came to Gujarat and settled at Sarkhez, where he died in 849 A.H./1445 A.D. at the age of one hundred and eleven years. His mausoleum is said to have been begun by Muhammad Shāh II, the son of Aḥmad I, and to have been completed by his son and successor, Qutbu'd-Dīn.

XII (b)

At Sarkhez there are also the tombs of Maḥmūd Begadā and his son Muzaffar II; but neither of them bear any remarkable inscription. Sultan Muzaffar's wife Rānī Rāj Bāi is also lying buried near her husband, and her tomb bears an inscription giving the date of her death.

بسم الله ————— رسول الله
 تاریخ وفات رانی راجبائی سنہ تسع و تسعين و تسعمايته عرفها المشتهر
 بای سلطانی سنہ ۹۹۹ -

'a', 'b'. Date of the decease of Rānī Rāj Bāi, usually known as Bāi Sultānī year 999 A. H. (1590 A. D.).

XIII

Mosque of Nizām b. Hilāl

The inscription on the mosque inside the Delhi gate, locally known as Patharwali *masjid*, or the mosque of Qutbu'd-Dīn, gives us the important information that it was built during the reign of Abū Maḥamid Muḥammad Shāh, by Nizām bin Hilāl Sultānī, entitled Mukhtassu'l-Mulk, Qur Beg Maimanah, on the 6th of Ramazān 853 A.H./23rd Oct. 1449 A. D.²

1. Burgess, *Architecture of Ahmadabad*, Vol. I, pp. 46-50, Pl. 9; *Ain-i-Akbarī*, Vol. III, p. 371; Hajjiu'd-Dabir p. 1 has mentioned that he had copied this from the commentary on Shaikh Aḥmad's own "Treatise in the Arabic Language" by one of his disciples Abū Hamid Ismā'il bin Ibrāhīm. Here he throws sufficient light on the life and teaching of Shaikh Aḥmad and he has clearly mentioned that Shaikh Aḥmad Khattū was born at Khattū, in the district of Nagaur. One ms. copy of the work is preserved in the library of Pir Muḥammad Shāh, Ahmadabad. The writer had the opportunity of examining this ms. And for further details of graves at Sarkhez see HD. pp. 582-583.

2. BA., Pt. I, p. 44, Pls. 52-54.

١ قال الله تبارك و تعالی و ان المساجد لله فلا تدعوا مع الله احدا قال النبي
صلى الله عليه وسلم من بنى مسجدا لله بنى الله له بيتا فى الجنة (عمر
عمارت هذا المسجد فى عهد سلطان السلاطين

٢ غياث الدنيا والدين ابوالمقامد محمد شاه ابن احمد شاه ابن محمد شاه
ابن مظفر شاه السلطان العبد المفتقر الى الله المستعان (عنى نظام ابن
هلال سلاطانى

٣ المخاطب بمختص الملك قُريبيك ميمى (بتغاء لمرضات الله و طلباً لجزيل
ثوابه و كان ذاك فى التاريخ من هجرة النبوة السادسة من شهر البارک
رمضان عظمت بركاته سنة ثلاث و خمسين و ثمان مائتين

'c', 'h', 'j', 'n'. The building of this mosque was constructed in the reign of the Sultan of Sultans, Ghiāthu'd-Dunyā wa'd-Dīn, Abū'l-Maḥāmīd Muḥammad Shāh, son of Aḥmad Shāh, son of Muḥammad Shāh, son of Muzaffar Shāh, the Sultān, by the slave yearning for the help of Allāh, Nizām, son of Hilāl Sultānī, entitled Mukhtassu'l-Mulk, Qūr Beg Maimana, desirous for the approbation of Allāh and demanding his abundant reward. Its date was of the era of Hijra of the Prophet, the sixth of the blessed month of Ramazān (may its blessings magnify), year eight hundred and fifty three (23rd October 1449 A. D.)

Hajjiu'd-Dabir has mentioned one Nizāmu'd-Dīn, Mukhtassu'l Mulk, in Kaira district, who was in the army of Qutbu'd-Dīn Aḥmad Shāh in 855 A. H./1451 A. D. against the Khaljis of Mandu. This battle between Gujarat and Mandū was fought at Kaparbanj or Kapadvanj. Nizām Mukhtassu'l-Mulk was the commander of the *maisara* (left wing), and when the fight attained a critical position, he shifted to the *maimana* (right wing), facing al-Khaljī Muzaffar Khān, the Amir of Chanderi, a well-known town of Malva. It was this commander's skill in the fight that won the victory for Sultan Qutbu'd-Dīn Aḥmad¹.

From this inscription we gather that his real name was Nizām bin Hilāl. He had the title of Mukhtassu'l-Mulk, and his official designation was *Qur Beg Maimana*², "the commander of the right wing", on account of his brilliant achievement in the battle of Kaparbanj.

1. HD., pp. 9-11; MS. BY., (p. 144), mentions him as Nizām Mukhtassu'l Mulk.

2. *Qūr Beg Maimana* was an important military rank recognised at that period all over western India. In the Deccan we find it mentioned in the *Burhān-i-Maathir*, p. 16, where the word is given as قوربيک. But in Isāmī's *Shāh Nāma-i-Hind* p. 526, verses 10320-33, it is exactly as in the inscription قريبيك. He says that during

The central *mehrāb* of this mosque bears some traces of *pietra dura* decoration only in black and red. Sir John Marshall regards this mosque as "dull and soulless".¹ No doubt, from outside it looks very much like a strongly fortified rampart. There is no reason to consider this to be the mosque of Sultan Qutbu'd-Dīn, because he came to the throne on the 11th Muharram 855 A.H. / 13th Feb. 1451 A.D.² Many writers have given this wrong information, but the building itself bears no other inscription of a later date.

XIV-XV

Malik Sha'bān's Monuments

Malik Sha'ban's mosque near the Bhadra is locally known as *Sunher Masjid*. It has one inscription inside its central *mehrāb*. The name and titles of Malik Sh'aban are quite clear from the inscription.³

قال الله تبارك و تعالی و ان المساجد لله فلا تدعوا مع الله احد قال الذبی
صلی الله علیه و سام من بنی مسجد الله بنی الله لم یبذل فی الجنتم عمر
عمار مسجد فی عهد سلطان
السلطانین قطب الدنیا والدين ابوالمظفر احمد شاه ابن محمد شاه ابن
احمد شاه ابن محمد شاه ابن مظفر شاه السلطان العبد المفتقر الى الله
المستعان
اعنی شعبان ابن تحف سلطانی المخاطب بعماد الملک عارض ممالک
ابتغاء لمرضات الله و طالباً لجزيل ثوابه و کان ذلك فی التاريخ الثاني من
جمادی الاول سنه ست و خمسين و ثمانمائه -

'c', 'h', 'j', 'n'. The building of this mosque was constructed in the reign of Sultan of Sultans, Qutbu'd-Dunyā wa'd-Dīn Abū'l-Muzaffar Aḥmad Shāh, son of Muḥammad Shāh, son of Aḥmad Shāh, son of Muḥammad Shāh son of Muzaffar Shāh, the Sultan, by the slave, the beggar

the reign of Alāu'd-Dīn Hasan Bahamanī, Husain, entitled Garshāsap was appointed Qur Beg Maisara, while Mīr Saqū Shamsu'd-Dīn was appointed Qur Beg Maimana.

شد الياس سرکش ظہر جیوش	کم شد خنجرش دستگیر جیوش
دونائب قریب شدہ یکسرہ	یکے میمنہ دگر میسرہ
ملک بیرم از میسرہ نام یافت	علا دین از میمنہ کام یافت

These commands also were introduced into their armies by the Gujarat kings.

1. *Cambridge History of India*, Vol. III, p. 612.

2. HD., p. 3.

3. BA., Pt. I, p. 54-57, Pls. 66-68.

for the help of Allāh, Sha'ban, son of Tuḥfa Sultānī, entitled I'madu'l-Mulk, 'Āriz-i-Mamālik, desirous of the approbation of Allāh, and demanding his abundant reward. It was completed on the 2nd day of Jumada I, in the year eight hundred and fifty eight (21 June 1452 A. D.).

The date given in the inscription places the construction of this mosque in the reign of Sultan Qutbu'd-Dīn Aḥmad II. The mosque of Malik Sha'bān has been well described by Burgess. A detailed study will reveal that this mosque is planned more or less after the *mandapa* of a Hindu temple fitted into a mosque. This shows that the Muslim masons of the period were experts in the accurate orientation of their buildings towards the *qibla* (which is not a necessary condition for a Hindu temple), and they also understood how to utilise the buildings of their Hindu predecessors already existing on the spot.

XV (a)

Two contemporary *farmāns* regarding an endowment to Malik Sha'bān and his descendants, made by Shāh Qutbu'd-Dīn Aḥmad, are found in two inscriptions (xv a, b) engraved on marble slabs in beautiful *Naskhī* character and fixed on both sides outside the entrance of the mausoleum of Malik Sha'bān in a suburb called Rakhyāl¹ :—

- ۱ الواثق بن تائید الرحمن قطب الدنیا والدین ابوالمظفر احمد شاه ابن محمد شاه
ابن احمد شاه ابن محمد شاه ابن مظفر شاه السلطان چون بعضرت
جہاں پناه و درگاہ اسمانچاہ
- ۲ خسروانہ ما عرض داشت بندہ مخلص و ہوا خواہ منتخص ملک
شعبان المخاطب من الحضرة الاعلى و الملجاء العلى بملک الشرق
عماد الملک عارض ممالک دام علوہ بن ملک تحفہ سلطانی
- ۳ کہ بموقف عرض رسانیدند از وفور مراحم بادشاہانہ و فرط عواطف
خسروانہ شش جفتوار زمین از موضع رکھیال اعمال حوالی شہر معظم
احمد آباد کہ دران ملک الشرق مذکور
- ۴ حفر ابار و غرس اشجار و اجرای انہار و فروختگاہ اختیار ساختہ مع ما ذکر
بر وفق التماس ملک مذکور ملک اولاد و احفاد اوالی ما توالدوا
و تناسلوا گردانیدیم سیل
- ۵ اعمال حوالی شہر معظم احمد آباد انکم زمین مذکور با باغ و چاہا و درختان
دنبال اولاد و احفاد ملک مذکور باز گذارند و بوجہ من الوجوہ و سبب
۶ من الاسباب دران مزاحمت نمایند و تغییر و تبدیل نکنند تا درو عید فمن
بدلم بعد ما سمع فانما اثم علی الذین یدلونہ در نیابند و کان ذالک
فی الثانی من جمادی الاولى سنہ ست و خمسين و ثمانمائتم

1. EIM., 1921-22, pp. 2-5.

He who is confident of the help of the Merciful, Qutbū'd-Dunyā wa'd-Dīn, Abū'l-Muzaffar. Aḥmad Shāh, son of Muḥammad Shāh, son of Aḥmad Shāh, son of Muḥammad Shāh, son of Muzaffar Shāh, the King. Upon a petition being made to our world-refuge royalty and august kingly court by our faithful servant and special well-wisher, Malik Sha'bān, endowed by high royalty and elevated refuge with the title of Maliku'sh-Sharq, Imādu'l-Mulk and 'Āriz-i-Mamālik' (may his grandeur endure for ever), son of Tuḥfa-i-Sultāni, entitled Tāju'l-Mulk,¹ we, in compliance with the request of the said Maliku'sh-Sharq, through the plentitude of our royal bounty and abundance of imperial favours, endow upon him, his children and descendants to the remotest generation, six ploughs (*juftwār*) of land out of the *Mauza-i-Rakhyāl*, a dependency in the circuit of the great city of Ahmadabad, in which the said Malik has caused wells to be dug, trees to be planted, channels to be made, and places of recreation for the gentry to be built. The aforesaid being included in the endowment, it is incumbent upon the officers in charge of the circuit of Ahmadabad that they leave the progeny and posterity of the said Malik in undisturbed enjoyment of the said land, together with the garden, the wells, and the trees, and that they trouble them not therein on any ground or pretence whatsoever, nor make any change or variation in the grant, so that they fall not under the condemnation of the verse: "And he who changes after he has heard it, the wrong of this shall be on those who change it" (Qur., ii. 177). This has been made on the second of Jumada, I in the year 856 A.H. (21st May, 1452 A.D.)

XV (b)

- ۱ الواثق بن تائید الرحمان قطب الدنيا والدين ابوالمظفر احمد شاه ابن محمد شاه ابن احمد شاه ابن محمد شاه ابن مظفر شاه السلطان
- ۲ چون بحضرت جهان پناه و درگاه اسمان جاء خسروانم ما عرض داشت بنده مخلص و هواخواه متخصص ملک شعبان المخاطب من الحضرت
- ۳ العليا بملک الشرق عماد الملک عارض الممالک دام علوه بن ملک تحفم سلطانى المخاطب من الحضرة العليا بتاج الملک کم بموقف
- ۴ عرض رسانیدند از و فور مراحم باد شاهانم و فرط عواطف خسروانم شش جفتوار زمین از موضع رکھیاں اعمال حوالی شهر معظم احمدآباد
- ۵ کم دران ملک مذکور حفر ابار و غرس اشجار و اجراء انهار مع ما ذکر بروفق التماس ملک مذکور ملک اولاد و احفاد او الی ماتوالدوا
- ۶ و تناسلوا گردانیدیم سیل اعمال حوالی شهر معظم انکم زمین مذکور با باغ و چاهها و درختان دنبال اولاد و احفاد ملک مذکور باز گذارند

1. It is found only in xv b.

و تغییر و تبدیل نکنند تا در وعید فمن بدل بعد ماسمع فانما اثم على الذين
يدلونهم در نیايند في الثاني من جمادى الاول سنة ست وخمسين وثمان مائة

At present this spot, which was occupied by the gardens of Malik Sha'bān, is bereft of all its past grandeur.

Both these *farmāns* are almost identical with the exception of a few words, therefore, the translation of the second is not given. The inscription on the mosque, however, though of the same date, does not give Malik Sha'bān's title, Maliku'sh-Sharq, found in both inscriptions but refers only to the office he held, namely, that of "the Master of the Muster",

He was the prime minister of Sultan Qutbu'd-Dīn Aḥmad and after the latter's death in 862 A.H. he also continued to be the minister of Maḥmūd Begadā. He was imprisoned owing to a false charge brought against him by Hasan Khān, son of Muḥammad Shāh, son of Muzaffar, that he wanted to instal his own son, Shihābu'd-Dīn as Sultan. This charge was later on proved to be baseless and he was restored to power. He was a very popular minister, especially among the poor, because of his sympathies towards them. In 865 A.H./1460 A.D. he resigned his minister-ship and went into retirement, but shortly after that he died in 866 A.H./1461 A.D.¹

XVI

Makhdūma-i-Jahān's Monuments

Makhdūma-i-Jahān, the mother of Sultan Qutbu'd-Dīn Aḥmad II, built her mosque in the Rajpur suburb, in the month of Rabi II, 858 A.H./April 1452 A.D. It is generally alleged that the mosque was built by one Budhah bin Sayyid Yaqut in memory of his wife.² I do not know how that story arose, because an inscription still exists inside the central *mehrab* clearly stating that the mosque was constructed by Makhdūma-i-Jahān.

XVI (a)

قال الله تعالى وان المساجد لله فلا تدعوا مع الله احدا قال عليم السلام
من بنى مسجدا لله تعالى بنى الله تعالى له بيتاً فى الجنة

1. Commissariat has given almost all the activities of Malik Sha'bān, pp. 150-154. See also MS. F., p. 87; Firishta (Briggs), Vol. IV, pp. 14, 43-49; HD., pp. 13-17; EIM., 1921-22, pp. 2-5.

2. Commissariat, p. 159; BG., pp. 71-75; BA., Pt. I, pp. 71-74, Pls. 86-92.

- ٢ بنى البنا هذا المسجد الجامع الرفيع مخدوم جهان أم السلطان الاعظم
قطب الدنيا والدين ابوالمظفر احمد شاه ابن
- ٣ محمد شاه ابن احمد شاه ابن محمد شاه ابن مظفر شاه السلطان وكان
تاريخ بنا هذا المسجد من الهجرة من ربيع الاخر سنة ثمان و خمسين و
ثما نيايتم -

'd', 'h', 'l', 'n'. The building of this sublime congregational mosque was constructed by Makhdūma-i-Jahān, the mother of the Sultan, the great, Qutbu'd-Dunyā wa'd-Dīn, Abū'l-Muzaffar Aḥmad Shāh, son of Muḥammad Shāh, son of Aḥmad Shah, son of Muḥammad Shāh, son of Muzaffar Shah the Sultan. And the date of the construction of this mosque was the month of Rabī II, in the year of Hijra eight hundred and fifty eight (April 1452 A. D.)

The magnificent mausoleum of Makhdūma-i-Jahān, to the east of the mosque, was most probably built by herself in her own lifetime, after the practice of Muslim rulers. She herself was living at the time of the death of her son Sultan Qutbu'd-Din in 862 A.H./1457 A. D. This same mausoleum contains a grave in the eastern corner under the dome. This is a marble sarcophagus bearing the holy texts and the date, the month of Zi'Qa'dah 861 A.H./Sept. 1457 A.D. (xvi b, c, d) The central tomb is that of Makhdūma-i-Jahān which is without any inscription. This monument is domed and walled round with a door in the front.

XVI (b)

شهد الله ان لا اله الا هو والملايكته واولو العلم قائما بالقسط هو العزيز الحكيم
ان الدين عند الله الاسلام

Allāh (Himself) is witness that there is no God save He. And the Angels and men of learning (too are witnesses). Maintaining His creation and justice there is no God save He the Almighty, the Wise.

Lo, religion with Allah (is) the Surrender—al-Islām. (Qur., iii, 17-18).

XVI (c)

الله لا اله الا هو العلي القيوم العظيم -
'f'.

XVI (d)

قل اللهم مالك الملك توتنى الملك من تشاء توزع الملك على كل
شى قدير - ماه ذو القعدة سنة احدى ستين و ثمان نيايتم -

Say : O Allāh ! Owner of Sovereignty ! Thou givest sovereignty unto whom Thou wilt, and Thou withdrawest sovereignty from whom Thou wilt. Thou exaltest whom Thou wilt and Thou abasest whom Thou wilt. In Thy hand is the good. Lo ! Thou art able to do all things (Qur., iii, 26). During the month of Zi'qa'dah, year 861 A. H. (Sept. 1457 A. D.).

XVII

Mosque of Sārang Sultānī

In Walīullāh's mosque, noted above under No. II, in Kalupur quarter, the lower inscription on the central *mehrab* says that a mosque was built on 5th Jumad I, year 865 A.H./17th Feb. 1461 A. D. by Sārang-i-Sultānī Jāmdār-i-Khās. In Ahmadabad there is a quarter named Sarangpur about which the author of the *Mirāt-i-Sikandari* says that Malik Sarang had founded a suburb of that name on the eastern side of Ahmadabad. Malik Sārang was one of the special nobles of Sultan Maḥmūd Begadā. He was originally the son of a Rajput, and his name was Sarang. His brother's name was Mula. Both of them were captured by the Sultan, who converted them to Islam. In course of time both the brothers acquired the confidence of the Sultan. It is said that Malik Sārang was very bold in the expression of his opinions and that the Sultan permitted this. He had also founded a mosque.¹

۱ قال الله تبارك و تعالی ان المساجد لله فلا تدعوا مع الله احدا و قال الذبی
علیه السلام من بنی مسجدا لله بنی الله لم یبنا مثله فی الجنة

۲ عمارت هذه المسجد الجامع فی عهد السلطان السلاطین ناصر الدنیا و الدین
ابوالفتح محمود شاه ابن محمد شاه ابن احمد شاه ابن محمد شاه ابن
مظفر شاه السلطان

۳ بذکرده بنده درگاهه الراجی الی رحمة الله سارنگ سلطانى جامدار خاص
ابتغالمراضات الله و طلباً لجزیل ثوابه فی التاریخ الخامس من جمادى
الاولی سنة خمس و ستین و ثمانمائه

'c', 'g', 'j', 'n'. The building of this congregational mosque was constructed during the reign of Sultan of Sultans Nāsiru'd-Dunyā wa'd-Dīn Abū'l-Faṭḥ Maḥmūd Shāh son of Muḥammad Shāh son of Aḥmad Shāh son of Muzaffar Shāh, the Sultan, by the slave of his court, who takes refuge in the mercy of Allāh, Sārang-i-Sultānī Jāmdār-i-Khās, desirous of the approbation of Allāh, and demanding his abundant reward. On the 5th of the Jumada I, in the year 865 A. H. (17th Feb. 1461 A. D.)

1. HD., p. 17. MS., p. 74.

The inscription is dated 865 A.H. and 1461 A.D. and bears the designation he then held, *Jāmdār-i-Khās*, which is equivalent to the Master of the Wardrobe.¹ There is another inscription, No. XXII, discussed further on, which also reveals to us his great personality and the important part he played in the history of Gujarat.

XVIII

Bibī Zamān's Mosque

It has been noted above, when describing the *masjid* of *Naī Mohlat* (IX), that its walls bear a good many inscriptions which actually do not belong to it. In the first place the mosque itself is not very old; moreover one inscription on the wall shows that a mosque was built by a lady named *Zamān* (?), during the reign of *Maḥmūd Begadā* on 5th Rabi I in 866 A.H./9th Dec. 1461 A.D. :—

- ۱ قال النبی ^۲ صلی اللہ علیہ وسلم و ان المساجد لله فلا تدعوا مع الله احدا
من بنا مسجد لله و تهنی ؟ برحمة الله
- ۲ بنا الله له بیتا مثل فی الجنت در عهد السلطان الاعظم ناصرالدینا والدين
ابوالفتح محمود شاه
- ۳ ابن محمد شاه ابن احمد شاه ابن محمد شاه ابن مظفر شاه السلطان
خلد الله خلافته و ابد علی العالم
- ۴ این مسجد بنا کرده مسماة زمان (?) بنا ریخ پنجم ماه ربیع الاول سنه ست
وستین و ثمانایت غفر الله له و والادیر و لجميع لمومنین

'j', 'h', 'n'. During the reign of the great, Sultan, *Nāsiru'd-Dunyā wa'd-Dīn Abū'l-Faṭḥ Maḥmūd Shāh*, son of *Muhammad Shāh*, son of *Aḥmad Shāh*, son of *Muḥammad Shāh*, son of *Muzaffar Shāh*, the Sultan (may Allah perpetuate his kingdom and *Khilāfat* and may he remain ever over the universe), this mosque was built by the lady named *Zamān*(?) on the fifth of the month of *Rabi I*, in the year eight hundred and sixty six (9th Dec. 1461 A. D.). May Allāh forgive him (the king), his parents and the universe.

1. The *Tabaqāt-i-Akbarī* (Persian text), p. 242 explains the designation as "special bodyguard".

2. In the beginning the inscriber has wrongly put "the prophet said" instead of "Allah said". There are also some grammatical mistakes in the text.

XIX

Mosque of Dastūru'l-Mulk

Another *masjid* inside the Astodya gate just at the bend leading to the Sabarmati, known as the mosque of Dastūr Khān.¹ It bears the following inscription :—

- ١ قال الله تبارك و تعالى و ان المساجد لله فلا تدعوا مع الله احدا و
قال النبي صلى الله عليه وسلم من بنى مسجدا لله بنى الله له بيتا فى الجنة
عمر عمارت هذا المسجد الجامع فى عهد سلطان
- ٢ السلاطين ناصر الدنيا والدين ابوالفتح محمود شاه ابن محمد شاه ابن
احمد شاه ابن محمد شاه ابن مظفر شاه السلطان العبد الراجى برحمته الله
الملك الملك اعنى ملك خاصه زاده
- ٣ المخاطب من حضرة الاعلى والملجأ المعلى بدستور الملك يديم الله
معاليه ابتغاء لمرضات الله و طلباً لجزيل ثوابه و كان فى العاشر من شهر
شعبان سنه سبع وستين و ثمان مائتين منسنه النبى عم -

'c', 'h', 'j', 'n'. The building of this congregational mosque was constructed during the reign of the Sultan of Sultans, Nāsiru'd-Dunyā wa'd-Dīn Abū'l-Faṭḥ Maḥmūd Shāh, son of Muḥammad Shāh, son of Aḥmad Shāh, son of Muḥammad Shāh, son of Muzaffar Shāh, the Sultan, by the slave, taking refuge in the mercy of Allāh, the Lord of the Kingdom, Malik Khāsa Zāda, entitled by his most exalted majesty, and the sublime support, Dastūru'l-Mulk (may Allah keep his grandeur eternal), desirous of the approbation of Allāh and seeking his abundant reward. It was completed on the 10th of the month of Sha'bān, the year eight hundred and sixty seven of the Prophet's era (peace be upon him). (30th April 1463 A. D.)

This mosque is quite spacious and has corridors running along south and north sides, where the students can sit down to learn religious texts. The plinth of the mosque is much higher than that of any other mosque of Ahmadabad.

XX

Qutb-i-Ālam or Malik Īsan's Masjid

At Vatwa the *masjid* of Qutb-i-Ālam has one inscription which shows that it was built by the efforts of Īsan Sultānī, Khwāja-i-Sarāe (the chief eunuch) entitled Khawāssu'l-Mulk on 15th Safar, 874 A.H./25th August, 1469 A.D. during the reign of Sultan Maḥmūd Beghda.²

1. BG., p. 290; BA., Pt. I, pp. 76-7, Pls. 94-96; *Indian Antiquary*, IV, p. 291. No. 4,

2. BA., Pt. I, pp. 60-63, Pls. 73-76; BG., p. 306.

XX (a)

۱ قال الله تبارك و تعالی و ان المساجد لله فلا تدعوا مع الله احدا و
 قال النبی صلی الله علیہ وسلم من بنی مسجدا لله بنی الله لم یبق فی الجنت
 ۲ اعمر عمارت هذه المسجد الجامع فی عهد السلطان الزمان ناصر الدنیا
 والدین ابوالفتح محمود شاه بن محمد شاه بن احمد شاه بن محمد شاه بن
 مظفر شاه السلطان بسعی
 ۳ العبد الراجی الی رحمته الله ایسن سلطانی خواجہ سراءء المخاطب
 من الحضرة الا علی بخواص الملك دام علوه الخامس عشر من صفر سنہ
 اربع و سبعین و ثمانمائتہ

'c', 'h', 'j', 'n'. This congregational mosque, was constructed during the reign of the Sultan of the period, Nāsiru'd-Dunyā wa'd-Dīn, Ab'ul-Faṭḥ Maḥmūd Shāh, son, of Muḥammad Shāh, son of Aḥmad Shāh, son of Muḥammad Shāh, son of Muzaffar Shāh, the Sultan, by the efforts of the slave, taking refuge in the mercy of Allāh, Īsan Sultānī, Khwājā-i-Sarāe, entitled by his most exalted majesty, Khawāssu'l-Mulk (may his glory be lofty), on the 15th of Safar, in the year eight hundred seventy four (25th August, 1469 A. D.).

This Īsan Sultānī was called Malik Īsan and he held also the title of Nizāmu'l-Mulk in 866 A.H.¹ / 1461 A.D. According to the *Mirāt-i-Sikandarī* he was entitled Imadu'l-Mulk.² Malik Īsan had founded the Isanpur quarter between Vatwa and Rasulabad. It has been recorded that no suburb was as beautiful as this; but at present all its past grandeur has departed. It was full of trees laden with fruits of many varieties. It was also famed for its flowers, especially the *mogra*. The saint Shāh Ālam used to call this suburb *karimu't-tarfain* i. e. "gracious on both sides", because to the north of it lies Rasulabad and to the south Vatwa. The tomb of Malik Īsan is situated outside the suburb fortifications.³

Another inscription on a pillar of Qutb-i-Ālam's mausoleum is in perfect *nasta'liq* style.⁴

XX (b)

الله اکبر

قطب عالم کم هست شاه افلاک
 از روضه فزوده جاه افلاک
 زمین پیش کلاه آسمان بی سربود
 شد گنبد او سر کلاه افلاک
 خانم زاد این درگاه

جلال بن محمد بن جلال شاهی گفتہ سنہ ۱۰۲۹ھ

1. HD., p. 17. 2. MS., p. 133. 3. *Ibid*, p. 133. 4. BG., p. 307.

Qutb Ālam, who is sovereign of the spheres,
 Through this mausoleum has augmented the glory of the spheres
 Ere this the vault of the sky had no crown :
 His dome has become the crown of the spheres.

Composed by the domestic of this sanctuary, Jalal son of Muḥammad
 son of Jalāl Shāhī, year 1029 (1619 A. D.)

The date shows that this was composed during the reign of Jahangir. The same inscription on a larger scale is found upon a slab of ordinary stone but the style of writing there is also at its best.

When Jahangir was in Gujarat during the thirteenth year of his reign he paid a visit to the Qutb Ālam and met Sayyid Muḥammad, the grandson of Shāh Ālam, i. e. the father of Sayyid Jalāl mentioned in the above inscription. Jahangir persistently asked him to demand anything he wanted, but he refused. Jahangir once again pressed him swearing by the Qur'ān that he would grant him anything he wanted; thereupon Sayyid requested that the Emperor would be good enough to grant him a copy of the Qur'ān on which he had sworn. The emperor thereupon gave him a ms. of the Holy Qur'ān which had been copied by the famous calligrapher Yāqut Must'asamī. This had formed one of the unique gems of Jahangir's royal library. The Emperor also took a promise from the Sayyid that he would translate the Holy Qur'ān into Hindustani in the *Rekhtā* script and ordered him to submit the translation through his son Sayyid Jalāl¹ who is mentioned in the inscription.

This Sayyid Jalāl son of Sayyid Muḥammad, appeared twice at Jahangir's court, but the Emperor did not question him about the promised translation. He had held positions at the court of Shahjahan also.² He died at Lahore on 20th Rabi II, 1059 A. H. / 3rd May 1649 A. D. where he was temporarily buried; his body was later on brought to Ahmadabad and buried in the second dome at the sanctuary of Shāh Ālam.

XXI

Mosque of Bahā Nekkakht

In the Hajipur quarter outside the city wall there is a very fine *masjid* which is locally called the *masjid* of Achut Kukī.³ It is not known exactly why it is so called. Its central *mehrab* contains a very fine inscription, which is, however, badly cracked :—

قال الله تبارك وتعالى وان المساجد لله فلا تدعوا مع الله احدا وقال

1. Shairani H. M., "Urdu in Jahangir's Period", *Oriental College Magazine*, Lahore, August, 1931, p. 16.

2. MA., p. 28. 3. BA., Pt. I, pp. 64-6, Pls. 76-81; BG., p. 294.

النبي عليه السلام من بنى مسجدا لله بنى الله له بيتا فى الجنة عمر عمارت.
 المسجد الجامع فى عهد
 ٢ سلطان السلاطين ناصر الدنيا والدين ابراهيم محمود شاه ابن محمد شاه
 ابن احمد شاه ابن محمد شاه ابن مظفر شاه السلطان خلد ملكه العبد الراجى
 برحمته الله المالك الملك بهانيك بخت سلطاني
 ٣ المخاطب من حضرت الاعلى بملك الشرق عماد الملك عارض ممالك
 يدوم الله معاليه ابتغاء لمرضات الله و طلبا لجزيل ثوابه و كان ذلك فى
 التاريخ الخامس من جمادى الاولى و سنة اربع و سبعين و ثمان مائة -

'c', 'h', 'k', 'n'. The building of the congregational mosque was constructed during the reign of Sultan of Sultans Nāsiru'd-Dunyā wa'd-Dīn, Abū'l-Faṭḥ Maḥmūd Shāh, son of Muḥammad Shāh, son of Aḥmad Shāh, son of Muḥammad Shāh, son of Muzaffar Shāh (may Allāh perpetuate his kingdom), by the slave, taking refuge in the mercy of Allāh, the Lord of the Kingdom, Bahā Nekbakht Sultānī, entitled by his most exalted majesty, the Maliku'sh-Sharq, I'mādu'l-Mulk, 'Ārizu'l-Mamālik (may Allāh keep his grandeur eternal) desirous of the approbation of Allāh and demanding his abundant reward. It was completed on the 5th day of Jumada I, the year eight hundred and seventy four (5th Nov. 1469 A. D.)

Historians have identified Bahā Nekbakht Sultānī with Hājī Malik Bahāu'd-Dīn, who also had the titles of I'mādu'l-Mulk and Ikhtiaru'l-Mulk, and was a vazir of Maḥmūd Begadā in 871 A. H./1466 A. D. But many have missed the point of the inscription.¹ In reality Bahā Nekbakht, I'mādu'l-Mulk, was the father of Ikhtiaru'l-Mulk, one of those nobles who were with Sultan Muzaffar II, on the occasion of his attack on Idar in 919 A. H./1513 A. D.² This *masjid's* decorative motifs present an extraordinary amalgamation of both Hindu and Saracenic styles. It is just possible that a lady of the royal harem, who lies buried in the courtyard near by might have been locally known by the name of Achut Kukī, but that name is not discoverable in any of the known histories.

XXII

Mosque of Qiwāmu'l-Mulk

We have already mentioned Malik Sārang above when discussing inscription No. XVII. We have another inscription about him, which at present is found fixed in the central *mehrab* of another mosque near the Delhi gate, while the original building no longer exists.

1. Commissariat, op. cit., p. 219 Burgess, pt. I. p. 64.

2. HD., p. 100; MS., p. 87, which also records that the mosque was built by Malik Bahāu'd-Dīn, brother of Malik Sarang, entitled Ikhtiaru'l-Mulk, (p. 11).

- ١ قال الله تبارك وتعالى وان المساجد لله فلا تدعوا مع الله احدا وقال النبي
عليه السلام من بنى مسجدا لله بنى الله له بيتا
- ٢ فى الجنة عمارت هذه المسجد الجامع فى عهد السلطان الزمان ناصر الدنيا
والدين ابو الفتح محمود شاه بن محمد شاه بن احمد شاه بن محمد شاه
- ٣ بن مظفر شاه السلطان خاد الله ملكم العبد الراجى الى رحمت الله المالك
الملك اعنى سارنگ سلطانى المخطاب
- ٤ من الحضرة الاعلى بملك الشرق قوام الملك ادم علوه ابتغاء لمرضات الله
و طلبا لجزيل ثوابه فى التاريخ السادس من ذيقعدة و فى سنه ثمانين
و ثمان مائتين-

'c', 'h', 'k', 'n'. This congregational mosque was built during the reign of the Sultan of the age, Nāsiru'd-Dunyā wa'd-Dīn, Abū'l Faṭḥ, Maḥmūd Shāh, son of Maḥmūd Shāh, son of Aḥmad Shāh, son of Muḥammad Shāh, son of Muzaffar Shāh, the Sultan (may Allāh perpetuate his kingdom) by the slave taking refuge in the mercy of Allāh, the Lord of the kingdom, Sārang Sūltānī, entitled by his most exalted majesty, Maliku'sh-Sharq, Qiwāmu'l-Mulk (may his glory be lofty), desirous of the approbation of Allāh and demanding his abundant reward, on the sixth day of Zi-Qa'dah, in the year eight hundred and eighty (2nd March 1476 A. D.)

Hajjiu'd-Dabir has clearly mentioned that Malik Sārang was made Mukhlisu'l Mulk in 866, and later, in 875 A. H./1471 A. D., was honoured with the additional title of Qiwāmu'l-Mulk and Godrāh was a part of his *jāgīr*¹. He was also sent at Dabhul by land with a powerful army against Bahadur Gilānī in 896 A. H./1490 A. D. Bahadur Gilānī was routed and put to death. He also achieved several other successes. He also accompanied Sultan Muzaffar II to Idar in 919 A. H./1513 A. D. where he attacked Rāi Bhīm.

On one occasion Sārang Sūltānī was left in charge of Ahmadabad, while the Sultan himself had gone to Muḥammadabad. He had already proved his bravery in Mandu, Ahmadnagar and other places. Sultan Muzaffar, who succeeded Maḥmūd Begadā, however, entertained a low opinion of him, because he thought that Sārang Sūltānī was lacking in the sincere devotion which a servant should feel for his master. Still, because he had been a companion of his father, Sultan Maḥmūd, who had placed entire confidence in him, he could not be entirely removed. Sultan Muzaffar continued him in the office of *ābdār* (water-bearer or wardrobe-keeper). Out of his exceeding goodness of heart Sultan Muzaffar did not remove him from this important post even though he was ever suspicious of him.

1. HD., pp. 17, 22, 100.

At last, Qiwāmu'l-Mulk Sārang himself requested the king that as he had become old, he was unable to perform his duties as *ābdār*. He requested that his nephew be appointed to this post. The Sultan agreed to this proposal because the latter had already served under him when he was a prince. Historians have said that Sultan Muzaffar II was very amiable and gentle and that those who could only be kept down with severe measures did not respect his authority. The roads had become dangerous upto the very gates of the city of Ahmadabad. The administrative power was entirely in the hands of Qiwāmu'l-Mulk Sārang and Malik Gopi, a Hindu noble, addicted to pleasure only. They used to do whatever they pleased and they were the persons who had supported Sultan Muzaffar (then Prince Khalīl Khān) in raising him to the throne against his own son Bahādur. When this Bahadur came to the throne in 932 A. H./1526 A. D. he arrived at Mangrol from where he went on to Diu. He entrusted Diu to the charge of Qiwāmu'l-Mulk and having thus got rid of him honourably the Sultan returned to Ahmadabad. Sultan Bahādur proceeded to Cambay in 934 A.H./1527 A.D., after paying visits to various other places. Here, as he was walking one day on the seashore, a ship came from Diu; the people of the vessel reported that a *Firangi* (European) ship had arrived at Diu and that Qiwāmu'l-Mulk had imprisoned all the Firangis and confiscated their property.¹

From this brief notice we realise that Qiwamu'l-Mulk, Malik Sarang Sultānī, holds a very prominent place in the history of Gujarat and according to the two inscriptions (xvi and xxii) we find that he had built two mosques in Ahmadabad. The latter inscription surely belongs to the mosque now situated in Sarangpur, which is even to this day called the mosque of Malik Sarang.² This Sarangpur mosque of Malik Sārang is a superb specimen of Gujarat Muslim architecture. Its original inscription is missing from the central *mehrāb* and this inscription (xxii) might have been wrongly placed in the mosque just inside the Delhi gate. This is quite possible, because, according to *Mirāt-i-Ahmadi*³, this mosque of Malik Sārang suffered extensive damage in the struggle between Sadāshiv Rāmchandra and Momīn Khān. The subterranean chambers of the mosque contains the grave of Sidī Bashīr, who was the superintendent of this Malik Sārang's mosque.

XXII (b)

An inscribed marble slab is found in the central *mehrāb* of the Karor Pol *masjid* inside the Kalupar gate. The inscription is almost the same as No. III and bears the same holy verses *b, a, i, f*. It records some

1. MS.F., pp. 59, 108, 111, 122, 158-59.

2. BA., Pt. II, pp. 28-31, Pls. 8, 31-36.

3. MA. (Baroda edition), Part II, pp. 482-83

one's death which occurred on the 5th day of the month of Jumada I in 880 A. H. / 9th Sept. 1475 A. D. The name of the person cannot be deciphered. On one side of the mosque there are some graves also.¹

XXIII

Mosque of Bibi Daulat

Another inscription near No. XXII, on the same wall, runs thus:—

- ١ قال الله تعالى و ان المساجد لله فلا تدعوا مع الله احدا و قال النبي صلى
الله عليه وسلم من بنى مسجدا لله بنى الله له بيتا مثل ما بنى
- ٢ البنيتم عمارة هذا المسجد فى عهد السلطان الاعظم الوراقى بالله الامان
ناصر الدنيا والدين ابوالفتح
- ٣ محمود شاه ابن محمد شاه ابن احمد شاه ابن محمد شاه ابن مظفر شاه
السلطان - ماه محرم سنه ثلاث و ثمانين و ثمان مائه
- ٤ المخدرة العفيفه المسماة ببينى دولت بنت شيخ مالک بن فخر مکتوحه
خان اعظم عادل خانى توبه نصوحاً ؟

'd', 'h', 'j', 'n'. This mosque was built during the reign of the great Sultan, depending upon Allāh, the Beneficent, Nāsiru'd-Dunyā wa'd-Dīn, Abū'l-Faṭḥ, Maḥmūd Shāh, son of Maḥammad Shāh, son of Aḥmad Shāh, son of Muḥammad Shāh, son of Muzaḥfar Shāh, the Sultan, in the month of Muḥarram of the year eight hundred and eighty three (April 1478 A. D.), by the virtuous and chaste lady named Bibi Daulat, daughter of Shaikh Malik, son of Fakhr, and the wife of Khān-i-Ā'zam 'Ādil Khānī. Turn unto Allāh in sincere repentance (Qur., lxvi 7.)

About Shaikh Malik bin Fakhrū'd-Dīn we find that he was one of the Gujarat nobles in 778 A.H./1376 A.D. As to Khān-i-Ā'zam 'Ādil Khānī we have no definite information. Either he might have been a relation of 'Ādil Khān Farūqī, king of Khandesh, or he might have been the same as Ālam Khān, who is mentioned in Hājjiu'd-Dabir² as a grandson of Maḥmūd Begaḍā and for whom the latter tried to gain the throne of Khandesh on the death of 'Ādil Khān II.³

1. The text as well as the translation of this inscription are omitted.

2. HD., p. 898.

3. MS. F., pp. 76-77.

XXIV

Rauzā of Shāh Ālam

The entrance of the mausoleum of Shāh Ālam contains a very fine and important inscription in Persian verse on a marble slab.¹ Shāh Ālam son of 'Abdulla Qutb Ālam or Sayyid Burhānu'd-Dīn, the founder of the Bukhārī Sayyids of Gujarat, died on 20th Jumada II, 880 A.H. / 22nd Oct. 1475 A.D. It may be gathered from the chronogram in the last verse composed by the poet Yahya—"like unto the garden of Paradise"—that it was built in 888 A.H. / 1483 A.D.

بسم الله الرحمن الرحيم

گشت چون جنت رسولاباد جائے دلکشان قل تعالوا انظروا فيها علامات الجنان
اے کم داری آرزوی جنت الفردوس ہیں روضہ پر نور شاہ عالم ماہ جہان
زانکہ روض من ریاض الجنة اورا گفتہ اند کان مصفا و مروح هست چون دارالامان
ہر طرف دروی ز گونا گون گلہا نورۂ می وزد از جانیش باد معطر ہر زمان
تازہ می گردد حوالی را مشام از طیب او نفحہ قدسی دہد ہر دم ہر این نورۂ جان
رستم اشجار کزوے ظل ممدود است درو ہر کم آید زیر او طوبی لنا گوید روان
و آن کم بیند گنبد صافش برد اندر خیال یاز لواوی مجوف یاز انوارست آن
حوض پاک و صاف آبش مصطفیٰ سر جنب اوست

می سزد چون کوثرش خواند لسان مردمان
بانیش عبد الطیف ابن برہان هست او مجلس سامی خطابش خان اعظم تاج خان
آن کم صیت بذل او اطراف عالم ہر گرفت و آنکہ او باشد مرید صادق این آستان
تا بود در عالم از پیران عنایات و فیوض باد از لطف الہی ذات پاکش کامران
ہر کسی تاریخ اتمام بنائیش پرسد گوز همچو جنت الفردوس ای یکی بیان

'a'

Rasulabād is the abode of lovely ones like Paradise ;

Say: "come and see therein the signs of the gardens of Paradise".

O ye, who are anxious to see the garden of Paradise, behold

The bright mausoleum of Shāh-i-Ālam, the moon of the world.

Since it is called 'one of the gardens of Paradise',

It is pure and refreshing like the abode of peace.

On all sides are heaps of various kinds of roses,

Every moment fragrant breezes blow from its direction.

1. BA., Pt. II, pp. 15-23, Pls. 7, 24-28.

The surroundings become perfumed on account of its fragrance
The holy breeze every time blows over this heap (of blossoms)
of life,

The grove of trees which has an extensive shadow therein,
Whoever comes under it immediately cries out, 'Blessed are we'.
Whoever beholds its pure dome imagines

That either it is made of pierced pearls or of lights.
Its pure cistern Mustafa Sar, with its limpid water is by its side,
It is proper that the people call it 'one like *Kauthar*'.

Its founder is 'Abdul Latif, the son of Burhān,
His title being Majlis-i-Sāmī, the great Khān, Tāj Khān.
The fame of his bounty has spread in the different parts of
the world,

He is the true disciple of this threshold,
As long as the blessings of saints would last,
May his pure person be prosperous by means of Divine kindness.
If one were to ask you about the date of the completion of this
edifice.

O Yahya, say, it is "like unto garden of Paradise". (888 A.H./1483 A.D.)

The inscription clearly shows that the site where the mausoleum stands was called Rasulabad. It must have been a beautiful place, full of trees and flowering plants, with its tank for ablutions named *Mustafa Sar*.¹ The *Mirāt-i-Sikandari*² furnishes us with the information that it was Tāj Khān Narpālī who built the Rauza of Shāh Ālam. Narpālī is an Indian title used for those in the royal service, its meaning is more or less the same as Majlis-i-Sāmī as given in the inscription.³ This Tāj Khān should not be confused with Tāj Khan bin Sālār who has been noted above⁴. The peculiar architecture of Shāh Ālam's mausoleum makes a slight departure from the general trend of Gujarat architecture and tends towards a pure Saracenic style. The *minars* of the mosque and the dome of the mausoleum are very characteristic.

1. Two inscriptions of Mujāhid Khān of Nagaur from the Jaipur State at Naraina mention the construction of a tank which was also styled *Mustafasar* (EIM., 1923-24, pp. 15-16).

2. MS., p. 134.

3. Round the marble railing of the grave of Shāh Ālam there is one long Persian inscription in praise of the saint, but it does not contain any information of historical importance, vide BG., p. 305.

4. See above under No. I, foot note 2; see also HD., p. 122; MS., p. 134.

XXV

Muhāfiz Khān's Masjid

The *masjid* of Muhāfiz Khān on the main road leading to the Delhi Gate, not very far from the sanctuary of Pir Muḥammad Shāh, was built during the reign of Maḥmūd Begadā.

XXV (a)

۱ قال الله تبارك و تعالی و ان المساجد لله فلا تدعوا مع الله احدا و
 فی الحديث من بنا مسجدا لله بنا الله لم قصر فی الجنة
 ۲ هذا لعمارة فی عهد السلطان السلاطین شمس الملوك والخوانین ناصرالدنیا
 والدين ابوالفتح محمود شاه بن محمد شاه بن احمد شاه بن محمد شاه
 بن مظفر شاه
 ۳ السلطان لجمال الدين بن شیخ بن معین الدين القریشی المخاطب من
 ذالک السلطان محافظان فی الرابع عشر من رجب رُجَبٌ قدره سنه
 تسعين و ثمانمائه

'c', 'h', 'n', 'm'. This building was built in the reign of Sultan of Sultans, the sun of the kings and nobles, Nāsiru'd-Dunyā wa'd-Dīn Ab'ul-Fatḥ, Maḥmūd Shāh, son of Muḥammad Shāh, son of Ahmad Shāh, son of Muḥammad Shāh, son of Muzaffar Shāh, the Sultan, for Jamālu'd-Dīn, son of Shaikh, son of Moinu'd-Dīn al-Quraishi, entitled Muhāfiz Khān by this king, on the fourteenth of Rajab (may its dignity increase), the year eight hundred and ninety (27th July 1485 A. D.).

There are two other inscriptions. Both are of a small size, one mentioning the construction of a gate by one Qutb Khān, and the other of a tank in 1049 A.H./ 1639 A.D. Both these small inscriptions are fixed just on its main entrance.

XXV (b)

بمسجد چو دروازه را گشت بانی
 عجب مرد نیکو قطب خان ذونامی
 خدا یا گناهش هم عفو کردان
 نغم دارش از آفت آسمانی

As wonderfully good and renowned, Qutb Khān has become the builder of the gate of the mosque. O God! pardon all his sins and preserve him from all calamity from above.

XXV (c)

تاریخ تانم خیر جاری
 چون بمسجد از محافظ خان نیک
 شد عجائب برکنم شکر سرشت
 سال تاریخش چو پرسیدم ز غیب
 گفت هاتف چشم آب بهشت
 سنم ۱۰۴۹ هـ

Chronogram of the auspiciously inaugurated *Tānka* (reservoir).

When in the mosque of good-natured Muhāfiz Khān

The wonderful reservoir of sugary nature was complete ;

I asked then for the chronogram of the year from the invisible,

The celestial herald replied : *Chashma-i-āb-i-Bihisht* (the spring of Paradise.) (1049 A. H./1639 A. D.)

Hāijjiu'd-Dabir has given an account of the life of Muhāfiz Khān and of his elevation to high dignities. In 875 A.H./1470 A.D. while Maḥmūd was engaged in the conquest of Junagadh, he received the news that Jai Singh, son of Gangādās Rāval, the ruler of Chāmpāner had pillaged the outskirts of Ahmadabad and had made the high roads unsafe. So Jamālud-Dīn, son of Malik Shaikh, was deputed, with the title of Muhāfiz Khān, to look after the city. He kept order in the city satisfactorily. On the death of Khudāwand Khān he was raised to the office of a minister. He also participated in the fight against Rānā Patāi son of Rānā Udaisingh, the Lord of Chāmpāner. Muhāfiz Khān succeeded in taking him prisoner. Maḥmūd's two chief conquests of Junagadh and of Chāmpāner (on account of which according to some, he is called Maḥmūd 'Begaḍā'—the conqueror of two fortresses) were equally shared by Muhāfiz Khān.¹

The date on the mosque inscription makes it clear that it was built after the conquest of Chāmpāner as an offering of thanks to God for having discharged his duty to his own satisfaction, although this is not exactly the purport of the words of the inscription.

He was the grandfather of Husām Khān the historian, who had composed the important *Tārīkh-i-Bahādur Shāhi* or *Tabaqāt-i-Husām Khāni*. This important source has been fully utilised by Hāijjiu'd-Dabir and others but unfortunately it is no longer available.²

1. HD., pp. 14, 21-27. Thus Maḥmūd I's full name is : Nāsiru'd-Dunyā wa'd-Dīn Abu'l-Faṭḥ Saifu'd-Dīn Maḥmūd Begaḍā.

2. *Ibid*, pp. 5, 22.

The minarets of this *masjid* are at the extreme ends of the building, as we find in Rānī Sabrāi's mosque. The carving in this mosque is of a unique type such as is not very common in Ahmadabad.¹

XXVI

Mosque of Misbāh Sultānī

The mosque in the Gaekwad's Haveli (or the Arsenal) near the river is known as Shāh Fazil's *masjid*. This mosque has recently been vacated and is no longer in the occupation of the Police Officer of Ahmadabad. It has a very high plinth, under which there is a sort of crypt containing a tomb after the tradition of Central Asian mosques. On its northern and southern ends there are balcony windows.²

بسم الله الرحمن الرحيم

۲ قال الله سبحانه و تعالى و ان المساجد لله فلا تدعوا مع الله احدا

قال النبي صلى الله عليه و سلم

۳ من بنى مسجد الله تعالى بنى الله تعالى له بيتا فى الجنة بنى هذا المسجد فى عصر سلطان الاعظم ناصر الدنيا

۴ و الدين ابوالفتح محمود شاه ابن محمد شاه ابن احمد شاه ابن محمد شاه

ابن مظفر شاه السلطان خلد الله ملكه و ساطنته اقل عبيده مصباح السلطاني

۳ فى شهر ذوالحجج سنه ۸۹۲

'a', 'e', 'h', 'j', 'n'. This mosque was built during the reign of the great Sultan, Nāsiru'd-Dunyā wa'd-Dīn, Abū'l-Faṭḥ, Maḥmūd Shāh, son of Muḥammad Shāh, son of Aḥmad Shāh, son of Muḥammad Shāh, son of Muzaffar Shāh, the Sultan (may Allāh perpetuate his kingdom, and prolong his authority) by the humblest of his slaves, Misbāh as-Sultānī, in the month of Zu'l-Hijjah, year eight hundred and ninety two (November 1487 A. D.)

XXVII

Sarāe of Dastūr Khān

We have already cited above one inscription (xxii) of Dastūru'l-Mulk whose real name was Malik Khāsa Zāda. There is another inscription

1. BA., Pt. I, pp. 78-81, Pls. 98-103; BG., p. 289.

2. BA., Pt. I, p. 77, Pl. 94; BG., p. 294.

3. From the reproduction of this inscription, it will be noticed that there is some mixing up of undecipherable words just at the end of the third line. This might be taken as a repetition of the words noted at the bottom in a separate line representing date and year.

in Persian verse, preserved in the Prince of Wales Museum, Bombay, stating that one Dastūr Khān, entitled or popularly known as Āsaf II, built a caravansarai in 895 A. H./1489 A. D. From these two inscriptions, (xxii and xxvii) we should conclude that they concern different persons because both their names and titles are different. History mentions that there was one Dastūr Khān who was appointed governor of Surat in 920 A. H./1514 A. D.¹

۱ آصف ثانی وزیر بحر و بر د ستورخان مکر می کز جود او اباد شد روی زمین
 ۲ آسمان ارتقا و آفتاب نور بخش آنک صبح صادق اورا میدرخشد از جبین
 ۳ گر کسی خواهد کم بیند کعبه مقصود را گویند و استان دولت او را بین
 ۴ از برای آنک تا یابد عوض قصر بهشت این سرا را کرد وقف بیت رب العالمین
 ۵ کلک قدسی چون حساب سال تاریخش نمود
 در ورقها خمس و تسعین بود با هشتصد و نود

- 1 Dastūr Khān, Āsaf-i-Thānī, minister over land and sea, through whose munificence the surface of the earth is populated ;
- 2 The heaven of sublimity and the light-diffusing sun, that which makes the break of day shine from the forehead ;
- 3 If any one desires to see the object of his desires, then tell him to come and see the threshold of his government.
- 4 That he may get the palace of paradise in reward, he dedicated this *sarāi* to be the house of the Lord of the Universe.
- 5 When the divine pen worked out its date, it was in the year ninety five along with eight hundred. (895 A. H./1489 A. D.)

XXVIII

Bāi Harir's Monuments

In the suburb of Asarwa at Ahmadabad there are two step-wells. The older of these two is known as the step-well of Mātā Bhawānī and seems to have existed even before the establishment of the Muslim dynasty in Gujarat. The other is just close to it and is known as the well of Bāi Harir Sultānī, as can be quite clearly gathered from its inscription.

Locally people call it the step-well! (*vāv*) of Dādā Hari. Quite close to this step-well are the tomb and the *masjid* of the lady, Bāi Harir Sultānī. The inscription of the central *mehrab* of this mosque is preserved in the Prince of Wales Museum, Bombay,² and it also gives the same date in

1. HD., p. 397, and EIM., 1929-30, p. 5-6.

2. Commissariat, pp. 239-41 ; EIM., 1925-26, p. 10.

exactly the same words. The language of both these inscriptions is Arabic. But on the step-well there is another inscription in Sanskrit giving the same information as the Arabic one.

XXVIII (a) (On the mosque)

- ١ قال الله سبحانه و تعالى و ان المساجد لله فلا تدعوا مع الله احدا
- قال النبي صلى الله عليه وسلم من بنى مسجدا لله تعالى بنى الله
- ٢ لم يبتا في الجنة بنى المسجد في عصر سلطان اعظم ناصر الدنيا والدين
- ابوالفتح محمود شاه بن محمد شاه بن احمد شاه بن
- ٣ محمد شاه بن مظفر شاه السلطان خلد الله ملكه باني هذا المسجد باني
- حرير سلطانى ماه جماد الاول سنة ست و تسعمائة - ٢٦

'e'. 'h'. 'j'. 'n'. The mosque was built during the reign of the great Sultan, Nāsiru'd-Dunyā wa'd-Dīn, Abū'l-Faṭḥ Maḥmūd Shāh, son of Muḥammad Shāh, son of Aḥmad Shāh, son of Muḥammad Shāh, son of Muzaffar Shāh, the Sultan (may Allāh perpetuate his kingdom). The builder of this mosque is Bāi Harīr Sultānī. In the month of Jumada I, year nine hundred and six (November 1500 A.D.) - 26

XXVIII (b) (On the vāv)

- ١ بنيت هذه العمارة الظريف و البقعة الشريفة
- ٢ و الرواق الرفيع و الجدر الاربع المصورة و غرس
- ٣ الاشجار المثمرة بالفواكه مع البير و البركة
- ٤ لينفع الانام و الانعام فى عهد سلطان سلاطين
- ٥ الزمان الواثق بتأييد الرحمان ناصر الدنيا و الدين ابوالفتح
- ٦ محمود شاه بن محمد شاه بن احمد شاه بن محمد شاه بن مظفر شاه
- < السلطان خلد الله ملكه باني حرير سلطانى التى
- ٨ جعلها الحضرة العالم حافظم الباب الدار
- ٩ المكروستى فى الثانى ماه جماد اول سنة ست و تسعمائة ٢٦

This fine building and excellent edifice and lofty colonnade and the four fresco walls were built, and the fruitbearing trees were planted, together with the well and the reservoir, so that men and animals may benefit, during the reign of the Sultan of Sultans of the age, who is confident of the help of the Merciful, Nāsiru'd-Dunyā wa'd-Dīn, Abū'l-Faṭḥ, Maḥmūd Shāh, son of Muḥammad Shāh, son of Aḥmad Shāh, son of Muḥammad Shāh, son of Muzaffar Shāh, the Sultan (may

1. Both these inscriptions XVIII a-b have ٢٦ (26) at the end, but we are not able to indicate its significance.

Allāh perpetuate his kingdom), by Bāi Harīr Sultānī, who was made the lady guardian of the gate of the royal residence by the exalted lord, on 2nd of the month of Jumada II, in the year nine hundred and six (25th November 1500 A. D.) — 26.

XXVIII (c)

Sanskrit inscription : ¹

- १ नमः सृष्टिकर्त्रे । नमोऽपांपतये तुभ्यं सर्वजीवनरू-
- २ पिणे । वरुणाय नमस्तुभ्यं नमः सुकृतसाक्षिणे ॥ १ ॥
- ३ जयति जग(त्त्र)यजननी कुंडिलिनी नामतः परा श-
- ४ क्तिः । सुरन(र)वदितचरणा वापीरूपात्मना सततं । ॥ २ ॥
- ५ नमामि विश्वकर्माणं सकलाभीष्टदायकं । कृपातो-
- ६ यस्य सर्वे स्युः (कर्म) कर्तुं क्षमा नराः ॥ ३ ॥ स्वस्ति श्री
- ७ गुर्जरधरिण्यां श्रीमदहिम्मदावादनगरे पातुसा-
- ८ ह श्री श्री श्री महमूदविजयराज्ये राज्ञोतःपुरद्वारि स-
- ९ वाधिकारिणी बाई श्री हरीरनाम्नी श्रीनगरादीशान-
- १० दिगाश्रितहरीरपुरमध्ये चतुर्दिगायातानेकवृषा-
- ११ कुलमनुष्यपशुपक्षिवृक्षादिचतुरशीतिलक्षजी-
- १२ वोपभोगाय परमेश्वरप्रीत्यर्थं संवत् १५५६ वर्षे शा-
- १३ के १४२१ प्रवर्तमाने पौषशुदि १३ सोमे वापी कार-
- १४ यमास । यस्यामगाधामृतपानीयराशिमवलो-
- १५ क्य क्षीरोदधिर्निवासमकरोदिव । सा स्वेदजांढ-
- १६ जोद्धि(ज्ज)जरायुजपोषणार्थमाचंद्रार्कं स्थिरा भू-
- १७ यात् ॥ तत्र व्ययीकृतद्रव्यसंख्या ३१९००० सर्व
- १८ महमूद महीपालमंत्रिमुख्या प्रतापिनी धर्म्मार्थिनी हरीरा-
- १९ ख्या वापीमियमचीकरत् ॥ १ ॥ चतुष्पथे चरच्चारुचतुर्दिग-
- २० नसंकुले आचंद्रार्कमियं वापी मधुरा पीयतां जनैः ॥ २ ॥
- २१ दुर्गाणि पुण्यानारामान् शतशश्च जलाशयान् पदे
- २२ पदे च सत्राणि धनिनः संति शोभनाः ॥ ३ ॥ महाधनव्य-
- २३ यं कृत्वा विश्वोपकृतिहेतवे । बाई श्रीहरीरनाम्नी वा-
- २४ पीमियमचीकरत् ॥ ४ ॥ वापीनिर्माणेऽधिकारी परमेश्वराज्ञा-
- २५ पालक मालिक श्री बिहामद । तथा गजधरवैश्यसूत्र० वीरात-
- २६ थाज्ञाकर सू० देवा श्रीगिरणामहंसाया आतयामहंवीरा..... (Illegible)

1. Burgess has given a transcription of this in BG., (p. 300). This has been compared with an estampage of the inscription made by the writer. Suggested emendations are enclosed within brackets.

Translation :

Salutation to the Maker of the World !

Salutation to thee, Lord of the Waters, the incarnation of all life ! Salutation to thee, O Varuna, the witness of good deeds. (1) The Supreme Force, Kuṇḍilīnī by name, the Mother of the three worlds, at whose feet bow gods and men, is ever victorious in the form of a well. (2) I salute the Architect of the Universe, who grants all blessings, through whose favour all men are enabled to perform action.

Hail ! in the sacred land of Gurjjara, in the fair city of Ahimmaḍāvād (Ahmadabad), in the victorious reign of the thrice-gracious Pādshāh Mahmūd, the chief lady-guardian of the gate of the king's harem, the gracious Lady named Harīr, caused to be constructed within Harīrapura, in the north-east quarter of this fair city, a well for pleasing the Great God and for the relief of the eighty-four *lākh* (varieties) of living beings like men, beasts, birds, and trees, who come oppressed by thirst from all the four quarters. (This well was constructed) in Samvat 1556, during the Śaka year 1421, on Monday the 13th day of the bright half of Pauṣa.

The Ocean of milk itself, as it were, made its abode here, seeing the unmeasured depth of ambrosial water (in this well). As long as the Sun and the Moon endure, so long may this well continue steadily to nourish all beings, whether born from sweat or from eggs, whether from the soil or from the womb.

The treasure spent upon this (well) was in the total 3,19,000....

The illustrious Lady named Harir, the chief lady-minister of Mahmūd, the Lord of Earth, caused this well to be constructed for acquiring merit (1). Crowds of men from (all) the four quarters (are) moving pleasantly along the four highways: may (the waters of) this sweet well be drunk as long as the Sun and Moon endure (2). Wealthy people become illustrious (by erecting) places of refuge, holy groves and water-tanks by the hundred, and shelters for the poor at every place (3). Having spent much treasure, for the benefit of the world, this gracious Lady, Harira by name, caused this well to be constructed (4)¹.

The chief in the construction of this well (was) Malik Bihāmad, who obeys the ordinances of the Great God ; and Gajadhar Vaiśya (was) the mason (?) and

(The last line is illigible and hard to translate).

It seems that Bāi Harīr Sultānī was the superintendent of the royal harem and she had built this step-well, garden, mosque and her own tomb.

1. The translation given by Burgess is not very accurate, so a fresh (and rather free) rendering has been given here.

There is another step-well in the village Adālaj, not very far from Ahmadabad, which was built at the same period, Samwat 1555 (906A.H./1499 A.D.). It has one inscription in Sanskrit which shows that it was built by Queen Rudadevī, wife of Virasimha, the chief of Kalol, during the reign of Maḥmūd Begadā in honour of her deceased husband.¹ The Sanskrit inscriptions also mention the cost of constructing these step-wells. During the period of Aurangzeb, with a view to the convenience of the villagers and the travellers, some repairs and changes were effected to the step-well at Adālaj.²

These *vāvs* are a special feature of Gujarat architecture ; and those in and near Ahmadabad are among the finest surviving specimens. Gujarat must be proud of possessing such marvellous specimens of architecture such as are not found anywhere else.³

XXIX

Bibī's Masjid

A *masjid* just opposite the shrine of Pīr Muḥammad Shāh is known as the *masjid* of Bibī. It fortunately bears an important inscription in its central *mehrāb*.

- ۱ قال الله تعالى و ان المساجد لله فلا تدعوا مع الله احدا
 ۲ هذا المسجد المبارك شاه اعظم (اعظم) محمود شاه بن محمد شاه بن احمد شاه بن
 ۳ محمد شاه بن مظفر شاه السلطان خلد الله ملكه و دولته
 ۴ حق الملك مسجد بی بی خونجایی (؟) ماه رجب قدره و سنه عشر و تسع مائتم

'd', 'h'. This auspicious mosque (was built) in the period of the great king Maḥmūd Shāh, son of Muḥammad Shāh, son of Aḥmad Shāh, son of Muḥammad Shāh, son of Muzaffar Shāh, the Sultan (may Allāh perpetuate his kingdom and prosperity). The right of the ownership of the mosque is of Bibī Khōnjābī (?). It was in the month of Rajab (may its dignity increase, and year nine hundred and ten (Dec. 1504 A. D.)

The decorative details of stone carving in this *masjid* are extremely delicate. The style of the writing of its inscription in the central *mehrāb* is also very peculiar. This Bibī Khōnjābī was very likely an inmate of the palace of Sultan Maḥmūd.

XXX

Rānī Sabrā'ī's Mosque

Inside the Astodya gate is one of the most elegant *masjids* ever built in India during the Muslim period. The two tapering cylindrical minarets

1. BG., pp. 299-300, 310-11 ; 2. MA., Vol. I p. 290.
 3. BA., Pt. II, pp. 4-14, Pls, 3, 14-16, 18.

on its facade are unlike any among the earlier monuments.¹ They are so perfect that it seems as if they had just been turned out on the lathe. In the precincts of the *masjid* is also the mausoleum of Rānī Sabrāī. The inscription in the central *mehrab* tells us that it was built in the year 920 A.H./1514 A.D. during the reign of Muzaffar II, by Rānī Sabrāī, the mother of the Abū Bakr Khān, the son of Sultan Maḥmūd.

۱ قال الله تبارك و تعالی و ان المساجد لله فلا تدعوا مع الله احدا و قال
النبی صلی الله علیه وسلم من انى مسجد الله تعالی بنى الله له قسرا فی الجنة
۲ بنى المسجد فی عصر السلطان الاعظم المورید بتائید الرحمن شمس الدنیا والدین
ابوالنصر مظفر شاه بن محمود شاه بن محمد شاه بن احمد شاه بن محمد شاه
۳ بن مظفر شاه السلطان خلد الله ملکم بانیتم المسجد المذکور والدة ابی بکر
خان بن سلطان محمود المسماة رانی سبرائی اربع شهور سنم شمسیة سنم
العشرین و تسعما یتم

'c', 'h', 'j', 'n'. The mosque was built during the reign of the great Sultan, who is assisted by the help of the Merciful, Shamsu'd-Dunyā wa'd-Dīn Abū'n-Nasr Muzaffar Shāh, son of Maḥmūd Shāh, son of Muḥammad Shāh, son of Aḥmad Shāh, son of Muḥammad Shāh, son of Muzaffar Shāh, the Sultan (may Allah perpetuate his kingdom). The builder of the mosque is the mother of Abū Bakr Khān, son of Sultan Maḥmūd, named Rānī Sabrā'ī. During the fourth month of the solar year, year nine hundred and twenty (1514 A. D.).

All have given the name of Rānī Sipri to this lady. But this is wrong because in the inscription it is clearly given as رانی سبرائی Rānī Sabrā'ī. This reading has also been confirmed by Principal Muḥammad Shafi of the Oriental College, Lahore. When we compare this with the historical works, we find there too in the manuscript of the *Mirāt-i-Sikandarī* the correct form Sabrā'ī.²

XXXI

Masjids of Bahādur Shāh's Reign

The *masjid* of Pir Muḥammad Shāh bears several inscriptions which seem to have been fixed there in a haphazard manner, simply with a view to save them from being lost. One of them, referring to a *masjid*,

1. BA., Pt. I, pp. 847, Pls. 10, 106-7; *Indian Antiquary*, Vol. IV, 1873, p. 292.

2. The English trans. of ms., by Fazlu'l-lāh and the Persian printed texts give the name as *Sarānī* (سرائنی) which could easily have been mistaken for Sabrā'ī. One ms. of the MS. in the Pir Muḥammad Shāh Library has the name Sabrā'ī (سبرائی) written very clearly, Blochmann, however, reads it *Athni* (اثنی) in *Indian Antiquary*, Vol. IV, 1875, p. 292. No. 5.

belongs to the period of Bahādur Shāh, (932-944 A. H./1526-1537 A. D.) son of Muzaffar II. On its left side something seems missing, because the holy verses inscribed on it are not complete. The last line gives us the name and lineage of the builder of the mosque.

- ۱ بسم الله الرحمن الرحيم قال الله تبارك و تعالی و ان المساجد لله
فلا تدعوا مع الله احدا (۱۹: ۱۹) و انه لما قام عبد الله (۲: ۱۹)
۲ یکو نوا من المهندین - و قال رسول الله صلى الله عليه وسلم من بنى
مسجد الله بنى الله لم یبنا (فی) الجنة
۳ بهادر شاه بن مظفر شاه بن محمود شاه بن محمد شاه بن احمد شاه بن
محمد شاه بن مظفر شاه السلطان
۴ علی غوث الثقلین قدس سره الله العزیز بن محمود بن شرف بن کمال بن
نجیب الله من اولاد ابوالعلا احمد بن عبد الله بن سلیمان
.....

'a', 'c' 'h', 'i', 'n', 'j' (This mosque was built during the reign of Bahādur Shāh, son of Muzaffar Shāh, son of Maḥmūd Shāh, son of Muḥammad Shāh, son of Aḥmad Shāh, son of Muḥammad Shāh, son of Muzaffar Shāh, the Sultān, (by) Ali Ghauthu'th Thaḡalain (may the Magnificent Allāh hallow his grave), son of Maḥmūd, son of Sharaf, son of Kamāl, son of Najibu'l-lāh, (who belongs to) the family of Abu'l-'Ulā Aḥmad, son of 'Abdullāh, son of Sulaimn

XXXII

Rauza of Ahmad I

Near the eastern entrance to the Jami' Masjid in the Manek Chaulk, there is the magnificent *rauza* of Sultan Aḥmad I (d. 846 A.H./1442 A.D.) This lofty and exquisite building is really one of the finest specimens of Gujarat Muslim architecture. Around this mausoleum are several other graves of olden days. On the entrance door of the *rauza* there is an inscription on a marble slab, in fine Persian verse, composed by the poet Yahya, which shows that it is not the original inscription of the days when the *rauza* was built.

روضہ عالی احمد شاه سلطان کز علو
جفت گشته گنبد او با سرتاق سما
عہدہ داران گرچہ بودندش بسی و بردہ اند
سعیہا اندر مرمت کردن او دائما
لیک ہرگز ہیچ کس اورا بدین رونق نساخت
ہمچو ذات اکمل آن صاحب عز و علا

محسن اہل زمانہ فرحت الملک آفتم او
 هست دیندار و خدا ترس و سخی با وفا
 در زمان تاریخ سال عہدہ اش از عون حق
 گفت یکی فرحت ملک آمد از وی سالہا
 سنہ اربع و اربعین و تسعمایتم
 یادگار احمد چہچو

- 1 This is the lofty mausoleum of Sultān Aḥmad Shāh. On account of its loftiness its dome has become a match for the top of the vault of heaven.
- 2 Though he had many officers and they ever endeavoured to repair it,
- 3 Yet no one has ever done so splendidly in the manner as this man endowed with great perfection, honour and exaltation,
- 4 The benefactor of the people of the age, Farḥatu'l-Mulk', who is pious, God-fearing, liberal and faithful.
- 5 The chronogram of the year of his tenure of office has been expressed by Yahyā with the assistance of God: 'Farḥat-i-Mulk, from which the year (of its completion) is derived'.

The year nine hundred and forty four (1537 A. D.)

(The architect is) Yādgār Aḥmad Chhajjū¹.

It seems that the original *rauza* was erected either in the lifetime of Sultān Aḥmad himself or just after his demise. From this inscription we gather that it was completely renovated by Farḥatu'l-Mulk the benefactor of those days. The chronogram, *Farḥat-i-Mulk, āmad az wae sālkhā* gives date, 944 A.H. 1537 A.D. The last words of the inscription Yādgār Aḥmad Chhajjū also affirms that the mausoleum was renovated by Aḥmad Chhajjū. The interior of the dome has some coloured mural decoration in pure arabesque similar to that found in the interior of Ahmad Khattu's mausoleum at Sarkhej.²

XXXIII

Farhatu'l-Mulk's Masjid

In a street near the Bhadra there is the mosque known as Shāh (Miān) Muḥammad Khub Chishti's *masjid* (d. 1023 A.H./1614 A.D.). He himself lies buried in the graveyard near by. He was a famous Urdu poet of Gujarat who substantially advanced the development of Urdu in Gujarat. The mosque bears an inscription in its central *mehrāb*:

1. *Indian Antiquary*, 1875, p. 292, No. 6.

2. BA., Pt. I, pp. 37-38, Pls. 37-40.

یا الله یا الله

قطع در تاریخ بناء مسجد جامع

ملک الشوق ملک نو خان چیمن المخاطب فرحتم الملک

مسجد با صفا و پر انوار	آنکرم نورش با آسمان برود
بیت معمور و سقف مرفوعش	گر بخواند لسان غیب سزد
هست در عز همچو بیت عتیق	خالی از عابدان بدان نبود
چاه او عین زمزم چو منا	جنب او سوق با رواج بود
شد بنایش بعد آنکرم شپیش	تا بکرسی هشتمین برسد
شاه محمود ابن شاه لطیف	کم سلاطین را پناه دهد
بانیش نو خان ابن چیمن کو	فرحتم الملک شد ز لطف صمد
بنده تاریخ این بناء قبول	از سر صدق خواستم ز خرد
گفت فی الحال رو بگو یحیی	قد بنا خالصا لوجه احد
نم صد و چهل و پنج مجموع بود	گر در آری حروف وی بعد

O Allah ! O Allah !

The distich relating to the construction of the Jami' Masjid of Maliku'sh-Sharq, Malik Nau Khān, Chiman, entitled Farḥatu'l-Mulk.

- 1 This mosque of purity, full of Divine Light, whose rays go up to heaven,
- 2 If a voice from heaven calls it "the heavenly temple and the elevated vault", it is but appropriate.
- 3 In its position of honour it is just like the Ancient House (the Temple of Mecca); for this reason it will not be empty of worshippers.
- 4 Its well is the spring of Zamzam like Minā, and by its side there is a crowded mart.
- 5 The building was erected during the reign of one whose kingdom reaches the eighth throne,
- 6 Maḥmūd Shāh, son of Shāh Latīf, who affords an asylum to other kings.
- 7 Its builder is Nau Khān, son of Chiman, who through the grace of the Almighty has become Farḥatu'l-Mulk.
- 8 I sincerely asked the Wisdom for the chronogram of this approved building ;
- 9 It immediately replied : "Say, Yahya : ' He built it purely for the sake of the One ' ."
- 10 If you count the value of the letters, it gives altogether nine hundred and forty five (1538 A. D.)¹

1. *Indian Antiquary*, 1875, pp. 292-93, No. 7; BA., Pt. I, pp. 82-83, Pls. 68, 105.

The architect seems to be the same person who had repaired Aḥmad's mausoleum during the reign of Maḥmūd Shāh III in 944 A.H./1538 A.D. Yahya, the poet who had composed the verses of the inscription of Aḥmad's mausoleum, also composed these verses which represent a fine specimen of decorative writing.

According to Hājjiu'd-Dabir this mosque was known as that of *Farḥātul-Mulk* and there were other monuments adjoining this mosque.¹ History is silent regarding Maliku'sh-Sharq, Nau Khān, son of Chīman, entitled *Farḥātu'l-Mulk*. At an earlier date, under Maḥmūd Begadā, there was one Tūghān Sultānī, of Turkish origin, who was honoured with the title of *Farḥātu'l-Mulk* in 866 A. H./1461 A.D. He was left in charge of the Bet fort, after its conquest in 877 A.H./1472 A.D., because he was the person who had conquered it. He was also the first person to enter the citadel of Chāmpāner with a detachment of Turkish soldiers.²

We read about another *Farḥātu'l-Mulk* who was sent as a *Dabir*, or Secretary of State, to Burhanpur in 912 A.H.³/1506 A.D. It is just possible that Tughān *Farḥātu'l-Mulk* and the one who was deputed to Burhanpur were one and the same person. We know that in Turkish *tūghān* means a 'falcon' and *nau* means 'a hero'. In the absence of any definite information we can only say that the names Tūghān (طوغان) and Nau Khān (نوخان) may have got mixed up.

As to Chīman, the father of Nau Khān, one has also to be careful, because there were several officers in Gujarat bearing this name. Thus, in 918 A.H./1512 A.D. many nobles accompanied Sultan Muzaffar II on an expedition against Malwa, and one Malik Chīman, entitled *Muhāfizu'l-Mulk*, was also among them.⁴ There was another Malik Chīman (or Chaman) during the reign of Sultan Muzaffar III, who had accompanied him against Mūsī Khān in 968 A.H./1560 A.D.⁵

XXXIV

Shams Khān's Masjid

Just inside the Shahpur gate near the city wall there is a mosque at present covered with a corrugated iron sheet roof. It stands on the site of an old mosque, which has disappeared almost completely with the exception of its back wall which has a *mehrāb* bearing an inscription.

١ قال الله تبارك و تعالى و ان المساجد لله فلا تدعوا مع الله احدا
٢ اللواتق بالله المنان ناصر الدنيا والدين ابوالفتح محمود شاه ابن لطيف شاه
٣ ابن مظفر شاه ابن محمود شاه ابن محمد شاه ابن احمد شاه ابن محمد
شاه ابن مظفر شاه السلطان

1. HD., p. 436 2. *Ibid*, pp. 17, 24-25, 29; and MS., p. 101. 3. AD., pp. 54, 100.

4. MS. BY., p. 251. 5. HD., p. 480.

بهر طاعت ساخت مسجد شمس خان بهر خدا
بود نه صد و چهل و شش تاریخ سال این بنا
کتبہ عبدالحی بن علی

'd', 'h'. (During the period of) the dependent of Allāh the Beneficent, Nāsiru'd-Dunyā wa'd-Dīn, Abū'l-Faṭḥ, Maḥmūd Shāh son of Latif Shāh, son of Muzaffar Shāh, son of Maḥmūd Shāh, son of Muḥammad Shāh, son of Aḥmad Shāh, son of Muḥammad Shāh, son of Muzaffar Shāh, the Sultan, Shams Khān built this mosque in name of God and for the purpose of worship. The year of its construction was nine hundred and forty six (1539 A. D.). Written by 'Abdul Hay son of 'Alī.

Locally people call it the mosque of Nand Sarā, but Burgess has called it the mosque of Ināyat Shāh.¹ We do not generally find in the inscriptions of Gujarat the names of the calligraphists, who have carved these records in such a masterly fashion. Fortunately in the inscription of this mosque the name of the calligraphist is recorded as Abdul Hay son of 'Alī.

The builder of this mosque, Shams Khān, the son of Fard Khān, was in Mecca in 943 A.H./1536 A.D. with Āsaf Khān, the minister of Bahādur Shāh. The latter was specially sent there at the time of Humayun's invasion of Gujarat with the Sultan's harem and treasure. Shams Khān severely criticised Āsaf Khān for spending money lavishly while in Mecca. When still in Mecca they received the news of Sultan Bahādur Shāh's death. In 967 A.H./1559 A.D.² Shams Khān was killed when fighting in the army of Ulūgh Khān and his body was carried in a *palki* to Godhrah for burial.

XXXV

Khawassu'l-Mulk's Masjid

In Dhalgarwada, near the Hope Market, not very far from Shāh Khūb's *masjid*, is a small brick mosque with wooden pillars. The central *mehrab* is carved and over it is an inscription.

- ۱ قال الله تعالى وان المساجد لله فلا تدعوا مع الله احدا هذه المسجد
- ۲ بعهد الزمان ناصر الدنيا والدين ابوالفتح محمود شاه بن لطيف شاه بن
اخو بهادر شاه
- ۳ بن مظفر شاه بن محمود شاه بن محمد شاه بن احمد شاه بن محمد شاه بن
مظفر شاه (السلطان خلد الله
- ۴ تعالى ملكه و سلطانم سدد هذا البناء المسجد المتبر كم

1. BG., p. 297.

2. HD., p. 353, 454; MS.F., p. 237.

هـ اقل عباد الله ملو سلطانى المخطاب بخواص الملك فى سنه خمس و خمسين و تسعين

'c', 'h'. During the reign of Nāsiru'd-Dunyā wa'd-Dīn, Abū'l-Faṭḥ Maḥmūd Shāh, son of Latīf Shāh, son of the brother of Bahādur Shāh, son of Muzaffar Shāh, son of Maḥmūd Shāh, son of Muḥammad Shāh, son of Aḥmad Shāh, son of Muḥammad Shāh, son of Muzaffar Shāh the Sultan (may Allāh, the Exalted, perpetuate his kingdom and authority), the building of this blessed mosque was strengthened by the meanest of God's slaves, Mallū Sultānī, entitled Khawāssu'l-Mulk, in the year nine hundred and fifty five (1548 A. D.).¹

It is locally called the Bādshāhi mosque or Khajūrī *masjid* and some people call it the mosque of Khamṣa Sālāt, (five services) or Hamza Salat² for which no reason is known.

One Mallū Khān had entered Muzaffar II's service. He was given the fief of Sarangpur. Later he became the ruler of Malwa at Mandu in 943 A.H./1536 A.D. under the name of Qādir Khān. But he was ousted in 949 A.H./1542 A.D. by Shaja'at Khān, who was deputed by Sher Khān Sūrī; so he had to return to Gujarat, where he continued his service with Maḥmūd III. As Mallū Khān had been a Sultan of Malwa, therefore, perhaps the mosque is called the Bādshāhi mosque. From his title 'Khawāss-ul-Mulk', which he held in 955 A.H., we gather that he was one of the advisors of Maḥmūd III.³

XXXVI

Malik Jalāl's Masjid

In the Raykhad quarter there is a *rauza* and a *masjid* of Shah 'Alijī Gāmdhanī (d. 973 A.H./1565 A.D.), the well-known early Urdu poet of Gujarat. Both the *masjid* and the *rauza* are of stone.⁴ But the *masjid* has a peculiar type of *minārs* which are quite simple and devoid of any decoration, quite unlike the decorated ones of Sidi Bashir's *masjid* near the Railway station. The *rauza* has a worn out inscription on its entrance, but it consists of holy quotations and nothing else. The *masjid*, however has three small inscriptions on its three internal *mehārbs*.

XXXVI (a)

وان المساجد لله فلا تدعوا مع الله احدا
'h'.

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1. *Indian Antiquary*, 1875, p. 293, No. 8.
 2. BG., pp. 76, 80, Nos., 70, 116.
 3. MS. BY., pp. 358, 371; HD., pp. 321-22.
 4. BA., Pt. II, p. 42; BG., p. 298.

XXXVI (b)

المعتصم بالله الرحمن غياث الدنيا والدين ابوالمقام احمد شاه
ابن عم محمود شاه بن لطيف شاه اخ بهادر شاه بن مظفر شاه بن محمود شاه
ابن محمد شاه بن احمد شاه بن محمد شاه بن مظفر شاه السلطان خلد الله ملك
فناد ينفين پچھا نگر باندھے شاجی بال - بانی مسجد کے تئیں پہنچیں ملک جلال
تاریخ اس مسیت کی ہوئی سو یوں مشہور - مسجد جامع کے بیچ بٹھا دیا ہی نور

۹۶۰ (۹۶۱)

He who resorts for protection to Allāh, the Merciful, Ghiāthu'd-Dunyā wa'd-Dīn, Abu'l Mahāmid Aḥmad Shāh, son of the uncle of Maḥmūd Shāh, son of Latīf Shāh, brother of Bahādur Shāh, son of Muẓaffar Shāh, son of Maḥmūd Shāh, son of Muḥammad Shāh, son of Aḥmad Shāh, son of Muḥammad Shāh, son of Muẓaffar Shāh, the Sultan (may Allāh perpetuate his kingdom).

Realising the deterioration of the religion, the disciple of the (saint) Shāhjī built (this mosque). The builder of this mosque is Malik Jalāl.

The chronogram of this mosque is known thus:—

'The divine light has settled in the Jami' masjid' (960-961 A.H./1553 A. D.)

XXXVI (c)

- ۱ محمد رسول الله صلى الله عليه وسلم بن
- ۲ عبد الله بن عبد المطلب بن هاشم بن
- ۳ عبد مناف بن قصي بن كلاب بن مرة.....
- ۴ ابوبكر الصديق ابن ابي.....
- ۵ قحاف بن عامر بن عمرو
- ۶ مسجد جامع
- < شوال
- ۸ سنم احد وستين و تسعما يتر

۹۶۱

- ۹ بن جلال.....
- ۱۰ بن محمود..... بن فضل الله بن.....
- ۱۱ بن عز الدين بن شاه.....
- ۱۲ منصور بن فضل الله بن سعد الدين

- بن ابو محمد بن ابو بكر ۱۳
 ۱۴ علی بن محمد بن عثمان بن جعفر بن یعقوب
 ۱۵ بن احمد ابی نصر بن
 ۱۶ بن عبداللہ بن
- 1-3 Muḥammad, the Messenger of Allāh (the blessings and peace of Allāh be upon him), son of 'Abdullāh, son of Abdul Muttalib, son of Hasham, son of Abd Manāf, son of Qusai, son of Kilāb, son of Murrah.....
- 4-5 Abū Bakr's-Siddiq, son of Ab...Qahāfa, son of 'Āmir, son of 'Amrū
- 6 Masjid Jami'
- 7 Shawwāl
- 8 The year nine hundred and sixty one, 961 (1553 A. D.).
- 9 son of Jalāl
- 10 Son of Maḥmūd,...son of Fazlu'l Allāh, son of
- 11 Son of I'zzu'd-Din, son of Shāh
- 12 Mansūr, son of Fazlu'l-Allāh, son of Sa'du'd-Dīn.....
- 13 Son of Abū Muhammad, son of Abū Bakr
- 14 'Alī son of Muḥammad, son of Uthmān, son of Ja'afar, son of Ya'qūb
- 15 Son of Ahmad, Abi Nasr, son of.....
- 16 Son of Abdullah, son of.....

This central epigraph (a) gives a quotation from the Qur'ān usual in mosques. The right hand inscription (c) has two parts, the first giving the genealogy of the Prophet, that of his companion Abu Bakr, and the date 961 A.H./1553 A.D. when the mosque was built. The second giving the genealogy of Malik Jalāl, the founder of the mosque. The left hand inscription (b) shows that it was built during the reign of 'Abū'l-Maḥamid, Aḥmad Shāh III, cousin of Maḥmūd Shāh, son of Latif Shāh, brother of Bahādur Shāh, son of Muzaffar Shāh.¹ The last two lines of this inscription (b) consist of two couplets in *Gūjari*, the Urdu language of those days, which is very similar to the Urdu of today. The first couplet clearly mentions that it was founded by Malik Jalāl, who was the disciple of the Shāh ('Alijī Gāmdhāni). The next couplet gives us the chronogram of the completion of the mosque in a very unusual manner.

I should state here that this inscription has been read differently by other competent scholars.² I give my version here together with a reproduction of the inscriptions themselves and leave the reader to judge for himself.

1. See No. 14 in the genealogy given in the introduction of this monograph.

2. EIM., 1935-1936, pp. 50-51.; *Urdu* (Quarterly), Delhi, April 1938.

XXXVII

Inscriptions on Wooden Panels

A separate monograph could easily be compiled describing the special type of wood-carving and carpentry in Gujarat during the Hindu as well as the Muslim periods. Everywhere in Gujarat we see fine specimens of this branch of art in great variety and of much richness such as is not found anywhere else in India. I think this is due to the production of excellent teak, sal and other varieties of wood in this part of India, as well as to the skill and capacity of the artists themselves. Both these factors are responsible for the creation of these masterpieces of art in both stone and wood. When I visited the shrine of Pīr Muḥammad Shāh, I came across many inscriptions, as I have already noted above, and two of them are carved in wood in the most exquisite manner. They have been put up in framed panels. One of them is dated 969 A.H./1561 A.D. and the other is of an earlier date. They are, however, only quotations from the Qur'ān and the Hadīth.

قال النبي صلى الله عليه وسلم عَجِّلُوا بِالصَّلَاةِ قَبْلَ الْفَوْتِ وَعَجِّلُوا بِالتَّوْبَةِ
قَبْلَ الْمَوْتِ - غرة رمضان فى سنة ٩٦٩

'J'. 'Expedite the prayer before it passes away; and expedite the repentance before you die'. 1st Ramazān, 969 A. H. (5th May 1562 A. D.).

XXXVIII

Mosque of Shaikh Hasan Chishtī

Inside the Shahpur gate one grand mosque in stone following the tradition of other mosques of Ahmadabad, was built in 973 A.H./1565 A.D. by Shaikh Hasan. This is indicated in a Persian quatrain inscribed inside the mosque over the back wall.

XXXVIII (a)

قطب زمانہ شیخ حسن ساخت مسجدی
کافجا کزند اہل عبادت دعای شیخ
چون شیخ این رفیع مکان را بنا نمود
تاریخ سال او ز قضا شد بناء شیخ
حرره دوست محمد شکر

سنة ٩٧٣

Shaikh Hasan, of his time the guiding star,
A mosque did build, where men pray for his soul ;
When the Shaikh built this lofty edifice
Fate uttered its chronogram : 'Construction of the Shaikh'.

The calligraphist was Dōst Muḥammad Shukar. Year 973A. H./ 1565 A.D.

XXXVIII (b)

بسم الله الرحمن الرحيم

انما يعمر مساجد الله من آمن بالله و اليوم الآخر و اقام الصلاة و آتى
الزكاة و لم يخش الا الله فعسى اولئك ان يكونوا من المهتدين -
'a', 'g'.

The calligraphy by Dōst Muḥammad Shukar is in very fine Nasta'liq style. This is the second example where the name of the calligraphist is also mentioned. The other inscription is on the central *mehrāb* and consists of a text from the Qur'an.

The *Mirāt-i-Aḥmadī* has given a lengthy account of the Chishtī saints of Ahmadabad and there he mentions that Shaikh Hasan b. Muḥammad Chishtī had built that mosque. 'Abū Sālih Hasan Muḥammad Gujaratī came from the family of Maulāna Kamālu'd-Dīn. He was a great scholar of his time and served the cause of education. Shaikh Hasan had composed a commentary on the Qur'an, annotated the *Tafsir-i-Baizāvi* and had prepared an annotated edition of *Nuzhatu'l-Arwāh*. He died in 982 A.H./ 1574 A.D. His mosque has been often changed and renovated in the course of time, specially after the Mughals came to power. Its construction is said to have taken eight or nine years and its cost has been estimated at one million rupees.¹

This is the last inscription of the period of the Gujarat Muslim kings and the only one in the Nasta'liq style of calligraphy. Soon after this Muzaffar III had surrendered to Akbar and Ahmadabad was annexed to the Mughal Empire in 980 A.H./ 1572 A.D.

XXXIX

The Tomb of the Poet Nāziri ?

An inscription is found in a dome at Tajpur, near which are also found numerous graves. This particular dome is locally called the tomb of Shāh Fāzal. A *masjid* situated in the arsenal has an inscription which says that it was built during the reign of Maḥmūd Begadā (xxvi); yet locally this is called the *masjid* of Shāh Fāzal. Professor Muḥammad Ibrāhīm Dār of the Gujarat College, Ahmadabad, believes that the tomb of the poet Nāziri, who is said to have been buried in the Tajpur quarter in 1023 A.H./ 1614 A.D., might be discovered hereabouts. From all the evidences examined on the spot I conclude that Nāziri had been buried within the precincts of

1. MA., Vol. II, pp. 48; BA., Pt. II, p. 44-5, Pls. 44-8; *Yād-i-Ayyām*, p. 63. This inscription is reproduced here by the courtesy of Mr. Q. M. Munir.

this very dome. There is an inscription, which, however, bears only the Kalimā, Shahādat and some Persian couplets, which are generally found on the tombs of saints and eminent people.¹

بحق اشدان لا اله الا الله - يا مفتح - از در اهل صفاروی مگردان اے دل
کشاده باد بدولت ہمیشہ این درگاہ - الابواب - ہر کم دورست ازین در بخدا نزدیک است

O Key of the gates.

Verily I declare that 'there is no god but Allāh'. May this court flourish for ever with full splendour. Turn not thy face away, O heart, from the door of those pure in faith. For whosoever enters this door gets nearer to God.

XL

Tomb Slabs

In continuation of inscription xxxi noted above there are three more epigraphs. These actually belong to some other graveyard and have been fixed here later and thus saved from being lost. They are all on marble slabs.

- ۱ بسم الرحمن الرحيم لا اله الا الله محمد
- ۲ رسول الله يبشروهم ربهم بوحمته من و رضوان
- ۳ و جنات لهم فيها نعيم مقيم خالدین فيها ابدان
- ۴ الله عنده اجر عظیم - هذا قبر الشيخ الاجل
- ۵ رفیع القدر و المجد میان برهان بن ملک
- ۶ بن میان فیروز بن میان قاسم المعروف فیروز
- < قد انتقل الى رحمة الله تع فی نصف النهار
- ۸ الثالث عشر من شهر الله شهر رمضان سنه ۱۰۲۳ ثلث عشرین و الف

'a', 'b', 'i'. This is the grave of the Shaikh of glorious and high estimation and grandeur, Miān Burhān, son of Malik, son of Miān Firōz, son of Miān Qāsim, known as Firōz. He passed away towards the mercy of Allāh, the Exalted, at midday on the thirteenth of the month of Ramazān, the months of Allāh, year one thousand and twenty three (19th Oct. 1416 A.D.)

XLI

- ۱ بسم الله الرحمن الرحيم لا اله الا الله محمد رسول الله
- ۲ يبشروهم ربهم برحمته من و رضوان و جنات لهم فيها نعيم مقيم خالدین

1. I am grateful to Prof. Khān Bahādur Shaikh Abdul Qādir Sarfarāz for the help he rendered in deciphering this inscription. The same couplet is also found at other places, such as at Antur Fort, Aurangabad District, but here the first lines comes after the second (EIM., 1919-20, p. 12, Pl. 8.).

۳ فیہا ابدان اللہ عندہ اجر عظیم ہذا قبر الشیخ الاجل رفیع القدر و المجد
الشمس المذور و القمر الانور و النور الازھر المحسن البار لجمیع العالم
۴ میان تاجخان ابن یوسف ابن آدم و کان نقلتم فی الخامس عشر من
شهر محرم سنہ ۱۰۳۹ ھ

'a', 'b', 'i'. This is the grave of the Shaikh of glorious and high estimation and grandeur, the shining sun, the bright moon, the white light for the whole world, the obliher of the pious, Miān Tāj Khān, son of Yūsuf, son of Ādam. He passed away on the fifteenth of the month of Muharram, year one thousand and thirty nine (7th Sept. 1629 A. D.).

XLII

۱ بسم اللہ الرحمن الرحیم لا الہ الا اللہ محمد رسول اللہ
۲ یدشورہم ریحہم برحمتہ منہ و رضوان و جنات لہم فیہا نعیم مقیم خالدین فیہا ابدان
۳ ہذا قبر الحرة الفاضلہ بو فاطمہ بنت میا تاجخان بن یوسف
۴ قد انتقلت الی جوار اللہ فی الثالث عشر من شهر رجب سنہ ۱۰۴۴ ھ

'a', 'b', 'i'. This is the grave of one overflowing with liberality Bū Fātima, daughter of Miā Tāj Khān, son of Yūsuf who passed away towards the neighbourhood of Allah on the thirteenth of the month of Rajab, year one thousand and forty four (12th Jan. 1634 A. D.).

XLIII

Sarāi of Ā'zam Khān

In 1045 A.H./1635 A.D. Ā'zam Khān was appointed the governor of Gujarat. His full name was Ā'zam Khān Mir Muḥammad Baqir, alias Irādat Khān, but he is known by his popular name Ā'zam Khān. On his arrival in Gujarat as governor, he introduced many reforms which proved beneficial to the people, for he put down evil doers with a firm hand. He erected a caravansarai at Ahmadabad, which was completed in 1047 A. H./1637 A.D. It was situated just near the gateway of the Naqqār Khāna of Qal'a Arak (Bhadra). It bears the following inscription in Persian verse :

۱ بدور بادشاہ داد گستر	پناہ خلق عالم ظل یزدان
۲ شہ صاحبقران تیمور ثانی	شہاب الدین محمد شاہ شاہان
۳ شہنشاہ جہان خاقان اکبر	ہمایون جاہ سلطان ابن سلطان
۴ یکی صاحب پرست از بندگانش	کہ ہست از جان و دل منقاد فرمان
۵ بہار عدل اعظم خان غازی	کہ تیغش گشت جسم ملک را جان
۶ سرای کرد در کجرات بنیاد	کہ مثلش را ندیدہ چشم دوران
< زہی عالی بناکز روی رفعت	گذشتہ پایہ قدرش ز کیوان

۸ بخوبی ولطافت چوں بهشت است بدر بانی او شائستہ رضوان
 ۹ سر او قیصریم یافت اتمام بامر خان عادل نقد مردان
 ۱۰ ز ہاتف سال تاریخش چو جستم ندا آمد مکان خیر و احسان
 سنہ ۱۰۴۷

- 1 During the reign of the just king, the refuge of the people of the world, Divinity's own shadow,
- 2 Shāh-i-Sāhib Qirān, the second Timūr, Shihābu'd-Dīn Muḥammad, the King of Kings,
- 3 Shāhjahān, the great Khāqān Humāyūn Jāh, Sultan, son of the Sultan,
- 4 One devoted to him, one of his subjects, ever so obedient to his beck and call,
- 5 The spring of justice, the Ghāzī, Ā'zam Khān, whose sword is the life and soul to the body of the realm,
- 6 Laid the foundation of a *sarāe* in Gujarat, the like of which the eye of the age has never seen :
- 7 How unsurpassed is its magnificence ! In point of loftiness it has surpassed Saturn itself.
- 8 In beauty and elegance it is paradise itself, where Rizwan (the Guard of Paradise) would love to be sentinel.
- 9 Next to it the Qaysariya reached its completion, at the behests of the Khān, the just, who is the jewel of men.
- 10 When I sought its chronogram from the invisible, a voice came :
 'The house of virtue and beneficence' (1047 A. H./1637 A. D.).

The penultimate verse of this inscription contains the word قیصریم (*qaysariya*), which literally meant "Imperial dignity". Later on the name was given to the market in Isfahan, and so it now means a market generally. If we carefully consider the implication of this particular word, we shall see that it embodies the Persian tradition, working in Ā'zam Khān's brain. Being Persian by origin he tried to create a Persian atmosphere in India, as is obvious first from Persian design of the facade of the caravansarai, and secondly and specially from the fact that even to this day this part of the city of Ahmadabad (now known as Bhadra) is utilised like the traditional *qaysariya* or market place. Quite near this monument of Ā'zam Khān, adjoining the steps of Alaf's mosque, a market bazar is held every Friday¹.

1. This building of Ā'zam Khān served as jail from 1820-27, and it is still used as the city court. BG., p. 302 ; BA., Pt. II, pp. 58-60, Pls. 57-8. The first three couplets are missing in Burgess, but they were kindly supplied by Mr. A. B. Rajput.

Ā'zam Khān had founded two *parganās*, one named Khalilabad, after the name of his son, and the other named Ā'zamabad after his own name.¹ At Ranpur on the frontier of the Kathiawar, a fort, a mosque, a well and some baths were built by him, as testified respectively, by four inscriptions dated 1048, 1050, 1051 and 1052 A.H. The inscription in Persian verse found on the Shāhpur fort contains the chronogram in the last verse : Ā'zam-i-Bilād (greatest of the cities) (1048 A. H. / 1639 A. D.) and this clearly refers to the builder.² Mandelslo's account of his stay at Ahmadabad in the course of his travels (1638-39 A. D.) refers to his meeting with Ā'zam Khān. But he gives his name as "Arab Chan" which is obviously a mistake. On the 18th October Mandelslo proceeded, along with the English Chief, on a visit to the Governor. After about an hour's conversation the visitors rose to take leave of the Governor, but the latter requested them to stay and dine with him. The dinner was served exactly after the Persian style, such as Mandelslo had already enjoyed at the court of the Shah of Persia at Isfahan³

In short, wherever Ā'zam Khān served as governor, he built many superb monuments. He died at Jaunpur in 1059 A.H. / 1649 A.D. at the age of seventy-six.

It will not be out of place while describing the Ahmadabad monuments to point out that just adjoining the present building of Sarāi of Ā'zam Khān there is a Hindu temple which is daily visited by hundreds of devotees and next to it is the gateway (the Bhadra), which is an imposing monument of the Gujarat Muslim Kings. It spans the public highway. On the inner walls of the passage there are two inscriptions in Persian verse, in *Nasta'liq* style and facing each other. Both unfortunately have been so badly mutilated that not a single word can be deciphered, except one date 1030 A. H. / 1618 A. D. on the southern wall, which means that they belong to Jahangir's period. These inscriptions resemble in design Nos. X b and XLIII.

XLIV

Tombs of Fatima and Laylaji

In the neighbourhood of inscription ix there is a single long strip of stone, which makes mention of two graves accompanied by a holy text.

۱ لا اِلهَ اِلاَّ اللهُ مُحَمَّدٌ رَّسُولُ اللهِ ۲ لا اِلهَ اِلاَّ اللهُ مُحَمَّدٌ رَّسُولُ اللهِ
 هَذَا قَبْرُ فَاطِمَةَ زَوْجِ مُحَمَّدٍ مِير هَذَا قَبْرُ لَيْلَى جِي زَوْجِ نَجْمِ خَان
 (؟) سنہ ۱۰۵۲ (؟)

1. MA., pp. 221-223 Vol. II, p. 126; *Mathira'l-Umara*, Vol. I. pp. 174-182.

2. *Corpus Inscriptionum Bhavanagari*, pp. 44-58.

3. Mandelslo, *Travels in Western India* (ed. by M. S. Commissariat), Bombay, 1931, pp. 31-40.

- 1 'b' This is the grave of Fātima, the wife of Muḥammad Mīr.
- 2 'b' This is the grave of Laylajī' the wife of Najam Khān.
..... 1052 A. H. (1642 A. D.)

The former is incomplete and bears no date. The latter bears some date which is not very clear. It might be read as 1052 A.H./1642 A.D.

XLV

Mosques of Shāista Khān's Period

Nawāb Shāista Khān was appointed as governor of Gujarat in 1063 A.H./1652 A.D.¹ During his tenure of office extensive repairs were carried out on the old monuments of Ahmadabad. An inscription found on a loose stone lying in Vatwa is recorded by Burgess.² It shows that a superb mosque, with a tank of water for ablutions, was constructed in 1063 A. H./1652 A. D. in the period of Shāista Khān's rule.

XLV (a)

بعهد دولت شائستہ خانی کم زو گشتہ بنای دین موسس
بتوفیق الہی ناظر ادراک نمودہ مسجدی با حوض انفس
پی سال بنائیش گفت ہادی بگو مسجد شدہ بیت المقدس
سنہ ۱۰۶۳ھ

- 1 During the governorship of Shāista Khān, who laid the foundation of this edifice of religion,
- 2 By the Divine Grace, the Defender of the intellect, the mosque appeared with its exquisite reservoir.
- 3 Concerning the year of its construction Hādī, has said: "Say, 'The mosque has become the Holy House' (1063 A. H./1651 A. D.)

XLV (b)

We also fortunately find another similar inscription in the central *mehrab* of the Jiwan Pol *masjid* which, though quite large, is devoid of any architectural beauty. The inscription concerns the building of a mosque during the same year.

بدور فرخ شائستہ خان کو بنای معدلت را گشت بانی
برائے طاعت حق ناظر ادراک نمودہ مسجد خیرالہمبانی
چو از سال بنا پرسید ہادی ندا شد پاک بیت اللہ ثانی
۱۰۶۳

1. MA., pp. 238-243.

2. BG., p. 307.

- 1 During the tenure of office of Shāista Khān who became the founder of the place of justice.
- 2 For obedience to God, the Defender of the intellect, this best constructed mosque appeared.
- 3 When Hādī asked the year of the construction, a voice issued forth: 'the second house of God is pure'. 1063 A. H./1651 A. D.

The verses of these inscriptions have been composed by the poet Hādī.¹ The exact location of the former mosque cannot be ascertained now.

XLVI

Abdul Wahhāb's Masjid

Between Khanpur gate and Mirzapur a mosque, locally called Abdul Wahhāb's *masjid*, bears several inscriptions. One is on its central *mehrāb* and the other above the right hand side of it. This latter consists merely of holy texts appropriate to mosques. But the north and back walls of this mosque also have fixed into them some Persian verses on marble slabs. They are scattered anyhow indicating that they have been fixed haphazard in the walls. They have been rearranged here in proper order. Actually verses 1-6 are on the bays of the north wall and the rest are scattered anyhow.

XLVI (a)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
اِنَّمَا لِيَعْمِيْرُ مَسْجِدِ اللّٰهِ مَهْتَدِيْنَ
'a', 'g'.

XLVI (b)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ - مَنْ بَنَى مَسْجِدًا لِلّٰهِ تَعَالٰی مِنْ مَالٍ حَلَالٍ
وَّ يَعْبُدُ اللّٰهَ فِيْهِ بَنَى اللّٰهُ تَعَالٰی لَمْ يَبْنِئْهُ فِی الْجَنَّةِ مِنْ دُرَّةٍ وَ یَا قُوْت

'a'. He who builds a mosque for Allāh, the Exalted, from his rightly earned wealth and worships therein, Allāh, the Exalted, will build for him a house in paradise of pearls and rubies.

XLVI (c)

۱ بعون فضل خداوند کار ساز و ودود ۲ بیمن فیض محمد نبی که در کونین ۳ درود باد بر اهل بیت و اصحابش	که نیست غیر او مرکانات را معبود بانس و جن و ملک گشتم قبل مقصود که رکن دین متین اند و عاقبت محمود
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1. *Vide infra* under No. XLVI (c).

- ۴ بدور ثانی صاحب قران شاه جهان که پیش در که او شاه روم و چین بسجود
 ۵ بلند طالع و خورشید قدر ملک ستان که آستان جلالتش با آسمان فرمود
 ۶ بعهد فرخ سلطان مراد بخش جهان که از قد و مش ابواب خیر و فرح کشود
 ۷ بروضه فرح افزای شاه غیاث الدین ملک سیرت سید جلیل فیض و رود
 ۸ مرید و معتقد حضرت محیی الدین بصدق خواجہ شهباز آنکه دهر شنود
 ۹ برخاست و برضا شہر اماجدین از آنچہ باشد را طریق حق نمود
 ۱۰ نموده مسجدی از سر بروفق جنت برائے اطاعت ارباب
 ۱۱ پی بنائش ہادی چو جست ندار سید بگو مسجدی ز فیض آمود
 سنہ ۱۰۶۵

- 1 Through the help and grace of God, the Adjuster of affairs, the Muni-
ficient, there is none worthy of devotion and worship excepting He ;
- 2 Through the blessings of Muḥammad, the Prophet, who has become the
cynosure of all in both the worlds, whether men, or genii, or angels ;
- 3 Blessings of God be on his progeny and his companions, who are
the pillars of the faith and whose end is worthy of praise.
- 4 During the period of the second Sāhib-i-Qirān, Shāh Jahān, before
whose throne the kings of Rūm and China bow and prostrate
themselves ;
- 5 High is his destiny, his position more exalted than the sun, the con-
queror of lands the seat of whose splendour rules the mighty skies ;
- 6 During the auspicious governorship of Sultān Murād Bakhsh, whose
very approach opened the gates of beneficence and happiness,
- 7 The pleasure-enhancing mausoleum of Shāh Ghiāthu'd-Dīn of
angelic nature, (son of) Sayyid Jalīl, whose grace is universal ;
- 8 The disciple and devotee of Saint Moḥiu'd-Dīn, and through the
fidelity of Khwāja Shāhbāz, the one universally praised,
- 9 With the permission and good pleasure the Lord of dignitaries he
pointed out the path of truth,¹
- 10 The mosque vies with paradise in point of elegance for the worship
of the devotee.
- 11 When Hādī sought the chronogram, the voice came and said, "the
mosque of graces" (1065 A. H./1654 A. D.)

The Persian verses clearly mention that during the reign of Shāh Jahān this mosque was erected at the mausoleum of Shāh Ghiāthu'd-Dīn and Sayyid Jalīl, when Prince Murād Bakhsh was the governor of Gujarat. Murād remained in Ahmadabad till the struggle for the throne of Delhi

1. The fragments being damaged and Scattered the meaning is not very clear.

arose among the sons of Shāh Jahān and later on he declared himself the Sultan of Gujarat and struck coins in his own name, but Aurangzeb won the throne of Delhi, and Murād was forced to capitulate and was confined in the fort of Gwalior. The date given by the chronogram falls well within the governorship of Murād.

The *Mirāt-i-Ahmadī*¹ tells us that Sayyid Ghiāthu'd-Dīn, son of Abdul Jalīl, son of Abdul Wahhāb, surnamed Shāhji, lies buried in Khanpur near the mausoleum of Miān Qutbu'd-Dīn Shāhī. Sayyid Ghiāthu'd-Dīn was one of the descendants of Sayyid Abdul Qādir Jilānī of Baghdād. This is also confirmed by the mention of Khwāja Shāhbāz in the eighth verse of the inscription, that he was his disciple. Khwāja Shāhbāz's real name was Malik Sharafu'd-Dīn, son of Malik Abdul Quddūs. He was one of the well-known saints of Burhanpur. Malik Abdul Quddūs used to live in Ahmadabad, but getting dissatisfied with the king of Ahmadabad, he left for Burhanpur, where he settled down and ultimately died. After him his son Shāhbāz Shāh came to Ahmadabad at the age of fourteen to receive his religious training from Shaikh 'Alī, surnamed 'Khatib,' successor of Qutb-i-'Ālam Bukhārī, and later became a well-known saint of Burhanpur where he died on 10th Rabī II, 934 A.H./3rd Jan. 1528 A.D.² The present mosque is locally attributed to Abdul Wahhāb, who lies buried in the mausoleum near by. He died on 11th Rabī I, 935 A.H./24th Nov. 1528 and was also buried at Ahmadabad.³

This inscription in Persian verse, composed by Mīrza Hādī of Shāhristān⁴, is important because it mentions Prince Murād as Sultan Murād Bakhsh. We have had so far no other inscriptional evidence giving this title to the Prince.

XLVII

Kotwāl Khān's Tomb

In the compound of Ahmad's *rauza* in the Manek Chauka grave stone bears Persian verses giving the chronogram of the death of one Kotwāl Khān who died at Ahmadabad on 7th Ramazan, 1066 A.H./31st May 1656 A.D. From these verses we gather that he was well-known for his generosity towards the poor and mercy towards the helpless.⁵

درا فوشست و شش بنهاں کوتوالخان آمد برون و رفت خرامان سوی جنان
هفتم ز ماه شعبان بود است کان عزیز در زیر خاک کرد رخ مثل مر نهان

1. MA., Vol. II, p. 40; BA., Pt. II, p. 68. The writer is extremely grateful to Mr. Q. M. Munir, Superintendent, of Archaeology, Western Circle, Poona, for permitting him to study the estampage of this inscription in his office.

2. *Barkātu'l-Auliya*, pp. 53, 63, 65.

3. *Ibid*, pp. 63-65.

4. Abdul Ghani, *Tazkiratu'sh-Shu'arā*, p. 144. 5. BG., p. 295.

جز دانم نکوئی اندر زمین نکشت ان حاتم زمانه بتوفیق مستعان
فیض عمیم او بهم خلق چون رسید گویند ذکر خیرش تا شرانس و جان
ای خالق کریم برین تربت شریف باران لطف و رحمت از فضل خود بران

In one thousand sixty six (1066 A. H.) secretly Kōtwāl Khān
Came out and departed pompously towards paradise ;
It was the seventh of the month of Sha'ban when that beloved one
Concealed underground his moon-like countenance ;
He sowed but good seed on the earth,
This Hātim of the age, by the grace of the helping God,
As his universal bounty extended to all mankind,
Even the wicked among men and genii praise his generosity.¹
O gracious Creator, upon this noble tomb
Pour thy showers of mercy and reward.

XLVIII

Jami' Masjid of Pīr Muḥammad Shāh²

Three inscriptions, besides those noted under No. III are found on the *mehrābs* of the congregational mosque of Pīr Muḥammad Shāh. They appear to be the original inscriptions of the same mosque, and they might have been fixed exactly where they at present exist. The first bears the *Kalimā*, the names of four companions of the Prophet, and the date 1077 A.H./1666 A. D.

XLVIII (a)

لا اله الا الله محمد رسول الله بحق ابوبکر و عمر و عثمان علی
الهی خیر جاءء باد سنه ۱۰۷۷ هـ

'b'. Out of regard for Abū Bakr, 'Omar, 'Othmān and 'Alī, O Allah prosperously inaugurate this. Year 1077 A. H. (1666 A. D.)

XLVIII (b)

لا اله الا الله محمد رسول الله
چراغ و مسجد و محراب و منبر ابوبکر و عمر عثمان و حیدر
حضرت میر محی الدین سنه ۱۱۳۵

'b'. Lamp and Mosque and *Mehrāb* and Pulpit,
Abu Bakr and 'Omar and 'Othmān and Haider
Hazrat Mir Mohi'u'd-Dīn. Year 1135 A. H. (1722 A. D.)

1. If we read تا حشر انس و جان the meaning will "until the day of resurrection men and genii will praise his generosity."

2. BG., p. 304.

XLVIII (c)

The third is in Persian verse concerning the mosque.

نماند بعصیان کسی در کرو کم دارد چنین سیدی پیش رو
نپندارم کم سعدی را بیا زاری و بگذاری کم اوجز سایه لطفش ندارد در جهاں جائے

No one remained plunged in sin who had such a Sayyid for his guide.

I do not think you will injure and abandon Sa'di, for he has no other place but the shadow of His favour.

XLIX

Mosque of Sayyid Muḥammad

Ā'zam Khān, as we have seen above (XLIII), had a son named Khalīl. It seems, therefore, very probable that the word *khalīl* in the verses of the inscription (from XLVIII) might be an allusion to this son of Ā'zam Khān.

خوشا مسجدی ساخت سید محمد کم مردے توان کرد یاد خلیلی
سزد گر کعبه کنی تو امانی کم تاریخ او گشته بیت خلیلی
کاتبہ عبدالرحمن ۱۰۹۲

Sayyid Muḥammad built an elegant mosque,

In which man may worship the glorious God ;

It is proper for thee regard it as the twin of the Ka'ba ;

Its chronogram is *Bait-i-Khalīl* (the house of Khalīl)¹

The writer is Abdu'r-Raḥmān, year 1092 A. H. (1681 A. D.)

L

Mosque of Mūsa Suhāg

Two inscriptions are found on the mosque locally called the Mūsa Suhāg *masjid*. It is situated on the right side of the road to the camp. Mūsa Suhāg was a well-known saint belonging to the Chishtiā order, who wore bracelets on his arms and lived with street-dancers in order to conceal his Sufism. He was much respected even by Shāh-i-Ālam as a great saint of his days. When he died on 10th Rajab, 853 A.H. / 29th Aug. 1449 A.D. he was buried with the bracelets upon his arms, for the tradition of the Prophet says that on the day of resurrection men will rise as they had lived in this world.² In Ahmadabad there are four graves in the Bāgh-i-Shāhī, but no one knows which one is that of Mūsa Suhāg. He is regarded as a great saint who worked miracles. One of the best remembered of these is that once there was no rain in Ahmadabad for a long period, and the people of Ahmadabad gathered round him and begged him to pray to Almighty God for rain. And, as he prayed, rain began to come down heavily and averted the impending famine.³

1. BG., p. 304, 2. MA., Vol. II, p. 48. 3. *Barkātu'l-Auliya*, pp. 44-45.

L (a)

چون بتوفیق ایزدی جعفر ساخت مسجد بزیب و زینت و ساز
گفت احمد برائے تاریخش کرد آراستہ مکان نماز
سنہ ۱۱۰۰

When by the Divine grace Ja'far
Built a mosque with elegant arrangements,
Ahmad said for its chronogram,
'He adorned the place of prayer'. (1100 A. H./1688 A. D.)

L (b)

بسم الله الرحمن الرحيم - (نما يعمر مساجد... المهندین
قال البنی... من بنی مسجد... فی الجنتہ - کتبہ جلال سنہ ۱۱۰۲
'a', 'g', 'k', 'n'. Written by Jalal in the year 1102 A. H. (1690 A. D.)

Ja'afar and Jalāl, the two names mentioned in these two inscriptions, were noteworthy men. Both of them belong to the family of Shāh 'Ālam of Ahmadabad. The full name of the former was Sayyid Ja'far Majīd 'Ālam. He was the son of Sayyid Jalāl Majīd 'Ālam and he died on the 18th Muḥarram 1119 A.H./21st April 1707 A.D. The full name of the latter was Sayyid Jalālud-Dīn Hamīd 'Ālam. He was the son of Sayyid Muḥammad Maḥbūb 'Ālam. He wrote two treatises, the *Mirātu'r-Rōya*, dealing with the interpretations of dreams, and the *Miftahu'l-Hājāt* (Dispenser of Needs). He died on the 20th of Zu'l Hijja, 1114 A.H./7th May, 1703 A.D.¹

LI

The Qāzi Masjid

Three short inscriptions, consisting of holy texts, are found in a mosque called the Qāzi Masjid, adjoining the Madrasa of Hidāyat Bakhsh, in the Astodya quarter. The mosque itself is also of much importance.

LI (a)

مسجد اُسَسَ عَلَى التَّقْوَى مِنْ اَوَّلِ يَوْمٍ
تاریخ اساس سنہ ۱۱۰۲

A place of worship which was founded upon duty (to Allāh) from the first day (Qur., ix, 108)

The date of foundation is year 1102 A. H. (1690 A. D.)

LI (b)

مسجد قبل صلوٰۃ من صلی فیہ
تاریخ الصلوٰۃ فیہ سنہ ۱۱۱۰

1. MA., Vol. II, p. 29.

A mosque is to yield to prayer of one who prayed in it.

The date of praying in it is the year 1110 A. H. (1698 A. D.)

LI (c)

اللهم صل على محمد نبيك الامي واهله واصحابه وبارك وسلم
تاريخ تمام سنه ١١١٢

O Allah ! pour upon Muḥammad, your Prophet, the unlettered, and upon his family and his companions, blessings and peace.

The date of its completion is the year 1112 A. H. (1700 A. D.)

It is very interesting to note here that the three inscriptions in the central *mehrāb* give the dates of its foundation 1102 A.H. / 1690 A.D., of the first prayers offered therein, i.e. of the inauguration of the *masjid*, 1110 A.H./ 1698 A.D., and of the completion of the building in 1112 A.H./1700 A.D. All these three inscriptions are in the best *Naskhī* style of calligraphy. This is the only monument of its type which bears the inscriptions giving the dates for the different stages of construction.¹

LII-LIV

Monuments of Nawab Shajā'at Khān

During the reign of Aurangzeb, Kār Talab Khān, entitled Shajā'at Khān, was appointed the Subedar of Gujarat in 1098 A.H./1686 A.D. In the course of the long tenure of his governorship at Ahmadabad he established complete law and order and founded many useful institutions which continue to exist even to our day. The people of Ahmadabad have continued to maintain them very efficiently and very successfully. In 1104 A.H./1692 A.D. he had acquired two hundred cart-loads of marble from Paṭṭan for the erection of a mosque, a college and his own mausoleum, which he had planned to erect in Ahmadabad.² The mosque is, perhaps, the best specimen of later Gujarat Muslim architecture, being influenced by the Mughal style, and was built in 1107 A.H. / 1695 A.D. It has one inscription (LII a) in the central *mehrāb* giving the *Kalimā*, with the date, and two Names of God, viz., 'the Opener' and 'the Key', on either side. Just above the *Kalimā* there is another *Bismillāh* inscribed (LII b) with the date 1127 A.H./1715 A.D. Both these inscriptions are the best specimens of the *Naskhī* style.³ Adjoining the mosque are situated the college, founded by him in 1109 A.H./1697 A.D., and the cistern in the courtyard of the mosque. The dates of both are indicated in the chronogram contained in the verses about them on a marble slab at the entrance of the mosque.

1. BA., Pt. II, pp. 62-63, Pls. 64-65.

2. BA., Pt. II, pp. 61-62, Pls. 62-64; MA., Vol. I, pp. 328, 341,

3. For reproduction see frontispiece.

LIII (a)

خان عالی مکان شجاعت خان کم خدائیش معین و یاور باد
 ساخت بهر صواب مدرسم طالبان علوم را جا داد
 سال تاریخش از خرد جستم گفت آن جای علم و فیض آباد
 سنہ ۱۱۰۹

The Khān of exalted position, Shajā'at Khān,
 May God be his helper and protector,
 For the sake of good he built a College,
 He provided a centre for the seekers of knowledge,
 I sought its chronogram from reason,
 It replied, 'It is the seat of learning and the abode of bounty'.
 1109 A.H. (1697 A. D.).

LIII (b)

این برکم کم نواب شجاعخان ساخت خیر جاری نمود آن خان بهوش
 با تشنه لبان گفت چنین تاریخش کز یاد حسین آب شیرینی نوش
 سنہ ۱۱۰۹

This cistern which Nawāb Shajā'at Khān got prepared,
 That wise Khān made it a lasting good.
 It itself thus gave its chronogram to the thirsty ones :
 'In recollection of Husain drink the sweet water' 1109 A.H. (1697 A.D.)

LIV

Adjoining this mosque, a little to the north, there is a very imposing mausoleum having a Mughal bulbous dome. It is the *rauza* of Nawāb Shajā'at Khān who died in 1113 A.H./1701 A.D. His death is recorded in two inscriptions, one at the entrance of the mausoleum and the other on the sarcophagus itself. They bear Persian verses and holy texts respectively.

LIV (a)

۱ خان جنت مکان شجاعخان	نقل کرد از جهان به باغ جنان
۲ شفق از ماتمش نشستم بخون	فلک از سینم بر کشیده فغان
۳ این چنین ماتم ندیده گهی	پدر ملک و مادر دوران
۴ جمل از عام و خاص میگوید	حیف رفت از جهان شجاعخان
۵ هیچ ناظم نکرده در عالم	اینچنین عدل و اینچنین احسان
۶ هست عالم بعدل دورانش	بوده فائق ز شاه نوشیروان
< سال فوتش خرد بگفت بدهر	گشت تاریخ خان عالیشان

سنہ ۱۱۱۳

The Khān having paradise as his abode,
 Moved from this world to the garden of paradise ;
 The twilight became drowned in blood on account of mourning,
 The sphere raised lamentations from its heart.
 The father of the kingdom and the mother of time
 Had never witnessed such a great mourning ;
 All the high and the low say,
 "Alas ! Shajā'at Khān departed from the world,
 No governor has dispensed justice and displayed kindness in
 this manner ;
 His rule surpassed that of king Naushīrwān in justice".
 Reason gave thus the year of his death :
 'The exalted Khān', which became the chronogram for the great
 soul. (1113 A. H./1701 A. D.).

LIV (b)

١ بسم الله الرحمن الرحيم لا اله الا الله محمد رسول الله
 ٢ قل يا عبادى الذين اسرفوا على انفسهم لا تغفلوا من رحمتي الله ان الله
 يغفر الذنوب جميعا انه هو الغفور الرحيم
 ٣ تاريخ وفات الرابع عشر من يوم الخميس فى شهر صفر سنه ١١١٣
 الف و مائته و ثلث عشر من الهجرة النبوية

'a', 'b'. Say : "My slaves who have been prodigal to their own
 hurt, despair not of the mercy of Allah, who forgiveth all sins. Lo,
 He is the Forgiving, the Merciful (Qur'ān, xxxix, 53).

The date of his decease is Thursday the fourteenth of the month of
 Safar, in the year one thousand one hundred and thirteen of the *Hijrat*
 of the Prophet (14th July 1701 A. D.)

The form and the style of the inscription of the sarcophagus shows that
 it is an imitation of similar earlier inscriptions found in Gujarat.

About Nawāb Shajā'at Khān himself we find a letter in the *Ruqa'at-i-
 Alamgīr* that when the news of his death reached the court, the names of
 several candidates were suggested to succeed him, such as Khair Andesh
 Khān and 'Atiqu'l-lāh Khan, but Prince Muḥammad Ā'zam was appointed.
 The fact, however, remained that no one could adequately replace his loss.¹

LV

Bābā Lōlū's Shrine

There is an inscription on a loose stone in the shrine of Bābā Lōlū, near
 Abū Turāb's tomb, outside the city, toward the south. Abū Muḥammad, sur-

1. Billimoria, J. H., *Letters of Aurangzeb*, Bombay, 1908, pp. 118-19.

named Bābā Lōlū, was one of those twelve Bābās, whose prayers had sanctified the foundation of Ahmadabad. Some writers have called him Lōlū owing to his business as a pearl dealer¹. Burgess has furnished a brief description of Bābā Lōlū's mosque.²

بسم الله الرحمن الرحيم
لا اله الا الله محمد رسول الله * محمد على فاطمه حسين حسن
خود گفت تاريخ آن بنت زهرا صغير كم بس بود با خير شد
سنم ۱۱۱۷

والده محمد جعفر ولد سيد محمد على بن سيد محمود سادات
باره ساكن كيهتوره

'a', 'b'. Muḥammad, Alī, Fātima, Husain, Hasan;

This daughter of Zuhra has herself pronounced the chronogram 'The choice, which was sufficient, was well attained'.

Year 1117 A. H. (1706 A. D.)

The mother of Muḥammad Ja'afar, son of Muḥammad Alī, son of Sayyid Maḥmūd Sādāt Bārah, (resident of) Kihtura.

LVI

Najmu'd-Dawla, Founder of the House of Cambay.

Near the mausoleum of Rustam 'Alī Khān at Ahmadabad one of the tombstones records the following inscription, which informs us that the person lying buried underneath was the great grandfather of the present ruler of Khambāyat (Cambay):—

مرزا محمد جعفر نجم ثانی المخاطب بمومنان بهادر نجم الدول
دلاور جنگ يوم الثلاثاء الثامن من شهر محرم الحرام سنم ۱۱۵۶ سنم خمسين
مايتم و الف —

Mirzā Muḥammad Najm Thānī, entitled Mōmin Khān, Najmu'd-Dawla, Dilāwar Jang, (died) Tuesday, 8th of the month of Muharram, the revered, year 1156 A. H. (15th March 1743 A. D.).³

The author of the *Mirāt-i-Aḥmadi* has fully discussed the important and manifold part played by this great personage in later Gujarat

1. MA., Vol. II, p. 61. 2. BG., p. 78, No. 99, 309; BA., Pt. II, pp. 45-47 Pl, 54-56.

3. I am much indebted to Prof. Commissariat for directing my attention to this important epigraphic record which is the only one of its kind. My thanks are also due to Mr. J. B. Qādrī, Pleader at Ahmadabad, who took the trouble to supply the text by joining the broken pieces together. The epigraph is likely to perish soon, for the pieces are already in a crumbling state.

history. He began his career as the *Mutasaddi*, i. e., officer in charge of Khambāyat, and fought many battles against the Marathas. Later on, he became the Subedar of Gujarat and introduced useful reforms. When the father of the author of the *Mirāt-i-Aḥmadī* returned from his pilgrimage to the Hijāz, he stayed at Khambāyat with him as his guest.¹

LVII

Tomb of Sayyid Qutbu'd-Din

Just near the mosque of inscription No. XLV b there is another adjoining the grave of Nau Gaz Pīr which contains one inscription in *Naskhī* characters in the central *mehrāb*. It is not easy to decipher it. It is full of holy texts and refers to one Sayyid Qutbu'd-Din's tomb, who died on 27th Jumā II, 1158 A. H. (?) / 27th July 1745 A.D.

LVIII

Shrine of Sayyid 'Aidrūs

In Ahmadabad the shrine of 'Aidrūs, in the Jhaweriwada near Panjar-pol, is a fine piece of architecture having an imposing dome. There are some graves in its courtyard and by chance two of them bear marble slabs with inscriptions which are dated 1194 and 1199 A.H. / 1779 and 1784 A. D. The first has some name in symbolical words and the second shows that one Abdulla, son of Sulaiman, was buried therein.²

LIX

Tomb of Ruknu'l-Haq

This is a short inscription recording the death of Ruknu'l-Haq in 1200 A.H. / 1785 A.D.³

چون رکن الحق از دار دنیا برفت بیک لحظہ در ظل طوبی برفت
خبر داد هاتف ز سال وصال از اینجا بفردوس اعلا برفت
سنہ ۱۲۰۰

When Ruknu'l-Haq went away from the mansion of the world,
In one moment he reached under the shadow of the *Tubā*
(the celestial tree).

The invisible herald gave the news of the year of decease :

'He went from here to the highest paradise'.

(1200 A. H. / 1785 A. D.)

1. MA., (Baroda ed.), Pt. II, pp. 129, 145, 163-64, 209, 220, 231-36, 242, 273, 276-77. 2. The transcript and translation have been omitted.

3. BG., p. 309, No. 50.

Conclusion

Various aspects of Gujarat Muslim history have been discussed above with the help of inscriptions from various Muslim monuments of Ahmadabad. These show the numerous changes of fortune that have played their part in the history of this place. They show too the many actors of different shades and cults who have enriched the culture of Muslim Gujarat. These monuments have, after meeting with so many changes and mishaps, come down to us as records of the past. To observe them and to describe them as faithfully as possible with the aid of the data available has been the task of this effort. Yet one should not claim finality in historical studies, because the discovery of new material in the future may throw some further light on many an important event noted above.

We should not forget that Ahmadabad holds a unique position in our country, for here the mediaeval culture of the people of Gujarat remains largely unaffected, although modern ideas have already begun to filter in. When we ramble through the zigzag old streets of Ahmadabad we may pass some splendid ancient Muslim monument on one side, and the old dwellings exhibiting the best that was of mediaeval domestic architecture on the other. We notice all around the real Gujarat and hear the purest form of Gujarati. The women chiefly, who are the real representatives of the culture of a nation, whether Hindu or Muslim, are clad in their typical Gujarati dress, such as they used to wear even in the olden days. It will not be an exaggeration if we add that even though Hindu and Muslim cultures are distinct from each other, still here in Gujarat a special blend has been evolved in the mode of the daily life of the people of Gujarat, just as the harmonious blending of the Jaina trabeate and the Muslim arched system is found in later architecture of Gujarat.

A good many descendants of the old families of Gujarat, which held high positions either in administrative or in religious walks of life still exist. Their forefathers had contributed substantially towards the architectural beauties of Gujarat and of Ahmadabad. In spite of their splendid old family traditions, it seems a pity that but few of them are aware of their past history and their glorious heritage.

Ahmadabad, in our present age of machinery, has become the Manchester of India, and can aptly be called a city of factories. It has today become a town of smoke, as once it used to be the town of dust; for the Emperor Jahangir had indeed named it 'the Town of Dust.' (*Gardābād*). The inseparable romance and spiritual atmosphere which brood over the monuments of Ahmadabad shall ever remain unaltered even though they are shorn of their past splendour today. Mere words are powerless to ex-

press with fidelity the charm and the sentiments of reverence one feels amidst these glorious monuments. These feelings are of grateful remembrance and serve to perpetuate the memory of their builders. After visiting these superb monuments we always return bringing away with us some of the spiritual fragrance which has gathered round them. This fragrance clings to our minds and keeps the memory of the past ever green. And we spontaneously utter a prayer for their builders, in the words of the Prophet Muḥammad, which are inscribed on so many of them :

“ Who builds a place of worship for Allāh, Allāh shall build a similar house for him in paradise. ”

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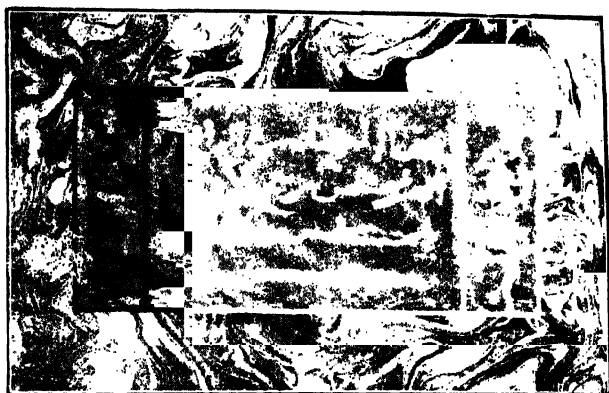
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I Kāchnī Masjid



15" × 7"

II Mosque of Mir Hājji



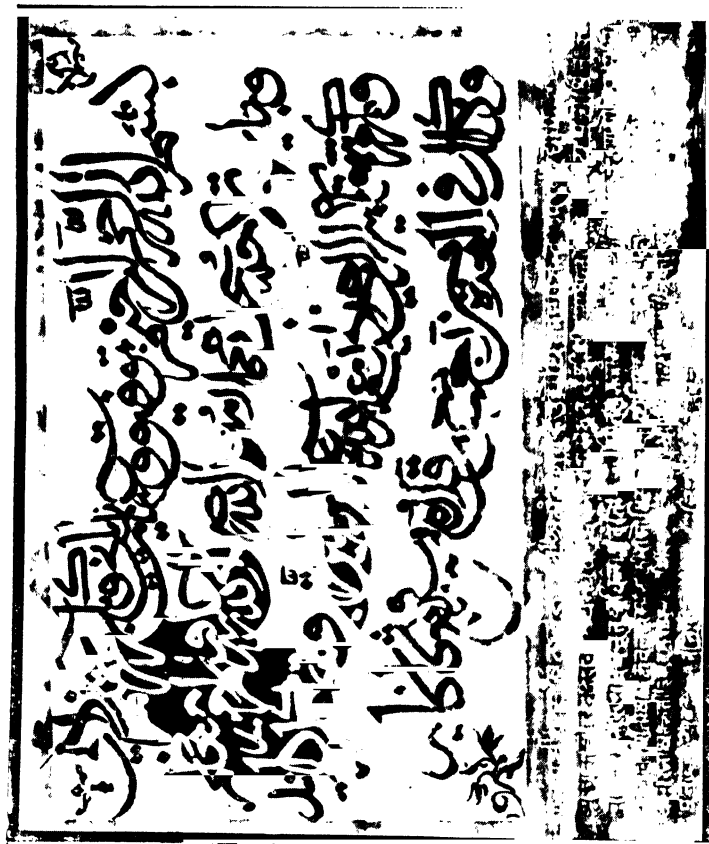
17" × 13"

III Grave Slab



22" × 9 1/2"

IV a Step-well (*vār*) at Sahatapura



21 1/2" x 18 1/2"

IV b Step-well (*vār*) at Baroda



39 1/2" x 21 1/2"

V City-wall of Veraval



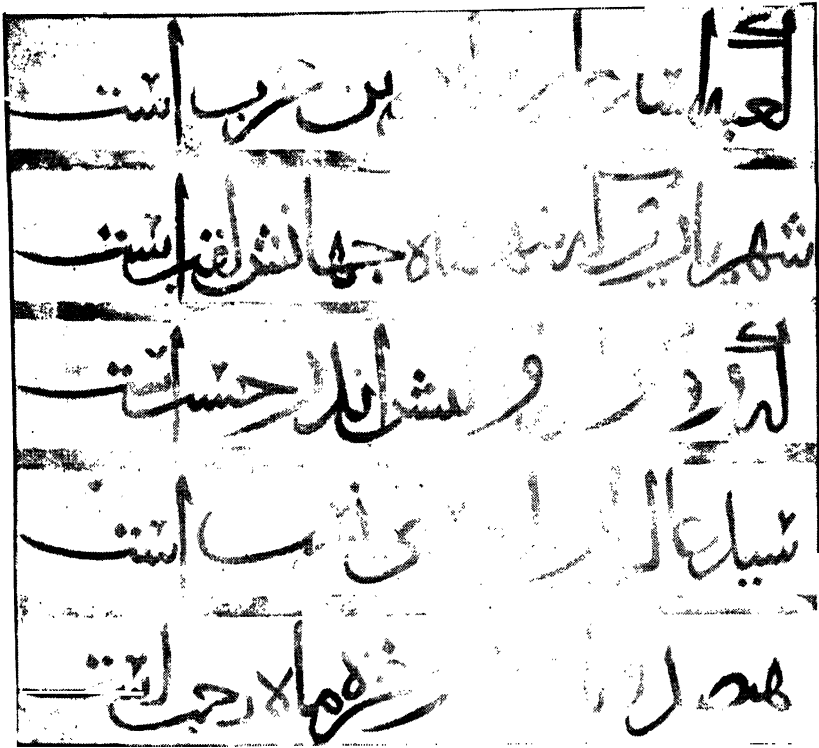
23" x 13"

VI c City-wall of Ahmadabad



10" x 10"

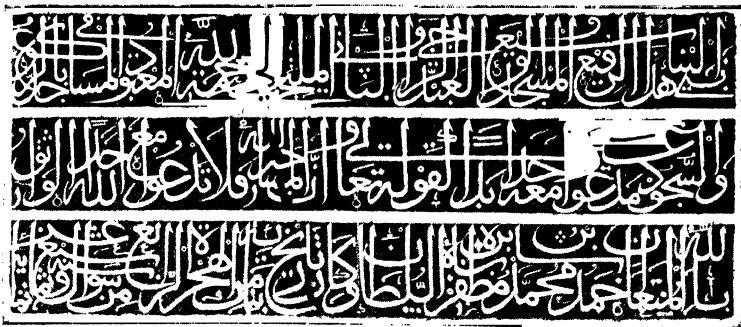
VII a Mosque of Sayyid-i-'Ālam



21" x 19"

By Courtesy of the Gujarat
Research Society, Bombay

VIII Mosque built by Aḥmād I



37" x 15 1/2"

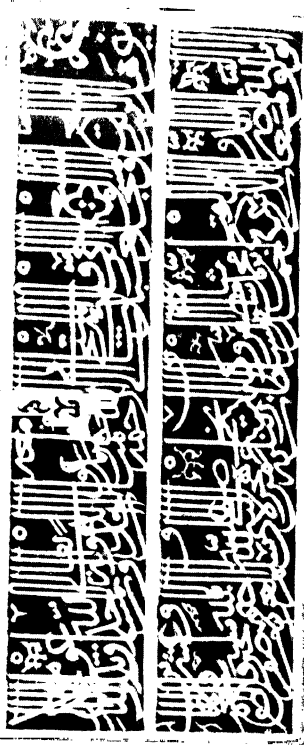
By Courtesy of Messrs Longmans
Green & Co., Bombay

IX Mosque of 'Ālamgir



29" x 18 1/2"

Xa Mosque built by Aḥmād I



38 1/2" x 15 1/2"

By Courtesy of Messrs Longmans
Green & Co., Bombay

X b Tank of the Mosque built by Aḥmād I



81" x 11"

XI Mausoleum built by Qutb b. Khwājagi



33'' x 91''

XIII Mosque of Nizām b. Hilāl



241'' x 101''

XIV Mosque of Malik Sha'ban



213'' x 11''

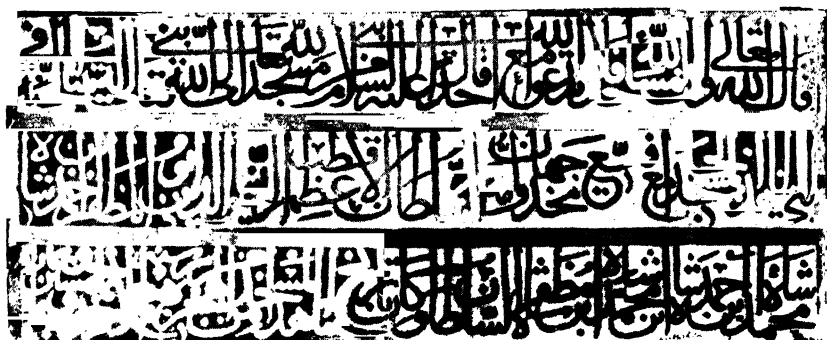
XV Farmān in favour of Malik Sha'bān



39 15

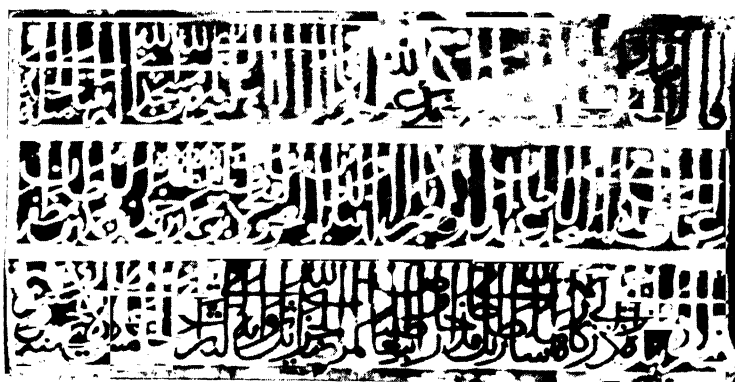
By Courtesy of Messrs Longmans
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XVI Makhdūma-i-Jahān's Mosque



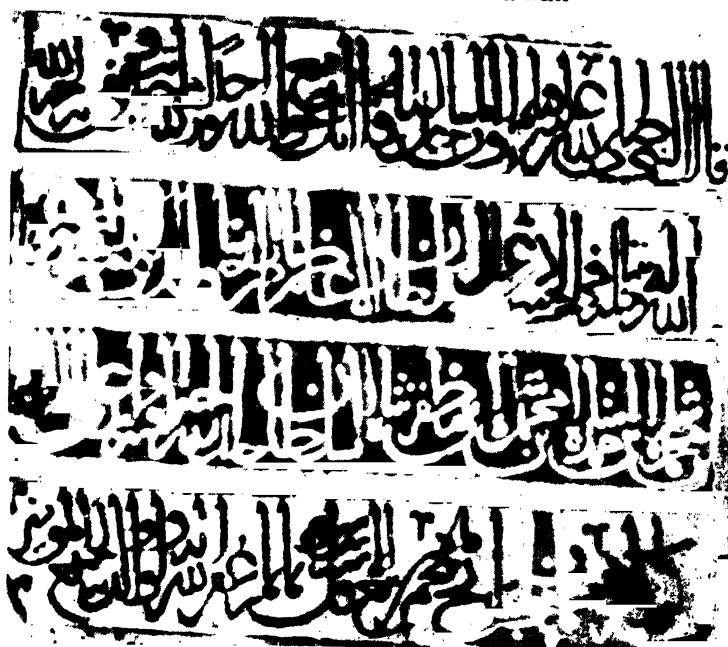
22½" x 9"

XVII Mosque of Sārang-i-Sultānī



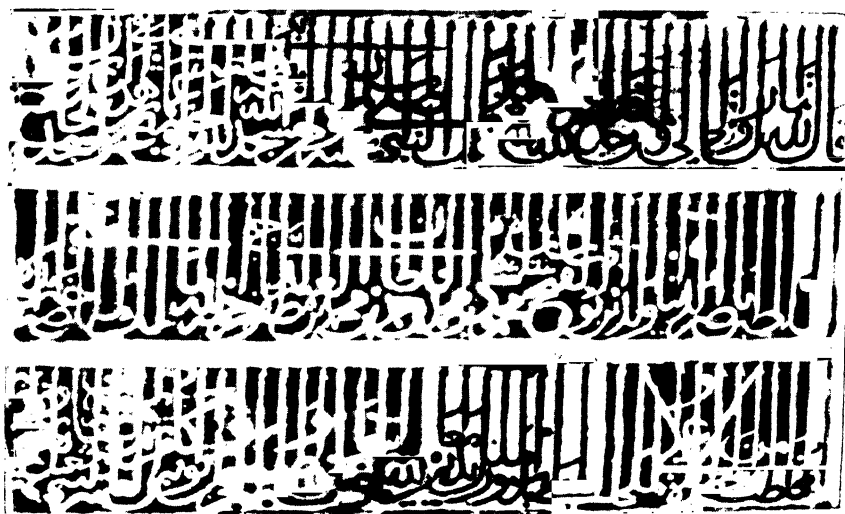
22" x 9½"

XVIII Mosque of Bībī Zamān



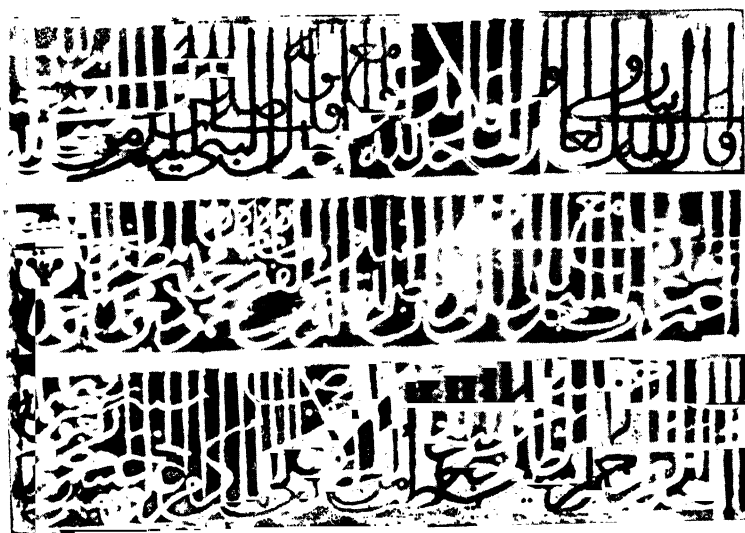
16 1/2" 14 1/2"

XIX Mosque of Dasturu'l-Mulk



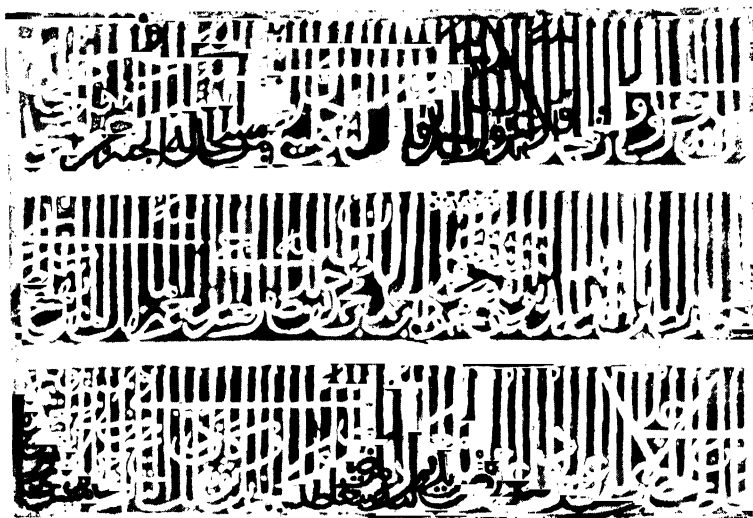
18 1/2" x 11 1/2"

XX a Mosque of Malik Īsan



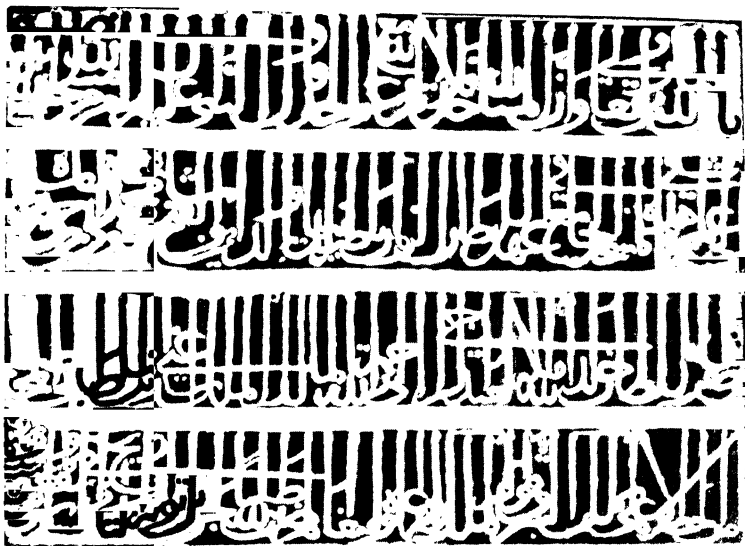
17 1/2" x 12"

XXI Mosque of Bahā Nekkakht



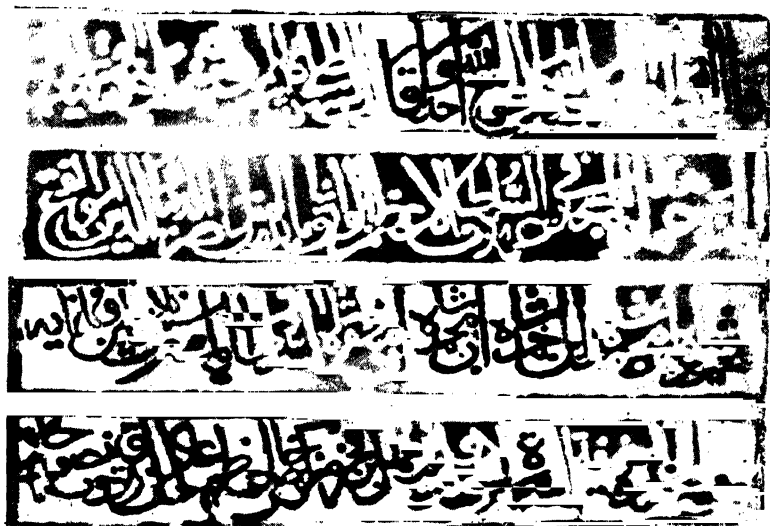
22 1/2" x 15"

XXII Qiwāmu'l-Mulk's Mosque



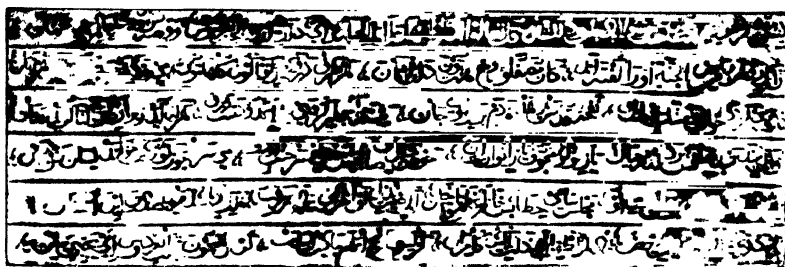
20 1/2" x 15"

XXIII Mosque of Bibi Daulat



12 1/2" x 9"

XXIV Shāh 'Ālam's Rauzā

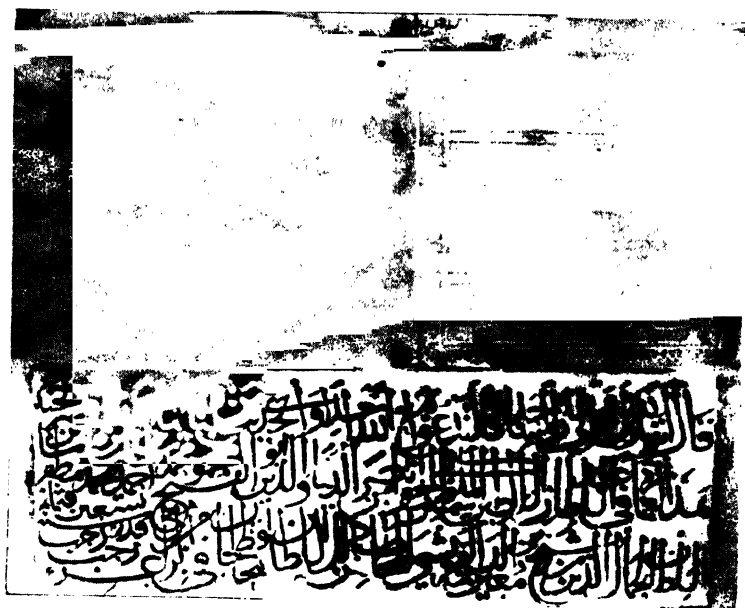


26'' × 9''

XXV a-c Mosque of Muhāfiz Khān

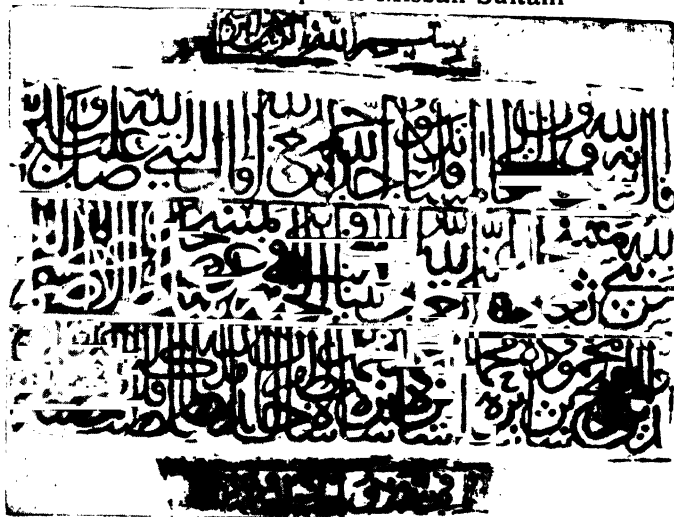
10'' × 10'' ;

10'' × 10'' ;



20 3/4'' × 8''

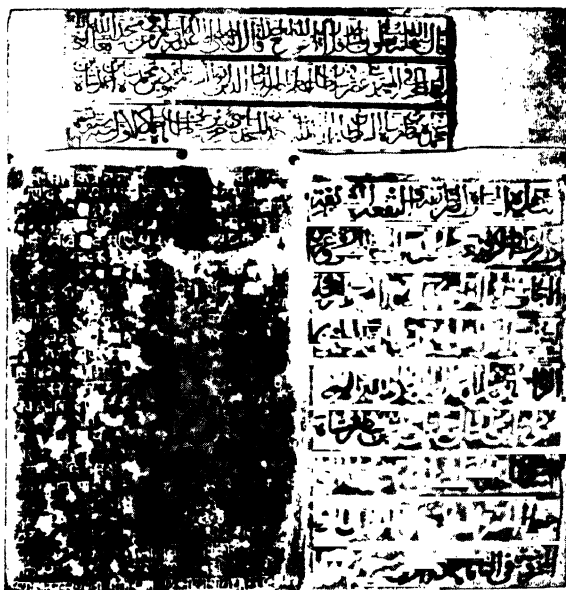
XXVI Mosque of Misbāh Sultānī



29" × 8"

XXVIII a b c Bāi Harir's Monuments

19" × 7"



22½ × 14" ;

22" × 13"

XXIX Khonjā Bi's Mosque

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَشْكُرَهُ لَوْلَا
 كَيْدُ الْمُشْرِكِينَ لَمَلَأْنَا الْقُبُورَ
 فِي يَوْمِ تَبْيَضُّ الْوُجُوهُ وَتَسْوَدُّ الْوُجُوهُ
 وَنُفِثَ فِي السُّمُورِ
 وَنُفِثَ فِي السُّمُورِ
 وَنُفِثَ فِي السُّمُورِ
 وَنُفِثَ فِي السُّمُورِ

13 1/2" x 6 1/2"

XXX Rānī Sabrāi's Mosque

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَشْكُرَهُ لَوْلَا
 كَيْدُ الْمُشْرِكِينَ لَمَلَأْنَا الْقُبُورَ
 فِي يَوْمِ تَبْيَضُّ الْوُجُوهُ وَتَسْوَدُّ الْوُجُوهُ
 وَنُفِثَ فِي السُّمُورِ
 وَنُفِثَ فِي السُّمُورِ
 وَنُفِثَ فِي السُّمُورِ
 وَنُفِثَ فِي السُّمُورِ

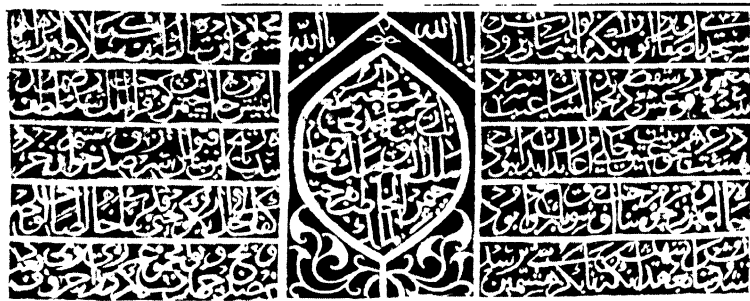
19" x 7 1/2"

XXXI Mosque of Bahadur Shah's Reign



14'' x 9''

XXXIII Mosque of Farhatu'l-Mulk



15½'' x 7½''

By Courtesy of Messrs Longmans
Green & Co., Bombay

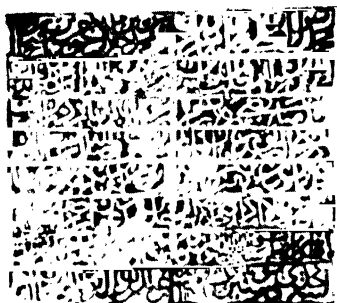
XXXIV Mosque of Shams Khan



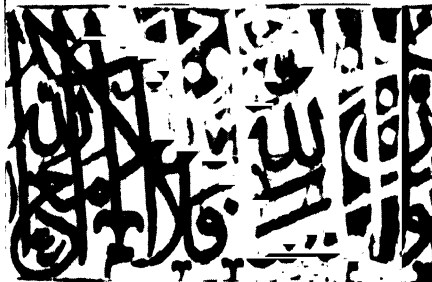
20 1/2" x 9"

XXXVI a, b, c Malik Jalal's Mosque

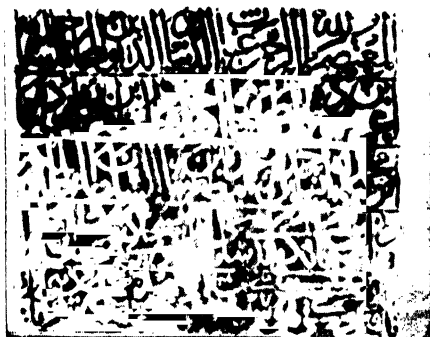
7 x 6 1/2 ;



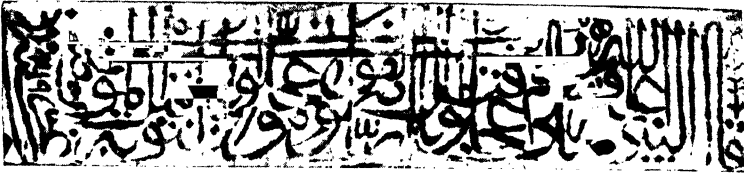
7 1/2" x 9 1/2 ;



8" x 9 1/2"

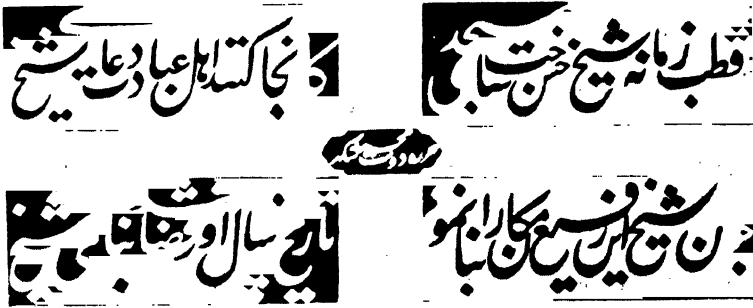


XXXVII Carved Wooden Panel



34" × 74"

XXXVIII Mosque of Shaikh Hasan



26" × 10"

XXXIX Poet Naziri's Tomb ?



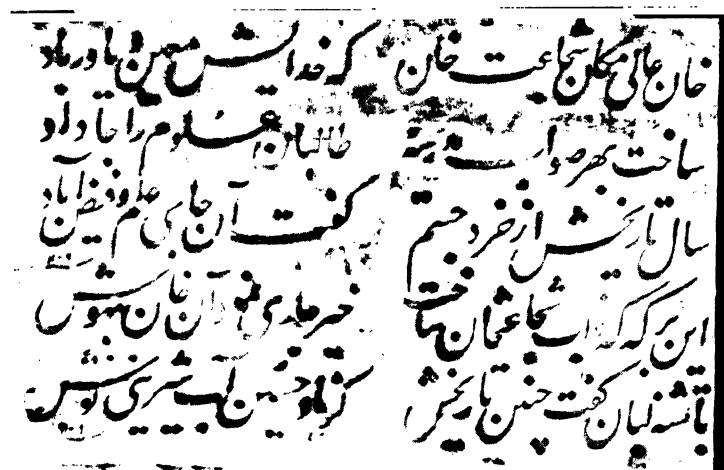
29" × 5"

XLV b Mosque of Shāista-Khān



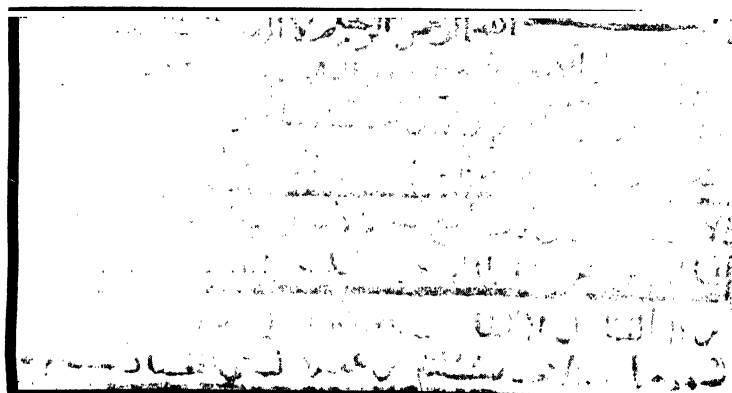
29" x 8"

LIII a, b Shaja'at Khan's Monument



19 1/2" x 12 1/2"

LVII Sayyid Qutbu'd-Din's Grave



16" x 8 1/2"

STUDIES IN THE RHYTHM OF OLD INDO-ARYAN VOCABLES

By

S. M. KATRE

I. THE NOMINAL COMPOUNDS OF ŚATAPATHA BRĀHMAṆA

1. The present paper is one of a series intended to approach statistically the rhythmic distribution of Old Indo-Aryan vocables in their space-time context and discover, if possible, some 'laws' governing their distribution. This series will take into account nominal stem forms, verbal forms, compounds and morphological forms of all three types before attempting to study sentence rhythm. This initial paper discusses the rhythmic distribution of 2,820 vocables drawn from the nominal compounds occurring in the *Śatapatha Brāhmaṇa*.¹

2. Rhythm has played a considerable rôle in defining the quantity of vowels in certain positions. We can only make a brief reference here to this rôle :—the verbal forms *sunvaḥ* : *sunuvaḥ*² ; *viśvāvasu-* : *viśvarājā*³ ; metrical or rhythmic lengthening in *apāsy-*, *apānud-* and *apāvṛ-*⁴ ; absence of double vṛddhi in *maitrāvaruṇa-*⁵ ; lengthening in iterative compounds like *carācara-*, *calācala-*, *vaḍāvada-* etc.⁶ ; the variant suffix *-ūka-* (for *uka*) in forms like *jāgarūka-*, *vāvadūka-*⁷ ; in *sādana-*, *paricārāṇa-* and *vilāsana-* the rhythmic lengthening with the simplex base⁸ ; the play of rhythm in the choice of alternate forms like *upaskara-* : *upakāra-*⁹ ; the extension of *-ika* to *ika* in forms like *lauhitika-*, *kārikika-*¹⁰ ; the appearance of *ī* rhythmically in the reduplicative element or in the radical of the intensives, in the strong forms of the root *brū-* and in certain forms of the root *gṛh-*¹¹ ; certain causative or denominative forms in *-āy-*¹² ; rhythmic shortening in *akhyat* (generally *akhyāt*) < *khyā-*¹³ ; rhythmic lengthening in *daridṛśat* and with accompanying shortening of vowel in base in *ariradhat* < *rādh-*, *adidīpal* < *dīp-* etc.¹⁴ ; a kind of rhythmic dissimilation in *avndidat* < *und-*¹⁵ ; lengthening of base vowel in certain *-iṣ-* aorist forms¹⁶. It would thus appear that a statistical study of the rhythmic distribution might throw considerable light on certain grammatical peculiarities noticed by both ancient and modern grammarians of Old Indo-Aryan. But there are certain metrical

¹ *Les composés nominaux dans le Śatapatha Brāhmaṇa* par Helena WILLMAN-GRABOWSKA, Krakow, 1927.

² RENOU, *Grammaire Sanscrite*, p. 62.

³ *Ibid.*, 85.

⁴ *Ibid.*, 146.

⁵ *Ibid.*, 184.

⁶ *Ibid.*, 192.

⁷ *Ibid.*, 211.

⁸ *Ibid.*, 226.

⁹ *Ibid.*, 229.

¹⁰ *Ibid.*, 248.

¹¹ *Ibid.*, 406.

¹² *Ibid.*, 436.

¹³ *Ibid.*, 442.

¹⁴ *Ibid.*, 443.

¹⁵ *Ibid.*, 444.

¹⁶ *Ibid.*, 447.

lengthenings or shortenings which cut across this rhythmic distribution ; in consequence a study of rhythmic distribution of vocables found in metrical texts may disturb the purely rhythmic aspect of the vocables. Hence the preliminary studies will deal only with the prose texts like the Brāhmaṇas before attempting to analyse the Saṁhitā texts. Until a complete analysis of all the material from different types of texts varying in their space-time context is available we cannot discuss the significance or otherwise of the variation in such distributions.

3. The 2820 vocables divide themselves into nine categories according to the number of syllables contained by them, ranging between two and ten. Table I gives the distribution of these nominal compounds of the *Satapatha Brāhmaṇa* into these nine classes.

Table I.

No. of syllables	No. of vocables	Percentage
2	79	2·8
3	534	18·9
4	1149	40·4
5	650	23·0
6	277	9·9
7	93	3·26
8	32	1·1
9	4	0·14
10	2	0·07

Thus in order of frequency we have nominal composition clustering round four, five, three and six syllables, tailing off at the ends.

4. Each of these major groups allows itself to be further classified according to rhythmic variation of the individual syllables. As the choice lies between a metrically short and a metrically long syllable, it will be found that the group of two syllables will give four sub-types, of three syllables eight sub-types and so on, for a group of n syllables 2^n sub-types. The classification which I have followed uniformly in numbering these sub-types in the Appendix is as follows.¹⁷ In the case of the first major group of vocables consisting of two syllables, the first two sub-types keep intact the first syllable from the right varying the remaining syllables ; in the remaining two sub-types the process is reversed. Moreover the odd numbering goes with the shorter metrical varying syllable, the even numbering goes with the

¹⁷ Group II.—1.	∪ ∪	Group. III.—1.	∪ ∪ ∪	5.	— ∪ ∪		
2.	— ∪	2.	— ∪ ∪	6.	— — ∪		
3.	∪ —	3.	∪ ∪ —	7.	— ∪ —		
4.	— —	4.	∪ — —	8.	— — —		
Group. IV.—1.	∪ ∪ ∪ ∪	5.	— ∪ ∪ ∪	9.	∪ — ∪ ∪	13.	— — ∪ ∪
2.	∪ ∪ — ∪	6.	— — — ∪	10.	∪ — — ∪	14.	— — — ∪
3.	∪ ∪ ∪ —	7.	∪ ∪ ∪ —	11.	∪ — ∪ —	15.	— — ∪ —
4.	∪ ∪ — —	8.	— ∪ — —	12.	∪ — — —	16.	— — — —

longer metrical varying syllable. In the next major group of three syllables, each of the above four sub-types is respectively associated with a metrically short and a metrically long syllable. In the major group of four syllables, the grouping is carried out by keeping intact the first half while varying the second half according to the scheme in major group II, the complete sub-types being thus made up by further variation according to the scheme in group II applied in its turn to the first half. Group V is subdivided by a combination of II and III, II being applied to the first two and III to the last three syllables. Group VI consists of III and III applied to the first and second half of the vocables, the second varying while the first is intact and *vice versa*. Major Group VII is a combination of III and IV applied respectively to the first three and last four syllables; and Group VIII is divided into two equal groups IV, varying the second while the first remains intact and *vice versa*. Since Groups IX and X contain very few vocables no further classification has been attempted.

5. Since a syllable in the final position is liable to be considered either as long or as short according to metrical necessity, it will at once be evident that under each major grouping the number of sub-entries can be halved, so that in effect, so far as morphology is concerned, the actual sub-entries under any group of n syllables will be 2^{n-1} instead of 2^n as mentioned in 4 above. But for practical purposes, considering only the bases themselves, we have kept the 2^n sub-grouping in the appendix and in the tables given below.

Table II.

Rhythmic type	No. of vocables	Percentage of Total in the group
1. √ √	14	17.7
2. — √	32	40.5
3. √ —	7	8.8
4. — —	26	32.9

Table III.

Rhythmic type	No. of vocables	Percentage of total in the group
1. √ √ √	43	8.05
2. √ — √	108	20.2
3. √ √ —	17	3.1
4. √ — —	33	6.1
5. — √ √	121	22.6
6. — — √	132	24.7
7. — √ —	35	6.5
8. — — —	45	8.4

Table IV.

Rhythmic type	No. of vocables	Percentage of total in the group
1. ✓ ✓ ✓ ✓	44	3.8
2. ✓ ✓ ✓ -	134	11.6
3. ✓ ✓ ✓ -	5	0.4
4. ✓ ✓ -	21	1.9
5. - ✓ ✓ ✓	93	8.0
6. - ✓ ✓ -	250	21.7
7. - ✓ ✓ -	13	1.1
8. - ✓ - -	41	3.5
9. ✓ ✓ ✓ ✓	127	11.05
10. ✓ - - ✓	139	12.1
11. ✓ - - -	12	1.05
12. ✓ - - -	27	2.4
13. - - ✓ ✓	94	8.2
14. - - ✓ ✓	112	9.7
15. - - ✓ -	19	1.6
16. - - - -	18	1.56

Table V.

Rhythmic type	No. of vocables	Percentage
1. ✓ ✓ ✓ ✓ ✓	14	2.15
2. ✓ ✓ ✓ - ✓	48	7.38
3. ✓ ✓ ✓ ✓ -	2	0.3
4. ✓ ✓ ✓ - -	5	0.77
5. ✓ ✓ - - ✓	33	5.08
6. ✓ ✓ - - ✓	22	3.38
7. ✓ ✓ - ✓ -	8	1.23
8. ✓ ✓ - - -	3	0.46
9. - ✓ ✓ ✓ ✓	28	4.3
10. - ✓ ✓ ✓ ✓	66	10.15
11. - ✓ ✓ ✓ -	4	0.62
12. - ✓ ✓ - -	3	0.46
13. - ✓ - - ✓	70	10.77
14. - ✓ - - ✓	36	5.54
15. - - - ✓ ✓	7	1.07
16. ✓ - ✓ ✓ ✓	24	3.69
17. - - - - -	3	0.46
18. ✓ - ✓ ✓ ✓	68	10.45
19. ✓ - ✓ - -	7	1.07
20. ✓ - ✓ - -	9	1.38
21. ✓ - - ✓ ✓	19	2.9
22. ✓ - - - ✓	26	4.06
23. ✓ - - - -	3	0.46
24. ✓ - - - -	4	0.62
25. - - ✓ ✓ ✓	27	4.15
26. - - ✓ - ✓	44	6.77
27. - - ✓ ✓ -	11	1.69
28. - - ✓ - -	8	1.23

Rhythmic type	No. of vocables	Percentage
29. — — — — —	20	3·08
30. — — — — —	17	2·62
31. — — — — —	9	1·38
32. — — — — —	2	0·3

Table VI.

Rhythmic type	No. of vocables	Percentage
1. — — — — —	4	1·44
2. — — — — —	6	2·16
5. — — — — —	9	3·24
6. — — — — —	8	2·87
7. — — — — —	1	0·86
8. — — — — —	1	0·36
9. — — — — —	13	4·68
10. — — — — —	11	3·97
11. — — — — —	1	0·36
12. — — — — —	3	1·08
13. — — — — —	10	3·61
14. — — — — —	3	1·08
15. — — — — —	5	1·80
16. — — — — —	1	0·36
17. — — — — —	6	2·61
18. — — — — —	13	4·68
19. — — — — —	2	0·72
20. — — — — —	3	1·08
21. — — — — —	3	1·08
22. — — — — —	4	1·44
25. — — — — —	12	4·31
26. — — — — —	11	3·93
27. — — — — —	2	0·72
28. — — — — —	3	1·08
29. — — — — —	2	0·72
30. — — — — —	8	2·87
33. — — — — —	7	2·53
34. — — — — —	12	4·31
35. — — — — —	1	0·36
36. — — — — —	1	0·36
37. — — — — —	6	2·16
38. — — — — —	3	1·08
39. — — — — —	3	1·08
41. — — — — —	7	2·53
42. — — — — —	8	2·87
43. — — — — —	2	0·72
45. — — — — —	9	3·24
46. — — — — —	3	1·08
47. — — — — —	4	1·44
48. — — — — —	2	0·72
49. — — — — —	6	2·16
50. — — — — —	13	4·68
52. — — — — —	1	0·36
53. — — — — —	8	2·87

Rhythmic type	No. of vocables	Percentage
54. — √ — — — √	6	2·16
55. — √ — — — √	2	0·72
57. — — — √ √ √	4	1·44
58. — — — √ — √	12	4·31
59. — — — √ √ —	3	1·08
61. — — — — √ √	3	1·08
62. — — — — — √	4	1·44
64. — — — — — —	2	0·72

Table VII.

Rhythmic type	No. of vocables	Percentage
1. √ √ √ √ √ √ √	3	3·22
2. √ √ √ √ — — √	1	1·07
4. √ √ √ √ — — —	1	1·07
6. — — — √ √ — —	1	1·07
7. √ √ √ — — √ —	1	1·07
9. √ √ √ √ — — √	2	2·15
10. √ √ √ √ — — √	2	2·15
15. √ √ √ — — — —	1	1·07
18. √ — — — — — √	3	3·22
19. √ — — — — — √	1	1·07
22. √ — — — — — √	1	1·07
23. √ — — — — — √	1	1·07
25. √ — — — — — √	1	1·07
29. √ — — — — — √	2	2·15
34. √ √ — — — — √	2	2·15
38. √ √ — — — — √	1	1·07
39. √ √ — — — — —	1	1·07
40. √ √ — — — — —	1	1·07
42. √ √ — — — — √	1	1·07
43. √ √ — — — — —	1	1·07
44. √ √ — — — — —	1	1·07
45. √ √ — — — — √	2	2·15
46. √ √ — — — — √	1	1·07
49. √ — — — — — √	6	6·45
50. √ — — — — — √	1	1·07
53. √ — — — — — √	1	1·07
57. √ — — — — — √	2	2·15
59. √ — — — — — —	1	1·07
61. √ — — — — — √	2	2·15
66. — √ √ √ — — √	2	2·15
70. — √ √ — — — √	3	3·22
73. — √ √ — — — √	1	1·07
74. — √ √ — — — √	2	2·15
77. — √ √ — — — √	1	1·07
78. — √ √ — — — √	1	1·07
80. — √ √ — — — —	1	1·07
81. — — — — — — √	2	2·15
82. — — — — — — √	5	5·37
85. — — — — — — √	1	1·07
86. — — — — — — √	2	2·15

Rhythmic type	No. of vocables	Percentage
89. - - √ - - √ √	1	1·07
91. - - √ √ - - -	1	1·07
93. - - √ - - √ √	1	1·07
98. - - √ - - √ - √	2	2·15
99. - - √ - - √ - -	1	1·07
101. - √ - - - √ √ √	4	4·30
102. - √ - - - √ - √	1	1·07
104. - √ - - - √ - -	1	1·07
105. - √ - - - √ √ √	1	1·07
106. - √ - - - - - √	2	2·15
109. - √ - - - - - √	1	1·07
110. - - √ - - - - √	1	1·07
113. - - - - √ √ √ √	2	2·15
115. - - - - √ √ - -	1	1·07
117. - - - - - √ √ √	2	2·15
121. - - - - - √ - √	1	1·07
123. - - - - √ - √ - -	3	2·15
127. - - - - - √ - -	1	1·07
128. - - - - - - - -	1	

Table VIII.

Rhythmic type	No. of vocables	Percentage
1. √ √ √ √ √ √ √ √	1	3·12
5. √ √ √ - - √ √ √	1	3·12
6. √ √ √ - - √ - √ √	1	3·12
18. √ √ - - √ √ - - √	1	3·12
25. √ √ - - √ - √ √ √	1	3·12
42. √ √ √ - - - - √ √	1	3·12
53. √ √ - - - - √ √ √	1	3·12
61. √ √ - - - - √ √ √	1	3·12
65. - √ √ √ √ √ √ √	1	3·12
71. - - √ √ √ - - √ - -	2	6·25
81. - - √ √ √ √ √ √ √	1	3·12
85. - - √ - - √ - √ √ √	1	3·12
106. - - √ - - √ - - √ √	1	3·12
113. - - √ - - - √ √ √ √	1	3·12
114. - - √ - - - √ √ - -	1	3·12
137. √ - - √ √ - - √ √ √	3	9·37
149. √ - - - √ √ - - √ √	1	3·12
150. √ - - - √ - - √ - √ √	2	6·25
153. √ - - - √ √ - - √ √	1	3·12
155. √ - - - √ √ - - √ -	1	3·12
157. √ - - - - - √ √ √	1	3·12
161. √ - - - - √ √ √ √	1	3·12
169. √ - √ - - √ - √ √ √	1	3·12
173. √ - √ - - - - √ √ √	1	3·12
177. √ - - - - √ √ √ √	1	3·12
193. - - - √ √ √ √ √ √	1	3·12
207. - - - √ - - - √ - -	1	3·12

6. Before considering the general significance of the above tables we might as well consider first, the grouping of all these sub-entries according to their percentage distribution, that is to say, according to their relative frequency within each major group.

Table IX.

Relative Frequency	Sub-types
Below 1	: IV—3 ; V—3, 4, 8, 11, 12, 16, 23, 24, 32 ; VI—7, 8, 11, 16, 19, 27, 29, 35, 36, 48, 52, 55, 64.
Between 1 and 2	: IV—4, 7, 11, 15, 16 ; V—7, 15, 19, 20, 27, 28, 31 ; VI—1, 12, 14, 15, 20, 21, 28, 38, 39, 43, 46, 47, 57, 59, 61, 62 ; VII—2, 4, 6, 7, 15, 19, 22, 23, 25, 38-40, 42-44, 46, 50, 53, 59, 73, 74, 77, 78, 85, 89, 91, 93, 99, 102, 104, 105, 109, 110, 115, 121, 127, 128.
Between 2 and 3	: IV—12 ; V—1, 21, 30 ; VI—2, 6, 17, 30, 33, 37, 39, 49, 53, 54 ; VII—9, 10, 29, 34, 45, 57, 61, 66, 74, 81, 86, 98, 106, 113, 117.
Between 3 and 4	: III—3 ; IV—1, 8 ; V—6, 17, 22, 29 ; VI—5, 10, 13, 26, 42, 45 ; VII—1, 18, 70, 101 ; VIII—1, 5, 6, 18, 25, 42, 53, 61, 65, 81, 85, 106, 113, 114, 149, 153, 155, 157, 161, 169, 173, 177, 193, 207.
Between 4 and 5	: V—9, 25 ; VI—9, 18, 25, 34, 50, 58.
Between 5 and 6	: V—5, 14 ; VII—82.
Between 6 and 7	: III—4, 7 ; V—2, 26 ; VII—49 ; VIII—71, 150.
Between 7 and 8	: Nil.
Between 8 and 9	: II—3 ; III—1, 8 ; IV—5, 13.
Between 9 and 10	: VIII—137 ; IV—14.
Between 10 and 15	: IV—2, 9, 10 ; V—10, 13, 18.
Between 15 and 20	: II—1.
Between 20 and 25	: III—2, 5, 6 ; IV—6.
Between 25 and 30	: Nil.
Between 30 and 35	: II—4.
Between 35 and 40	: Nil.
Between 40 and 45	: II—2.

7. It will be seen from the foregoing tables that (a) with respect to Groups II, III, IV and V all the sub-types are seen to occur in the *Śatapatha Brāhmaṇa* and (b) with respect to the remaining groups the gaps occurring in the sub-type series increase with the increasing number of syllables in the major groups taken into account.

Table IX demonstrates that for the relative frequency ranging between 0 and 4, the number of sub-types is relatively large, and decreases gradually as we reach up to higher relative frequencies. In other words there is no definite tendency for any particular rhythm in vocables whose relative frequency is very low ; but when this relative frequency rises above 10 a certain tendency appears for the types prevailing in the language specimen investigated.

The number of syllables contained within the vocable determines the level of its relative frequency as a sub-type. The smaller the number of syllables the greater appears to be the level of the relative frequency of its types. Of course the statement applies in a general way to its most common sub-types.

8. Major Group II. Sub-types 2 and 4 have a relative frequency of over 30, and together account for nearly three-quarters of the vocables under this group, the type 2 being nearly a third higher than type 4. This shows that the even types with a metrically long first syllable are the general prevailing tendency in our specimen; these two types converge if we consider the final syllable as optionally long or short when it is actually short.

9. Major Group III. Sub-types 2, 5 and 6 are each of a level of frequency above 20, and together account for about two-thirds of the total number of vocables in this category. The types 2 and 6 of Group III may be compared with types 2 and 4 of Group II from which they are obtainable by the addition of either a short or a long syllable (metrically speaking) at the beginning. Type 5 is intermediate between them in their relative frequencies. Types 1 and 8 have almost the same relative frequency, as also types 4 and 7, while type 3 has the lowest level.

10. Major Group IV. Sub-type 6 alone has a relative frequency above 20, and it is identical with the doubling of sub-type 2 of Group II, showing the prevailing scheme for both major Groups. Types 2, 9 and 10 have a relative frequency above 10; of these types 9 and 10 may be compared with types 5 and 6 of Group III from which they are obtainable by the addition of a short syllable at the beginning. Similarly the IV--2 sub-type is comparable to III--2 sub-type and obtainable therefrom in like manner.

11. Major Group V. Only two sub-types having a relative frequency above 10 may be distinguished here, namely types 10 and 13. Type 10 is according to our original classification a combination of type 2 of Group II and of Group III, both of which are significant in their own Groups as seen above. Similarly type 13 is a combination of type 2 of Group II and 5 of Group III both of which are significant. Type 18, the biggest sub-group in this category, compares with type 6 of Group IV, derivable from it by the prefixing of a short syllable.

12. Major Group VI. The distribution here and in the succeeding Groups is not quite so marked as in the shorter Groups noticed above. It is curious to observe that of the types having a relative frequency between 4 and 5 (in fact, the highest for this Group), types 9, 18, 34, 50 and 58 have either a first or second half corresponding to type 2 of Group III, with the single exception of type 25. Similarly of the sub-types having a level of relative frequency between 3 and 4, which is the next most prominent sub-group, types 5, 13 and 45 have type 5 of Group III as the first or the second half; types 10, 26 and 42 have type 2 of Group III as the second half of the rhythmic scheme; 42 is particularly a combination of types 6 and 2 of Group III.

13. Major Group VII. The most frequent type in this Group is 49,¹⁸ followed by 82;¹⁹ but the variation here in relative frequencies, as also in the succeeding Groups is of such a nature as to be not particularly significant regarding the tendencies in the sample we have before us.

14. Major Group VIII. Here the most significant distribution is that of type 137 which is the doubled type 9 of Group IV. With very few exceptions it will be seen that most of the higher level sub-types in the different major Groups are somehow derivable from those of the shorter major Groups. The significance of this scheme should not be lost sight of in further investigations with other specimens of literature or with other types of vocables.

15. As we have been discussing only the nominal compounds occurring in the *Satapatha Brāhmaṇa* we may briefly consider here their rhythmic types in actual morphology. Except in the case of substantives so obtained ending in consonants giving a zero suffix for the masculine nominative singular, the termination will either lengthen the final syllable or in addition²⁰ raise the number of syllables by one. In the first instance we shall be having the 2^{n-1} distribution of sub-types so far as such vocables are concerned. In the second case this 2^{n-1} distribution of one Group will go over to the next higher Group with two long syllables at the end, and therefore, according to our original arrangement of the different Groups, to a type which is a multiple of 4. This can easily be verified from the symmetric arrangement of the different types commencing with Group II and ending with Group IV.

APPENDIX

II—1. ∪ ∪	13. samídh	10. tryāvít
1. trica	14. sayúj	11. tryeṇi
2. tricít		12. duhkhá
3. tripád	II—2. — ∪	13. drvāṇna
4. trivṛt	1. idḥś	14. dvandvá
5. triśúc	2. gírvan	15. dvipá
6. tryaví	3. go'svá	16. dhūrváh
7. tryahá	4. goṣṭhá	17. dhūrśáh
8. dvipad	5. tádvīd	18. náka
9. dvyahá	6. tādḥś	19. yādḥś
10. nṛśád	7. triṣṭúbh	20. vākcít
11. sakṛt	8. tryaṅgá	21. śvaḥśvá
12. samád	9. tryaṅgyá	22. śadyas

¹⁸ If this is divided into two sets of four and three syllables instead of three and four respectively, it will be noticed that the first set (of four syllables) is identical with type 10 of Group IV.

¹⁹ This type is a combination of type 5 of Group III and type 2 of Group IV, both of which are significant within their own Groups.

²⁰ Except in cases like *mahat-ā*, *vacas-ā* etc. We have thus a distribution in morphology ranging between 2^n and 2^{n-1} and to that extent we have to modify the statement made with reference to the second case *infra*.

23. sampád
24. sampāc
25. samdfā
26. sāgra
27. sāṅga
28. sātman
29. séndra
30. svargá
31. svarjít
32. svarvíd

II—3. √ —

1. párāñc
2. sajúr
3. sādhi
4. svadhá
5. svabhút
6. svaráj
7. hutád

II—4. — —

1. agnídh
2. abjá
3. arvāk
4. āmád
5. kravyád
6. gojá
7. gopá
8. chāgā
9. tredhá
10. dvedhá
11. pratyāñc
12. viśvāñc
13. viśvād
14. viśvāñc
15. śambhú
16. śraddhá
17. śaḍdhá
18. samyāñc
19. sampá
20. samyāñc
21. samráj
22. samjñá
23. samsthá
24. sākṣát
25. sārddhām
26. svaryánt

III—1. √ √ √

1. ghṛtasád
2. janabhīt
3. janaráj
4. trikakúd
5. trikakūbh

6. triṇavá
7. tripada
8. tripurá
9. trividha
10. trīhavis
11. diviśád
12. duritá
13. dvígūṇa
14. dvípada
15. dvīyajus
16. dhanajít
17. dhruvasád
18. nṛmāṇas
19. pathikṛt
20. padavíd
21. paricít
22. paridhí
23. pariśád
24. pratidúh
25. pratipád
26. madhukṛt
27. vanasád
28. varasád
29. vaśuván
30. vasuvíd
31. śuciśád
32. śaḍahá
33. śaḍṛcá
34. sakhivíd
35. sátapas
36. sadṛśa
37. sápaśu
38. sámanas
39. sáratha
40. sárasa
41. sthapáti
42. svákrta
43. svádhr̥ti

III—2. √ — √

1. ajāvi
2. anaḍvāh
3. āpīti
4. iḍānta
5. udāudan
6. gaṇeśá
7. gatāsu
8. ghṛtaścút
9. ghṛtasná
10. cátuṣpad
11. tanúkṛt
12. tirō'hnya
13. turípá
14. trīkāṇḍa

15. trīdhātu
16. trīrātrá
17. trīrūpa
18. trivatsá
19. trīśīrṣan
20. trisam̐dhi
21. tryaratnī
22. daśāhá
23. durakṣá
24. durāpa
25. dúriṣṭa
26. dúriṣṭi
27. dvīnāman
28. dvībārhas
29. dvīrūpa
30. dvīretas
31. dvyaratnī
32. dhruvakṣít
33. nakhāgrá
34. nāvagva
35. nṛcákṣas
36. patañgá
37. paraspá
38. parārdhá
39. parārdhyá
40. pariśrít
41. parisrút
42. pariñáh
43. parókṣa
44. puraḥśád
45. puram̐dhi
46. purorúc
47. bahūḥśri
48. madhuścút
49. manaścít
50. manahśád
51. manobhīt
52. manoyúj
53. mahartvīj
54. mahājá
55. mahāhí
56. mahendra
57. mahokṣá
58. mitádr̥u
59. yāvāśir
60. ráthaujas
61. risádas
62. vadhatrá
63. vayaskṛt
64. vayodhís
65. vipaścít
66. víśaujas
67. śatáyus
68. śatarghá

69. śatókthya
70. śavānnā
71. śmaśānna
72. ṣaḍakṣā
73. sāgarbhya
74. śacakṣus
75. śacetas
76. sajātā
77. sajōṣas
78. sātūla
79. sātejas
80. sādāma
81. sādeva
82. sadhāstha
83. sāputra
84. sabandhū
85. sabhāgā
86. sabhāsād
87. sābhūmi
88. samāṅkā
89. samāṅga
90. sāmāṣṭi
91. sāmāpti
92. samāyīn
93. samudrā
94. sāmūla
95. sāmṛddhi
96. sayuktvā
97. sāyūtha
98. sālōka
99. sāloman
100. sāsukra
101. śāsattrin
102. sahaśkṛt
103. sahaūjas
104. svakāmīn
105. svābhānu
106. haviśkṛt
107. hr̥dispṛś

III—3. √ √ √

1. ahutād
2. ghṛtāpū
3. trivṛtā
4. trivṛti
5. dvyuraṇā
6. dhanadā
7. nidhipā
8. paridā
9. paribhū
10. parimād
11. pratimā
12. bahudhā
13. vratapā

14. śimidā
15. śucipā
16. sadṛśi
17. svāgrhe

III—4. √ √ √

1. aharbhāj
2. gatāśrī
3. ghṛtāśrī
4. ghṛtācī
5. caturdhā
6. canodhā
7. tanūpā
8. tapojā
9. tirāści
10. turāśāh
11. pārohvi
12. purokṣam
13. purogā
14. purodhā
15. pratiṣṭhā
16. pratikṣām
17. bahirdhā
18. manojū
19. mayobhū
20. yathāṅgam
21. yathārthām
22. yathēṣṭyā
23. yavāgū
24. rathāhnyā
25. ratheṣṭhā
26. vayodhā
27. vīśūci
28. vrajakṣīt
29. sacābhū
30. samantām
31. samīci
32. sāretāh
33. svayambhū

III—5. √ √ √

1. aṅkupā
2. ādhrigu
3. annajīt
4. apsuśād
5. asmayū
6. ājisṛt
7. ātmavid
8. ukthavid
9. garbhadhā
10. gātuvid
11. gīrvaṇas
12. gōpati
13. gomṛgā

14. gosāni
15. candrāmas
16. citpāti
17. jartīla
18. jāmdhitā
19. tātkṛta
20. tatprāti
21. tādr̥ṣa
22. triṣṭakā
23. tryākṣara
24. tryaṅgulā
25. tryambalcā
26. tvānmukha
27. dasyuhān
28. dityavāh
29. ducchūna
30. durmatī
31. durmāra
32. dūṣkṛta
33. duṣṭāra
34. dustāra
35. duḥṣāma
36. dūḍābha
37. devayāj
38. devavid
39. devavīś
40. devasād
41. droṇacīt
42. dvyakṣarā
43. dvyāṅgulā
44. nākasād
45. nāḍapīt
46. paṣṭhavāh
47. pāpakṛt
48. pāpmahān
49. puṇyakṛt
50. pūtabhṛt
51. pūrvajā
52. pūrvavāh
53. prākṣīras
54. prāgdaśa
55. prāṇacīt
56. prāṇabhṛt
57. barhiśād
58. bahvṛca
59. brahmavid
60. brahmahān
61. bhākūri
62. bhārabhṛt
63. bhūtavid
64. bhrūṇahān
65. matsyahān
66. yajñakṛt
67. yajñavid

68. yātuvíd	III—6. - - √	54. nyagródha
69. yādīśa	1. agniśtut	55. páñcāvi
70. rājakṣt	2. agniśthá	56. pañcāhá
71. rāṣṭrabhṣt	3. agnyarcís	57. páryagni
72. rūpakṣt	4. ankānká	58. páryaṅgya
73. lokajít	5. ānvanta	59. paścārdhya
74. lokavíd	6. antárhṛd	60. piṅgākṣá
75. vākpāti	7. antáḥśri	61. paścārdhya
76. vājajít	8. annāda	62. puṇyāhá
77. vāmabhṣt	9. annādya	63. pūmnāman
78. viśvakṣt	10. apsuksít	64. pūrvāni
79. viśvajít	11. ardharacá	65. pūrvārdhá
80. viśvabhṣt	12. ardhendrá	66. pūrvārdhya
81. viryakṣt	13. álpājya	67. pūrvāhṇá
82. vṛtratúr	14. aṣṭarcá	68. pūrvedyús
83. vṛtrahán	15. aṣṭāśri	69. prátienas
84. vedavíd	16. añhomúc	70. bahvanná
85. vediśád	17. ājísrit	71. buddhāntá
86. vyānabhṣt	18. āspātrá	72. brahmódya
87. vyomasád	19. indrastút	73. bhāsmānta
88. śāṅgavi	20. iṣkartṛ	74. bhārūpa
89. śrímanas	21. gókāma	75. bhāḥsatya
90. śrotracít	22. gokṣirá	76. mánviddha
91. śrotrabhṣt	23. godána	77. mārtaṇḍá
92. śvápada	24. godhúma	78. mām̐sprṣṭa
93. śātpada	25. gopálá	79. mṛt̐piṇḍá
94. śadgavá	26. gopithá	80. yātkāma
95. sátpati	27. goṣṭhāna	81. rakṣohán
96. satyapá	28. grāmāntá	82. rītyāpa
97. satyavāḥdh	29. grāvastút	83. retah̐sic
98. satyasád	30. cakṣurbhṣt	84. lohāyás
99. satyasáh	31. cakṣuścít	85. vāg̐jyotis
100. sátvacas	32. chandogá	86. vātsaprá
101. sámpriya	33. chandomá	87. vidyācít
102. sarpavíd	34. jānvākná	88. viśvāyus
103. sām̐kṛti	35. juhvāśya	89. viśvāsáh
104. saricará	36. tátkāma	90. viḍvāṅga
105. sámmanas	37. triṣkṛtvás	91. vṛddhāyu
106. samśrávas	38. dāyādá	92. vet̐kārá
107. samś́pa	39. dārvanna	93. vedyantá
108. sām̐skṛti	40. durmārṣa	94. veśānta
109. samśravá	41. durvéda	95. śāmyvanta
110. sād̐hukṣt	42. duḥśvāpn̐ya	96. śastók̐ktha
111. sāvasa	43. devasrút	97. śukrágra
112. sāsira	44. devāvṛdh	98. śúṣkāpa
113. senajít	45. devām̐śu	99. sūd̐rāryáu
114. sōk̐thaka	46. devēddha	100. śāḍ̐dhotṛ
115. somapá	47. dyaur̐loká	101. śāṇmāsya
116. somabhṣt	48. dvāsaṣṭá	102. sattrāsád
117. svām̐kr̐ta	49. dhānāruh	103. satyāujas
118. sviṣṭakṣt	50. dhānyādá	104. satrājít
119. havyaváh	51. dhāmacchád	105. saptarcá
120. hīñkṛta	52. nānolba	106. saptarsí
121. hotravíd	53. nāvājā	107. saptāhá

108. samprátti
109. sambhāra
110. sambhūti
111. sarvātman
112. sarvāpti
113. sarvāśya
114. savyaṣṭhṛ
115. sāssthūna
116. saṁkalpā
117. saṁgrāmā
118. saṁjñāna
119. saṁdehā
120. sammoha
121. saṁvargā
122. saṁvādā
123. sākaṁjā
124. sūryastūt
125. somāṁśū
126. sōṣṇisa
127. strīnāman
128. svapnāntā
129. svārājya
130. svardevā
131. svādhyāyā
132. hīnkārā

III—7. — — —

1. akṣibhū
2. adrijā
3. annapū
4. apsuajā
5. ājyapā
6. ityahé
7. ketapū
8. turyavāh
9. devātāt
10. devayānt
11. devayū
12. devavī
13. devāsū
14. devahū
15. dvīstanā
16. pañcādhā
17. pūrnāmās
18. prānadā
19. manthipā
20. māsabhāj
21. yajñanī
22. ratnadhā
23. rāṣṭradā
24. lokabhāj
25. vājasā
26. vāmabhāj
27. viśvādhā

28. vyānadā
29. śukrapā
30. satyajā
31. satrarāj
32. saptadhā
33. sarvarāj
34. sumnahū
35. sūktavāc

III—8. — — —

1. agniṣṭhā
2. agnyarkāu
3. agregū
4. agreṇī
5. agrepū
6. antasthā
7. āpyardham
8. āyurdā
9. āyuspā
10. indrāgnī
11. ukthāvi
12. ukthāvi
13. kṣīraśrī
14. cakṣurdā
15. cakṣuspā
16. tatkāmam
17. tādvidvant
18. dévaśrī
19. devāyū
20. devāvī
21. naumaṇḍé
22. paṣṭauhī
23. pūmivatsū
24. pratyākṣam
25. praiṣāprī
26. mār्याśrī
27. mār्याdā
28. mārīsāsā
29. yatkāmyā
30. retodhā
31. varcodā
32. varcodhā
33. viśvācī
34. viśvāhā
35. vēśāśrī
36. śyetākṣī
37. āśraddhā
38. śvaḥsutayā
39. saktaśrī
40. sadyahkrī
41. sadhrīcī
42. sūktóktam
43. senānī
44. strīprajñā

45. svāsasthā

IV—1. — — —

1. āpihita
2. asipathā
3. iṣubadhā
4. upariśād
5. urubalin
6. urubilā
7. kṣurāpavi
8. khalākula
9. gaṇāpati
10. grhāpati
11. caturahā
12. janapadā
13. tripuruśā
14. trīsavana
15. dāśahavis
16. paricara
17. pāripati
18. pariparin
19. paśupāti
20. paśusanī
21. purīśayā
22. prthivīśād
23. pratigarā
24. pratiravā
25. pratisarā
26. prathamajā
27. praūgacit
28. bālapati
29. bahurasā
30. bhāgapati
31. bhūvapati
32. yavacitā
33. rasaghanā
34. valagahān
35. viṣamasad
36. vratāpati
37. śatāpayas
38. śvalucitā
39. sāpuruṣa
40. sāmithuna
41. savankṣt
42. savavidha
43. srtājava
44. hariśayā

IV—2. — — —

1. ajalomā
2. aparārdhā
3. aparāhnā
4. apinetṭ
5. āpibhāga

- | | | |
|-----------------|------------------|------------------|
| 6. abhayamkṛt | 60. paśubandhā | 114. śarabārhis |
| 7. avarārdhā | 61. paśurūpā | 115. śarābhrṣṭi |
| 8. avarārdhya | 62. paśuśirśan | 116. āśavāgni |
| 9. avipālā | 63. pitṛyajñā | 117. śitipṛṣṭā |
| 10. iṭasūnā | 64. pitṛyāna | 118. śitibāhu |
| 11. itihāsā | 65. pitṛlokā | 119. śitivāla |
| 12. iṣuparśin | 66. pitṛhūya | 120. śipiviṣṭā |
| 13. udakumbhā | 67. puraetṛ | 121. śūcijihva |
| 14. udapātrā | 68. purudasmā | 122. śunasīryā |
| 15. urugāyā | 69. pururāvan | 123. śāḍaratni |
| 16. urucakṣas | 70. pururūpa | 124. sadhamāda |
| 17. ūrucarman | 71. puruhūtā | 125. sāpuriṣa |
| 18. ūrudhāra | 72. āpuroruc | 126. sa vanāman |
| 19. uruśamsā | 73. pṛthūbudhna | 127. sahadānu |
| 20. kṣuradhānā | 74. pṛṣadājyā | 128. sāhiranya |
| 21. girimātrā | 75. pratidhartṛ | 129. stutaśāstrā |
| 22. grhamedhin | 76. pratiyoni | 130. svārasāman |
| 23. grahanāman | 77. prātirūpa | 131. hatāputra |
| 24. ghṛtakirtī | 78. pratilomā | 132. hāritasraj |
| 25. ghṛtakumbhā | 79. prātivesa | 133. havanaśrūt |
| 26. ghṛtapāvan | 80. prātihartṛ | 134. vāsudāvan |
| 27. ghṛtāyoni | 81. priyādhāman | |
| 28. caturakṣā | 82. bāhukāra | IV—3. |
| 29. caturaṅga | 83. bahudānā | 1. anaḍuhi |
| 30. citināman | 84. bahurūpā | 2. ghṛtāpadi |
| 31. jaghanārdhā | 85. bahusārā | 3. puruṣavāc |
| 32. jītāloka | 86. mādhujiḥva | 4. prathamajā |
| 33. tilamāṣa | 87. mukhadaghnā | 5. vratadūghā |
| 34. tiṣṭhanvā | 88. mukhamātrā | |
| 35. tuvinjmnā | 89. mṛgaśirśā | IV—4. |
| 36. trikāpāla | 90. yamānetra | 1. aparāhñe |
| 37. triranūktā | 91. yamarājya | 2. asuraghñi |
| 38. dadhigharmā | 92. yamalokā | 3. iṣumātrām |
| 39. daśapēya | 93. yāvamadhya | 4. iṣumātrī |
| 40. dāśamāsyā | 94. yavasaktū | 5. ghṛtakulyā |
| 41. daśarātrā | 95. yugaśamyā | 6. dhanurārtñi |
| 42. dāsavira | 96. rathagṛtsā | 7. nidhigopā |
| 43. durupāpa | 97. rathacakrā | 8. parāurvī |
| 44. draviṇodā | 98. rathanābhī | 9. paricakṣā |
| 45. dvikapāla | 99. rāthayoga | 10. parimūrñi |
| 46. dvisamāstā | 100. rathaśirśā | 11. pārivakrā |
| 47. dhruvāyoni | 101. vasudāna | 12. parivṛttī |
| 48. nāmaukti | 102. vasudhēya | 13. prātināmni |
| 49. nāvanita | 103. viṣājihva | 14. prathamāhām |
| 50. padāpankti | 104. vṛkalomān | 15. ābahirdhā |
| 51. paramāsa | 105. vṛṣaṇaśvā | 16. madhukulyā |
| 52. parameṣṭhīn | 106. vṛṣasenā | 17. yugamātrī |
| 53. paridhāna | 107. śatātejas | 18. rathavāhī |
| 54. paripanthīn | 108. śatādhāra | 19. varivodā |
| 55. parimoṣin | 109. śatāmāna | 20. vratacaryā |
| 56. parivāhīn | 110. śatamūrdhan | 21. śavadahyā |
| 57. pariveṣṭr | 111. śatāvalsa | |
| 58. āparokṣa | 112. śatāvīrya | IV—5. |
| 59. paśūkāma | 113. śatāśirṣan | 1. agnīmukha |

2. agnividha
3. agnisavá
4. adhvarakṛt
5. ántagati
6. annapati
7. anyákṛta
8. arkávidha
9. aśvarathá
10. aśvavṛṣá
11. aśvaśaká
12. aśvaśata
13. aśvaśaphá
14. aśvaśáni
15. astamayá
16. ástamita
17. āgrayaná
18. ājyahavis
19. áttavacas
20. ātmasáni
21. iṣṭayajús
22. ukthavidhá
23. ukthasasá
24. ukṣavasá
25. kṣatrápati
26. kṣatraváni
27. govinata
28. cāndramasá
29. tryālikhitá
30. dáksapitr
31. daṇḍabadhá
32. dúscarita
33. devákṛta
34. devajaná
35. devapadá
36. devásakha.
37. devahavis
38. deváhita
39. dhármapati
40. dhenuśatá
41. pakṣahatá
42. pañcajaná
43. pañcapada
44. pañcabila
45. pañcavidha
46. paśvayana
47. putrapaśú
48. púṣṭipati
49. prākpravaṇa
50. prāṇacití
51. bāhubalín
52. brahmacití
53. bráhmapati
54. brahmaváni
55. bhāgadughá

56. bhūmipaśá
57. yajñápati
58. yajñapathá
59. mártiyakṛta
60. yajñamukhá
61. yuktámanas
62. rájapati
63. rātámanas
64. rāṣṭrápati
65. rūpápati
66. ráudramanas
67. lokasáni
68. vājapati
69. vātajava
70. vāyucití
71. viśvábharas
72. vṛṣṭiváni
73. śokatará
74. śyenáhrta
75. śrútkaraṇa
76. satyádhṛti
77. satyásava
78. saptápada
79. saptávidha
80. sárvagaṇa
81. sárvarasa
82. sarvahuṭa
83. saríkrámaṇa
84. samnáhana
85. sámícita
86. sūryasama
87. somamadá
88. somayājín
89. sómasakhi
90. stambhayajús
91. stomacití
92. svastyáyana
93. hástyṛṣabha
94. ūṣapuṭá

IV—6.

1. agnikarmán
2. agnikalpa
3. ágnidagdha
4. agnināmán
5. agninetra
6. agnirūpá
7. agnihotrá
8. agnihotrin
9. agnyagārā
10. acyutakṣít
11. atradaghná
12. antarāmsa
13. antárikṣa

14. annapéya
15. annahomá
16. apsúyoni
17. apsuśoma
18. arkaparná
19. arkapuśpá
20. arkamúlá
21. ardhamāsá
22. aśvamedhá
23. aśvavālá
24. amśadaghná
25. ākhareṣṭhá
26. ājyabhāga
27. ājyalipta
28. ātmákāma
29. ātmayājín
30. āptákāma
31. āmapātrá
32. ādrámūla
33. āhitāgní
34. indragopá
35. indraghoṣá
36. indraloká
37. índrasatru
38. iṣṭirūpá
39. ukthyapātrá
40. ukṣavehát
41. ugraputrá
42. uttarārdhá
43. uttrarārdhya
44. uttarāsád
45. keśamísra
46. krūrakarmán
47. kṣatramātrá
48. kṣirayājín
49. kṣiráhotṛ
50. gahvareṣṭhá
51. govikartá
52. grāmanīthya
53. gharmapāvan
54. candraloká
55. carṣaṇiprá
56. carṣaṇidhṛt
57. citránāman
58. citravāsu
59. jātārūpá
60. jātávedas
61. jānarājya
62. jānudaghná
63. jānumātrá
64. jivádānu
65. jivaloká
66. jyēṣṭhagrhyá
67. tigmátejas

68. tvátprasūta	122. pūrvapakṣā	176. vājapēya
69. dakṣiṇāgra	123. pūrvapeyā	177. vājasāti
70. dakṣiṇārdhā	124. pr̥snigarbha	178. vātanāmān
71. dakṣiṇāvṛt	125. prāṇātejas	179. vātaramhas
72. dakṣiṇāsād	126. prāṇarūpā	180. vātahomā
73. daṇḍāpāṇi	127. bāhumātrā	181. vāmadevyā
74. darbhamuṣṭi	128. brahmacārya	182. vāladāman
75. darvihomā	129. brahmacārīn	183. vālamātrā
76. dīdghaviddha	130. brahmaputrā	184. viśvakarman
77. dīrghasattrā	131. brahmabhāgā	185. viśvagōtra
78. dīrghasattrīn	132. brahmayajñā	186. viśvājanya
79. dūrbbhiṣajya	133. brahmalokā	187. viśvādhāyas
80. dūrvarāha	134. brahmasāmān	188. viśvārūpa
81. devacakra	135. bhadravācya	189. viśvāvāra
82. devājātā	136. bhāgadhēya	190. viśvāvedas
83. devajātā	137. bhikṣacārya	191. viṣṇurūpa
84. devapātrā	138. bhūtabhavyā	192. vītihotra
85. devapāna	139. bhūtayajñā	193. vṛktābarhis
86. devapīyū	140. bhūrisṛṅga	194. vṛtratūrya
87. devābandhu	141. manthīśocis	195. vṛtrahātya
88. devayajñā	142. mātariśvan	196. vṛṣṭikāma
89. devayājīn	143. māsāloka	197. veṇuyasṭi
90. devayāna	144. mitradhēya	198. vyāghralomān
91. devayoni	145. muñjavalā	199. śikyapāsā
92. devarūpā	146. yajñapātrā	200. śukrapātrā
93. devalokā	147. yajñapucchā	201. śukrāvārcas
94. devāviti	148. yajñanemi	202. śukrāśocis
95. devasatyā	149. yajñarūpā	203. śuklarūpā
96. devāsṛṣṭa	150. yajñavāstū	204. śūlabāhu
97. devahūya	151. yajñāvāhas	205. śyenapattrā
98. dvādaśāhā	152. yajñavīryā	206. ṣaṭkapāla
99. dvīpratiṣṭha	153. yātāyāman	207. ṣoḍaśārca
100. dhūmārakta	154. yātayāmā	208. satyādharmān
101. dhūrgrhitā	155. yātudhāna	209. satyādhāman
102. nābhidadhna	156. yāvihotrā	210. satyābhūya
103. nāmādhēya	157. yonirūpā	211. satyavādīn
104. nāmarūpā	158. rājjudāla	212. saptāhotra
105. pakṣasarmdhi	159. rājaputrā	213. sāpragātha
106. paṅktirādhas	160. rājabhartṛ	214. sarpanāmā
107. pañcarātrā	161. rājasūya	215. sarvākāma
108. pañcasāman	162. rājasandī	216. sārvaḡandha
109. pākayajñā	163. rājyākāma	217. sarvagrhyā
110. pāpakārīn	164. rātriloka	218. sārvaṇṛṣṭha
111. pāpānāman	165. rātrisāmān	219. sarvamedhā
112. pītudāru	166. rukmapāsā	220. sarvārūpa
113. pucchakāṇḍā	167. rudrāhūti	221. sārvaṇvira
114. pucchasarmdhi	168. rohidasvā	222. sārvaṇvīrya
115. pūṇyaloka	169. lolākāma	223. sarvavedās
116. pūṣkarasraj	170. lokapaktī	224. sākamedhā
117. pūṣṭikāma	171. lokapālā	225. sādhuḡarman
118. pūṇmadarvā	172. lomagartā	226. sādhuḡarīn
119. pūṇmapātrā	173. lohitākṣā	227. sānurūpa
120. pūṇmāsa	174. vajrahastā	228. sāmavedā
121. pūrvacitti	175. varṣāvṛddha	229. sirīhhalomān

230. sūktavākā
231. sūdadohas
232. sūryaraśmi
233. sūryavarcaś
234. sómanetra
235. somapāna
236. somapīthā
237. somayajñā
238. somarakṣā
239. sómarājan
240. somarūpā
241. somavāmīn
242. stīrṇabārhis
243. stotrāpankti
244. stōmaprṣṭha
245. snātavāśya
246. svaryāloka
247. hantakūrā
248. havyādāti
249. hotṛvārya
250. vṛtraśaṅkū

IV—7. - - - -

1. agnipurā
2. agnividhā
3. agnīśikhā
4. āśmapurā
5. āprītapā
6. go'ayūśi
7. gharmadúghā
8. brahmagavi
9. yāvadahē
10. vimśatidhā
11. vrīhiyavāh
12. vrīhiyavāu
13. sārwatanū

IV—8. - - - -

1. adyasutyā
2. anyatahṛkṣṇūt
3. arkakośī
4. arkadhānā
5. áryarārā
6. āśmagandhā
7. arñhabhēdī
8. ātmavidyā
9. índravāyū
10. indravāyū
11. tátparārdhe
12. dakṣiṇārdhyā
13. devāputrā
14. devayajñā
15. pāñcācūdā
16. parṇasākhā

17. pādamātrī
18. pāpakṛtyā
19. puṇyakṛtyā
20. pūrvadikṣā
21. prśniparñī
22. āpratīkṣam
23. plakṣasākhā
24. brahmavidyā
25. mitravindā
26. yatrakāmam
27. rājaputrī
28. vālakhilyā
29. viśvādevāh
30. viśvādevyā
31. viśvárūpi
32. viśvāsambhū
33. vyāmamātrī
34. śuklāvatsā
35. śvetāvatsā
36. sarparājñī
37. sarpavidyā
38. sādhuṣṛtyā
39. somasutyā
40. stōmabhāgā
41. strīpumāmsau

IV—9. - - - -

1. ānagnicit
2. ājaśabhā
3. ajāvikā
4. adhaspada
5. adhaśśayā
6. apānabhṛt
7. apāsthīhān
8. apivratā
9. amitrahān
10. ayahśayā
11. ayorasā
12. aruṣkṛta
13. ālāmīkṛta
14. alāmījuśa
15. ahardivā
16. aharpāti
17. údagdāśa
18. udānabhṛt
19. urūprathas
20. ghṛtāhuti
21. cāturguṇa
22. cātuṣpathā
23. cātuṣpada
24. tātāhākratu
25. tāpaspati
26. tirōhita
27. tilaūdāna

28. tuviṣvaṇās
29. tṛṇodakā
30. trīkadruka
31. dāsākṣara
32. durāpanā
33. duroṇasād
34. dhanarñjaya
35. dhṛtāvratā
36. dhruvākṣitī
37. nadipatī
38. nāpūṁsaka
39. narāñdhīṣa
40. nāvākṣara
41. nibhūyapā
42. payāhuti
43. payagrahā
44. pāyovratā
45. paraḥśatā
46. parāpūra
47. parābhavā
48. parāyaṇa
49. parigrahā
50. pārīṣṭuti
51. parórajās
52. āpāpakṛt
53. pitāmahā
54. pūnarmava
55. pūnaryuvan
56. pūnarvasu
57. pūnarhavis
58. punaścitī
59. purañdarā
60. purāhitā
61. purupriyā
62. purūrāvas
63. puroyūdha
64. purōhita
65. prthūṣṭuka
66. prajāpati
67. prajāśāni
68. pratigrahā
69. pratipratī
70. prabhūvasu
71. priyāvratā
72. bahupriyā
73. bṛhādravas
74. bṛhadvāyas
75. bṛhaspāti
76. bhūvaspati
77. madhugrahā
78. manojavās
79. marīcipā
80. marūdvdhā
81. mahārathā

- | | | |
|-----------------|-------------------|-------------------|
| 82. mahāvratā | 8. asānyanta | 62. prakāmōdya |
| 83. mahāhaviś | 9. anaṣṭāpad | 63. prajākāma |
| 84. yājuṣkṛta | 10. asaunāman | 64. bahiryoni |
| 85. yajuṣkṛtī | 11. ahambhadrā | 65. bahirvedī |
| 86. yāthākratu | 12. āharloka | 66. bahudhmātā |
| 87. yathāyajūs | 13. ahaśśāman | 67. bṛhācchosas |
| 88. rajaśśayā | 14. ahamnāman | 68. bṛhajjyōtis |
| 89. rathantarā | 15. ahorātrā | 69. bṛhādgrāvan |
| 90. rathasvanā | 16. idāmrūpa | 70. bṛhādbhānu |
| 91. lalāmagū | 17. udastokā | 71. bharādvāja |
| 92. vānaspati | 18. gayasphāna | 72. madhustokā |
| 93. vayūnavīd | 19. ghṛtastokā | 73. mānojāta |
| 94. vāyovidha | 20. cāturhotṛ | 74. mānojjyotis |
| 95. vāsaṭkṛta | 21. catuṣkṛtvas | 75. marūnnetra |
| 96. vāsuśravas | 22. catuṣtomā | 76. malodvāsas |
| 97. vibhāvasū | 23. cātuṣśāman | 77. mahatpūnya |
| 98. āvirahan | 24. cātuṣsrakti | 79. mahādhānā |
| 99. vṛthodakā | 25. jāgacchandas | 78. mahādevā |
| 100. vṛṣāravā | 26. janūrvāsas | 80. mahānāgā |
| 101. vratapradū | 27. jarāmārya | 81. mahāmatsyā |
| 102. vratopasād | 28. tadāgreṇa | 82. mahāyajiñā |
| 103. śatākratu | 29. tirōbbhūta | 83. mahārājā |
| 104. śatēndriya | 30. ātikṣṇāgra | 84. mahāvīrā |
| 105. śatēśudhi | 31. tulādhānā | 85. mahāvīrya |
| 106. śaphagrahā | 32. tuvimrākṣa | 86. mahāsattra |
| 107. śavodvahā | 33. trivṛtprāya | 87. āmānsāsīn |
| 108. śūcivrata | 34. triṣaṇyuktā | 88. yajurvedā |
| 109. sadṛgbhāva | 35. dadhidrapsā | 89. yathākarmā |
| 110. sapatnahān | 36. divāsprṣṭha | 90. yāthākāma |
| 111. samambilā | 37. divākīrtiyā | 91. yathākārīn |
| 112. samānabhṛt | 38. durādhārṣa | 92. yathācārīn |
| 113. sahasrajīt | 39. dvidevātya | 93. yathāyoni |
| 114. sahasrapad | 40. namaskārā | 94. yāsaskāma |
| 115. sūtāsutā | 41. namovākā | 95. rathasreṇī |
| 116. suparnacīt | 42. nārāśaṁsa | 96. rāthecitra |
| 117. sūmitradha | 43. nāvāratni | 97. rathopasthā |
| 118. surāgrahā | 44. paraspātīvā | 98. ārūpajñā |
| 119. surāmadā | 45. paraḥṣaṣṭā | 99. vayanādhā |
| 120. surāhutī | 46. parādhinā | 100. vaṣaṭkartṛ |
| 121. suvarṇavīd | 47. parābbhūtā | 101. vaṣaṭkāṛā |
| 122. svagākṛta | 48. pāridyūna | 102. vaṣāpāvan |
| 123. svayamśrta | 49. pariśyandā | 103. vaṣāhomā |
| 124. āhavyavah | 50. parivhāla | 104. vṛthāmānsā |
| 125. hutāhutī | 51. pariśāsā | 105. śatātṛṇṇa |
| 126. navāsītā | 52. parobāhū | 106. śatōnmāna |
| | 53. parovimśā | 107. śamigarbhā |
| | 54. parōśita | 108. śamīdhānyā |
| | 55. punarmṛtyū | 109. śikhāṇḍāsthā |
| | 56. punaryajiñā | 110. āśokānta |
| | 57. pūraścakra | 111. śāḍdudyāma |
| | 58. puroḍāśa | 112. sakṛtsārva |
| | 59. purovātā | 113. sajūrabda |
| | 60. pṛthagvartman | 114. sapatnakṣīt |
| | 61. pṛthūsroṇi | 115. samambhūmī |
- IV—10. √ — √
1. ajākṣirā
 2. ātojjyotis
 3. adhojānū
 4. adhōrāma
 5. anovāhya
 6. ayāṭkāṛā
 7. alamkāra

116. samānólba
117. samānyāvrt
118. samitkāṣṭhā
119. samitpāṇi
120. samiddhārā
121. āsambhūti
122. āsambheda
123. sāvijñāna
124. sahasrākṣā
125. sahasrāyus
126. surāpāna
127. stutāstoma
128. svagākārā
129. svadhākāra
130. svayāmjyotis
131. hārikleśa
132. havirdhāna
133. havirbhāga
134. havirbhūta
135. haviryajñā
136. haviṣpaṅkti
137. haviṣpātrā
138. hutocchiṣṭā
139. adabdhāyu

IV—11. √ — √ —

1. apānadā
2. gavedhukā
3. cātustanā
4. tanūnāpāt
5. duradmanī
6. paró'varam
7. muhūrtaḥbhāj
8. yathāyathām
9. śatāyūtā
10. sāmāntikam
11. sahasradhā
12. sahasrābhā

IV—12. √ — — —

1. amāvāsyā
2. udasthālī
3. krātūdākṣau
4. trirātrānte
5. parāhpurnsā
6. pitāputrāu
7. pratinyāyam
8. pratipratnī
9. mahānāmñī
10. yāthākāmam
11. yathākhātām
12. yathāgoṣṭhām
13. yathājātām
14. yathādiṣṭām

15. yathādharmām
16. yathādhiṣṇyām
17. yathāpūrvām
18. yathābhāgām
19. yathārūpām
20. yathāśraddhām
21. yathāśreṣṭhām
22. yathāsthānām
23. yathonnitām
24. vadhāśaṁgā
25. sapatnaghnī
26. stukāsāryam
27. sadānirā

IV—13. — — √ √

1. akṣyamaya
2. añjaḥsavā
3. annapradā
4. anyāvratā
5. arkāsthilā
6. ardhavratā
7. arvākṣatā
8. arvāgbila
9. arvāgvasu
10. aṣṭākṣara
11. aṣṭāsapha
12. ākhūtīkarā
13. ājyāhuti
14. uccāvacā
15. kṣṇājīnā
16. krūrīkṛta
17. kṣīraudanā
18. grāvacyuta
19. grhyāhuti
20. triḥpracyutā
21. dākṣakratu
22. dadhyōdana
23. dikṣāpati
24. dikṣopasād
25. dūrbīriṇa
26. durmitriyā
27. dūrohaṇā
28. dūrveṣṭakā
29. devavratā
30. devaṁgama
31. devāyusa
32. nārāyaṇa
33. nyaknāṅgulī
34. nyūnākṣara
35. pāñcākṣara
36. pāñceṣṭaka
37. paryārṣaṇa
38. pāṇḍvāvika
39. pānnéjana

40. pāriplava
41. pālāgalā
42. pūṁpāhuti
43. pūrvāgnivah
44. pūrvāhuti
45. bastājinā
46. brahmaudanā
47. bhūyaskara
48. bhṛgvāṅgirās
49. ābhrūṇahan
50. mātśamīmita
51. madhyāṁdina
52. madhvāhuti
53. māṁsāudana
54. mithyākṛta
55. yajñakratu
56. yajñāyudhīn
57. yāvakraṭu
58. lokeśvarā
59. vārdhravyuta
60. varṣāharā
61. vācāpātī
62. vācānyamā
63. vāsahsatā
64. viśvambharā
65. viśvāvyacas
66. viśvāvasu
67. viṣṇukramā
68. vṛddhāśravas
69. śikyōduta
70. śrēyaskara
71. śvāhāreyaśā
72. ṣaṣṭiṣṭaka
73. sattrāyaṇā
74. satyāśravas
75. sadyobhṛta
76. sapṭākṣara
77. samrātṭpatī
78. sarvambharā
79. sarvāntarā
80. sarvāyusā
81. sarvausadhā
82. saṁgrāmajīti
83. saṁyādvasu
84. saṁyōjana
85. saṁvatsara
86. sālavikā
87. sūryatvacas
88. senāmukhā
89. somagrahā
90. somāhuti
91. stomāyanā
92. svāhākṛta
93. ūṇāvalā

94. svédāyana

IV—14. — — —

1. akṣāvāpā
2. agniṣyotis
3. agniṣtomā
4. agniṣvāttā
5. agnyādhēya
6. aṅgulyagrā
7. acchāvākā
8. antargarbhā
9. antarjambhā
10. antārjyotis
11. antaryāmā
12. antaryāmin
13. antarvedī
14. antahpātā
15. antāḥśalpa
16. antāḥśleśā
17. aptoryāmā
18. arvākṣaṣṭā
19. arvāksāman
20. aṣṭāratni
21. ākāsātman
22. ātmājyotis
23. ānandātman
24. āyuskāma
25. āvirbhāvā
26. āśāpālā
27. āsandīsad
28. ityunmr̥syā
29. īndrasreṣṭha
30. iṣṭāpūrtā
31. ulkūṣyanta
32. keśāśmaśrū
33. kṣipraśyena
34. ākṣetrajña
35. gāyatrīvid
36. gharmocchiṣṭhā
37. candrājyotis
38. cātuṣprāśyā
39. citrājyotis
40. jīvasvargā
41. jyogjivātu
42. jyōtiṣpakṣa
43. jyōtiṣṭoma
44. taddevātya
45. tejomātrā
46. triṣṭūpchandas
47. darbhasatambhā
48. dirghāyutvā
49. durvijñānā
50. dōṣāvastṛ
51. dvāpañcāśā

52. dhānāsomā

53. nānākāmā

54. nānācetas

55. nānājāna

56. nānādhiṣṇya

57. nānārūpa

58. nānāvīrya

59. nāmagrāha

60. pañcāratni

61. pañcāvattā

62. patnikārman

63. patniyūpā

64. patniśāla

65. prajñāvṛddhī

66. pratyākṣadviṣ

67. pratyādhāna

68. pratyēkaika

69. prācīnāgra

70. prātardugdhā

71. prāyaścitti

72. mithyākarmān

73. yajñākṣatṛā

74. yajñāranyā

75. yaddevātya

76. yogakṣemā

77. yoṣītkāma

78. rādhogūrta

79. rāyaspoṣa

80. vākovākyā

81. vidvandhīrā

82. viśvājyotis

83. viśvāmitra

84. viṣṭhāvrājīn

85. vināgāthīn

86. vināvādā

87. vṛṣṭīdyāva

88. vaiśīputrā

89. vyūḍhacchandas

90. śamyorvākā

91. śirṣacchinnā

92. śuklājyotis

93. śociśkeśa

94. śraddhādeva

95. śraddhāvitta

96. sattrotthāna

97. satyājyotis

98. sambhāratvā

99. sarvajyānī

100. sārvastoma

101. savyāpraṣṭī

102. savyāyugyā

103. sāmbaddhānta

104. samīyacchandāś

105. samsthārūpā

106. sāyamdugdhā

107. sāyāmprātar

108. sthālipākā

109. sthūnārājā

110. svapnasthāna

111. svāhākārā

112. hrādūnyanta

IV—15. — — —

1. aṣṭāstanā
2. jāyāpatī
3. jihvāhanū
4. devāsūrāḥ
5. paryārīṇī
6. paśviṣṭakā
7. pālāgalī
8. putraiṣaṇā
9. bhūyastanā
10. bhūyīṣṭhabhā
11. majjopanā
12. laspūjanī
13. lokampṛṇā
14. lokaiṣaṇā
15. logeṣṭakā
16. vittaiṣaṇā
17. satyānr̥tē
18. samrāḍdūghā
19. sārvaṇubhū

IV—16. — — —

1. agnāvīṣṇū
2. agniśomau
3. ārdraidhāgnī
4. ukthyasthālī
5. tāvanmātrī
6. dyāvākṣāmā
7. nāktōśāśā
8. paścātkaṛṇām
9. paścādakṣām
10. pūrvaprajñā
11. peśaskārī
12. prathyakhyāyam
13. prāṇāpānāu
14. prāṇodānāu
15. yāvajjivām
16. yāvanmātrām
17. retorūpām
18. somārudrāu

V—1. — — —

1. abhayasani
2. amṛtacitī
3. āśanapati
4. āsamaratha

5. udacamasá
6. nirṭipasá
7. piṭṛśadaná
8. pūruṣavidha
9. bahuvacaná
10. bhūvanapati
11. mṛdúhṛdaya
12. varuṇasavá
13. víṣamapada
14. svayamuditá

V—2. ∪ ∪ ∪ — ∪

1. ajinavāsín
2. ádharamūla
3. aparapakṣá
4. apararātrá
5. aparasakthá
6. amṛtapakṣá
7. amṛtayoñí
8. aruṇápuṣpa
9. ávikṛtāṅga
10. udarasarpín
11. uditahomín
12. uparínābhí
13. uparibhūmí
14. uparisádyá
15. ubháyakāma
16. ubhayatahḥkṣút
17. ubhayátaukthya
18. grāhagṛhita
19. cāturaratni
20. caturavattá
21. citipuríśá
22. javásamṛddha
23. dáśakapāla
24. ádaśamāsyá
25. návakapāla
26. návavitṛṇṇa
27. paraśúvṛkṣa
28. páripaśavya
29. viparilopá
30. puruṣamātrá
31. puruṣamedhá
32. pūruṣarūpa
33. puruṣaśirśá
34. prthiviloká
35. pratihitáyn
36. prathamadugdhá
37. prathamabhakṣá
38. prathamayañjá
39. prasṛtamātrá
40. badarasaktú
41. varuṇapāśá
42. víjitarūpa

43. śāpakulāyá
44. śatávitṛṇṇa
45. svayamatṛṇṇá
46. svayamupetá
47. áhitanāman
48. hṛdayaśulá

V—3. ∪ ∪ ∪ ∪ —

1. dṛṣadupalé
2. pratipurūṣám

V—4. ∪ ∪ ∪ — —

1. amṛtavākā
2. aruṇadūrvá
3. asuramāyá
4. prátisamantam
5. prathamágarbhá

V—5. ∪ ∪ — ∪ ∪

1. adharārañí
2. abhimātihán
3. udakecará
4. upasadvratín
5. ghṛtābhājana
6. cāturakṣara
7. caturuttará
8. trímahāvratá
9. pativédana
10. parimaṇḍalá
11. parivatsará
12. prápitāmaha
13. prapitāmahá
14. piṭṛkilbiśá
15. praticákṣaṇa
16. prathamottamá
17. ápurohita
18. bahudakṣiṇá
19. mánasaspati
20. múkhasammita
21. áyajuṣkṛta
22. yamádevata
23. rathacakracít
24. rathavāhana
25. vácasaspati
26. ávaṣatkṛta
27. vasuvittama
28. víṣamākṣara
29. śatarudríya
30. śápariśraya
31. samitímṛgama
32. abhisarimukhá
33. hariyojaná

V—6. ∪ ∪ — — ∪

1. anuyājānta
2. ásitagríva
3. asurabrahmá
4. upasadrūpá
5. urúgavyūti
6. gṛhamedhíya
7. camasádhvaryá
8. áparājiṣṇu
9. áparādhína
10. áparābhūta
11. parivésāna
12. piṭṛdevátýa
13. punarādhéya
14. puruṣavyāghrá
15. pūruṣājāna
16. bahudevátýa
17. bṛhatísampád
18. sakṛdācchinná
19. sprhayádvārṇa
20. svárasampanna
21. havirucchiśtá
22. ápahiñkāra

V—7. ∪ ∪ — ∪ —

1. abhiśastipá
2. amṛteṣṭakā
3. caturāṅgulam
4. trivṛdīṣṭakā
5. navatīṣṭakā
6. prativeśataḥ
7. áyathāyatham
8. vasatívarí

V—8. ∪ ∪ — — —

1. anuvedyantám
2. abhitorātrám
3. vratamīmāṃsā

V—9. — ∪ ∪ ∪ ∪

1. ardhavṛgalá
2. astamáyana
3. aṃsaphalaká
4. áhutikṛta
5. klomahṛdayá
6. tardamasutá
7. devajanavíd
8. devayājana
9. devasamaná
10. dropakalaśá
11. dvādaśagavá
12. dvādaśavidha
13. dhenukaraṇá
14. páñcacitika

15. pūrvavayasā
16. apratidhurā
17. āpratiratha
18. yūpaśakalā
19. lōhitarasa
20. vājra vihata
21. śoḍaśakala
22. saptācitika
23. saptapuruṣā
24. sarpirāšana
25. sarvasurabhi
26. sāmanidhanā
27. saindhavaghanā
28. hotṛśādana

V—10. — — — — —

1. akṣārapaṅkti
2. akṣarasampād
3. aṅgakaśāyā
4. añjalimātrā
5. adhvarakarmān
6. adhvaradhiṣṇyā
7. adhvaranāman
8. arkapalāśā
9. arkasamudgā
10. aṣṭagrhītā
11. ākhukarīṣa
12. āgrayanāgra
13. āgrayaneṣṭi
14. āśvinapātrā
15. indratūriyā
16. uttaranābhī
17. uttarabarhis
18. úttaramūla
19. úttaraloman
20. uttaravedā
21. ulmukhamāthya
22. kévalabarhis
23. kṣatriyayajñā
24. gomṛgakanṭha
25. jñātakulīna
26. darbhapavitṛā
27. devarathāhnyā
28. dvārapidhāna
29. nīrdhutasaktu
30. pañcakapāla
31. pañcagrhītā
32. pañcadaśarca
33. paṇṇakaśāyā
34. pāṇḍaravāsas
35. pāpmāgrhītā
36. pāvakāvarcas
37. pāvakāvarṇa
38. puṣkaraparnā

39. āpratirūpa
40. prāṇāsarira
41. brāhmaṇajātā
42. brāhmaṇayajñā
43. bhāśvaravarṇa
44. bhūmikapāla
45. madhyamanāman
46. māśasahasrā
47. muñjakulāyā
48. rātrisahasrā
49. rūpāsamṛddha
50. lomaśāsakṭha
51. lohitaṇḍā
52. lōhitapuṣpa
53. lohitaṁśrā
54. varṣasahasrā
55. vīṇamiśrā
56. vedivimānā
57. śīrṣakapālā
58. śrīyaśāsāni
59. saptākāpāla
60. saptādaśāpam
61. sarvāsamṛddha
62. samcitināman
63. samtatahomā
64. saindhavakhilyā
65. sthūṇamayūkhā
66. hotṛcamāśā

V—11. — — — — —

1. dhenvanaḍuhāu
2. rukmapuruṣāu
3. saptadaśadhā
4. saptavidhātā

V—12. — — — — —

1. úttaramandrā
2. devamānuṣyāḥ
3. vetasaśākhā

V—13. — — — — —

1. akṣatāmāyā
2. akṣṇayākṛta
3. agnidevata
4. agniretasā
5. agnihotrāhūt
6. trimśādakṣara
7. trimśādiṣṭaka
8. antarikṣasād
9. āndhasaspati
10. annajīvana
11. anyātomukha
12. arṇhasaspati
13. ātmāsammita

14. indrabhājanā
15. ibhyatilvīla
16. iṣṭakāciti
17. iṣṭiyājuka
18. uttarādharā
19. uttarāraṇi
20. uttarāhuti
21. gārbhasammita
22. candratārakā
23. candradakṣiṇa
24. jānusaṁmita
25. devaretasā
26. devavāhana
27. devavīṭama
28. devahūṭama
29. devahēḍana
30. dvādaśakṣara
31. dhārmaṇaspati
32. dhānyatilvīla
33. nīlālohita
34. pāpavasyasā
35. puṣṭivārdhana
36. pūrṇābhandhura
37. pṛṣṭisācayā
38. pyuṣṇaveṣṭitā
39. prāṣṭivāhana
40. prātarāhuti
41. brahmacōdana
42. brāhmaṇaspati
43. brahmavarasā
44. brahmavarasān
45. brāhmaśamśita
46. brāhmaṇāyanā
47. bhūmijoṣaṇā
48. mūrdhasamhita
49. medāāhuti
50. mōghasamhita
51. yajñaveśasā
52. yajñasammitā
53. ratnadhātama
54. rātrisācayā
55. viśvādarśata
56. viryāsānmita
57. saprāthastama
58. sarpirāsuti
59. sarvājāgata
60. sarvātomukha
61. sarvārohita
62. sarvavedasā
63. sāmśitavrata
64. sādhusamśkr̥tā
65. sāyamāhuti
66. suprajāvāni
67. sōpabarhaṇa

68. sómadevata
69. somavikrayín
70. havyavāhana

V—14. — — — — —

1. akṣṇayastoma
2. akṣṇayādeśā
3. agninakṣatrá
4. agnísarṁkāśa
5. agnyupasthānā
6. annásarṁdeha
7. anyadevátya
8. anyarāṣṭriya
9. anyátahplakṣa
10. anyatoghātín
11. anyátobjyotiṣ
12. iṣṭakāsampád
13. indranakṣatrá
14. kṛṣṇāsāraṅga
15. gardabhashthāna
16. dakṣiṇāpraṣṭi
17. dakṣiṇāyugyā
18. dakṣiṇāsina
19. devadevátya
20. dvádaśāratni
21. pakṣapuccháni
22. pákayañña
23. pūṇyalakṣmika
24. supratīṣṭhānā
25. brāhmaṇāchamśín
26. brāhmaṇāchamśyā
27. rajjusarṁdānā
28. viśvátodhāra
29. viśvādevyāvat
30. visravanmīśrá
31. śāntadevátya
32. satyāsarṁkalpa
33. sarvāgāyatra
34. sarvadevátya
35. sūryanakṣatra
36. svastīgavyūti

V—15. — — — — —

1. ardhamāsabhāj
2. naṣṭavedani
3. naṣṭapotárau
4. brahmavādīni
5. sādhasādhuni
6. somarūpatā
7. skambhasárjani

V—16. — — — — —

1. iṣṭakāmātrá
2. grīṣmahemantau
3. maṅgalopepsā

V—17. — — — — —

1. ānastamita
2. ānantarita
3. avāntaradiś
4. údakpravaṇa
5. úduṣṭamukha
6. ghṛtāhavana
7. cātumnidhana
8. návapravaya
9. nírūḍhaśiras
10. pavítrapati
11. paśuśrápaṇa
12. puraścáraṇa
13. purīṣacití
14. phalikáraṇa
15. bahiṣparidhí
16. mahasvāsara
17. mahāsuhayá
18. vratopayaná
19. sajātavāni
20. sádevatara
21. samiṣṭayañús
22. sahasrasaní
23. ásomayajin
24. haviṣkáraṇa

V—18. — — — — —

1. akrṣṭapacyā
2. ájātasoka
3. ádhijyadhanvan
4. adhitavéda
5. ádhopahāsa
6. ānantarāya
7. ānāhitāgni
8. ānūnavarcas
9. ánekakāma
10. apānarūpā
11. áraṇyabhāga
12. aratnimātrá
13. ahaṣsahasrá
14. itāhpradāna
15. upasthadaghnā
16. upānśupātrá
17. upānśuyājá
18. gābhastipūta
19. ghṛtápratika
20. caturgrhítá
21. daśāpavitrá
22. návānuyāja
23. navāvasānā
24. apakṣmapucchá
25. padānuśaṅgá
26. paraḥsahasrá
27. parókṣakāma

28. pavítrapūta
29. puronuvákya
30. pratigrahitra
31. bahiṣpavitrá
32. manuṣyacittá
33. manuṣyadevā
34. manuṣyayaññā
35. manuṣyayoní
36. manuṣyarūpā
37. manuṣyaloká
38. mahāvratíya
39. mahāsuparṁjá
40. muhūrtáloka
41. yathāgrhítá
42. áyātayāman
43. vāsīṣṭhayañña
44. śatātíratra
45. śamīpalāśá
46. śarīradésá
47. sātānunaptrin
48. samānājanman
49. samānādhīṣnya
50. samānābandhu
51. samānābarhis
52. samānāyoni
53. samānāloka
54. samāhitātman
55. samiddhahomá
56. sámṛddhikāma
57. sahāsradhāra
58. sahāsrabhīṣṭi
59. sahāsravāśa
60. sahāsravírya
61. sahāsrasīrṣan
62. svayampraśīma
63. hiraṇyagarbhá
64. hiraṇyapakṣa
65. hiraṇyapāni
66. hiraṇyapātrá
67. hiraṇyabāhu
68. hiraṇyarūpa

V—19. — — — — —

1. ásaptasāphā
2. caturdaśadhā
3. trayodaśadhā
4. daśarṁdaśīni
5. vapāśrápaṇi
6. yathācamasam
7. yathāyatanám

V—20. — — — — —

1. anagnicityā
2. nivānyavatsā

3. palāśasākhā
4. yathāprabhāvam
5. yathopakṛmām
6. yadānikāmam
7. vicitragarbhā
8. vitastimātrī
9. sapatnasāhī
- V—21. ○ ○ ○ ○ ○
1. atharvāṅgirās
2. ānantarhita
3. aṣṭiṣṭaka
4. ahaṁśrēyasa
5. idāvatsarā
6. chadiḥsaṁmata
7. trivṛtprāyaṇa
8. parōkṣapriya
9. pīnākārasa
10. prādagdadhūti
11. manuṣyāyusā
12. mahābrāhmaṇā
13. virāḍaṣṭama
14. samārōhaṇa
15. samudrāvvyacas
16. āsarvakratu
17. sahasrambhārā
18. svayamprastutā
19. svayamsambhṛtā
- V—22. ○ ○ ○ ○ ○
1. ānalśasthambha
2. anuṣṭupsampād
3. anantevāsin
4. aranye'nūcyā
5. avastallākṣman
6. idāprāśitra
7. udicīnāgra
8. uparyāsina
9. tadānimdugdhā
10. trayastrimśānta
11. daridrikṛtya
12. dasāhomīya
13. purāstātprāṇa
14. purāstādgranthi
15. pratiprasthāt
16. pratiṣṭhācchinnā
17. āyogakṣema
18. śatāgniṣṭoma
19. śunāsirīya
20. āśūdrocchiṣṭin
21. sakṛdvidiyuttā
22. sajūrabdiya
23. samānōdarka
24. sāmūḍhacchandās
25. svayamnirdiṣṭā
26. hiranyajyotis
- V—23. ○ ○ ○ ○ ○
1. prthagvādini
2. yathādevatām
3. hiranyeṣṭakā
- V—24. ○ ○ ○ ○ ○
1. anūcināham
2. ānitthamvidāms
3. yathopasmārām
4. vasantagrīṣmau
- V—25. ○ ○ ○ ○ ○
1. akṣāvāpana
2. antarhḍdaya
3. anyātramanas
4. āgnidhragata
5. ādityavāni
6. ādityayajus
7. ityālikhitā
8. indrāyatanā
9. tottraprajitā
10. tredhāvihitā
11. daṇḍāprajitā
12. nānāprabhṛti
13. pāryagnikṛta
14. paścānmahiman
15. prajñānaghana
16. prāṇāyatanā
17. prātaḥsavanā
18. bāhyāsakalā
19. bhūtādhipatī
20. vijñānaghanā
21. viṇāganagin
22. śvabhṛapradarā
23. satyāprasava
24. saṁvatsarasād
25. sītāsamarā
26. somakrāyaṇa
27. somāpahṛtā
- V—26. ○ ○ ○ ○ ○
1. agraprasārma
2. antaḥpavitṛā
3. annādyakāma
4. abhyuṣṭamīśra
5. arvāgaśitā
6. aṣṭākāpālā
7. ājānadeva
8. ādityapātrā
9. ādityalokā
10. ūtkrāntamedha
11. utsannayajñā
12. kaulālacakrā
13. gandharvalokā
14. gāyatriyaṣīti
15. godhūmasaktū
16. ācchinnaṣṭra
17. āśvapraṇita
18. jyōtirjarāyu
19. dorbāhavāni
20. dyāvāprthivya
21. dvedhāvibhaktā
22. nākṣatṛakāma
23. nākṣatralokā
24. padvīsaṅku
25. pūrvābhiṣekā
26. prācīnavamīśa
27. prācīnavitīn
28. prādesamātrā
29. prāyānarūpā
30. brāhmaṇasūta
31. bhrātṛvyajanman
32. bhrātṛvyalokā
33. yajñopavitā
34. yajñopavitīn
35. vāyupraṇetrā
36. rājanyābandhu
37. viṣṭārāpankti
38. śārdūlacarmān
39. śārdūlalomān
40. āśraddadhāna
41. sāksāmakarṣa
42. sōmatīpūta
43. sōmatiriktā
44. sōmābhiṣikta
- V—27. ○ ○ ○ ○ ○
1. agnīvārunau
2. dikṣātapāsau
3. dyāvāprthivi
4. dvāvimśatidhā
5. pratyakṣātamām
6. mātāpitaraḥ
7. mitrāvārunau
8. varṣāśarāḍau
9. valmīkavapā
10. somakrāyaṇī
11. triṣṭupjagatī
- V—28. ○ ○ ○ ○ ○
1. arkāśvamedhāu
2. āśvābhidhānī
3. āgnīdhṛavelā
4. ācāryajāyā
5. utsādanārtham

6. gādhapraṭiṣṭhā
7. prādeśamātrī
8. yājñānuvākya

V-29. — — — — —

1. agniṣṭomasad
2. trimśatprakrama
3. ādityagrahā
4. iṣṭāsviṣṭkṛt
5. tāvadviriyavat
6. trimśadvikrama
7. pratyāśrāvāṇa
8. phalguprāsaha
9. yajñāyajñīya
10. yāvadviriyavat
11. vāyovidyikā
12. vimśatyākṣara
13. vimśatyānguli
14. vyāmāikādaśa
15. śārdūlatviśī
16. sarvātraisṭubha
17. sarvānuṣṭubha
18. sthālipākavṛt
19. sruksammārjana
20. āsvāhākṛta

V-30. — — — — —

1. agniṣṭomīya
2. ācchambatkāra
3. aṣṭhivaddaghnā
4. ādityājyotis
5. āsvastomīya
6. uktapratyuktā
7. gāyatrācchandasa
8. dundubhyāghātā
9. nānaprastāva
10. pāñcaprādeśa
11. patnīsamīyā
12. pūrvedyurdugdhā
13. prācīnagrīva
14. bārhaspatyāntyā
15. mātrāsamsargā
16. śārdūlājyeṣṭha
17. sāpratyādhāna

V-31. — — — — —

1. antaḥsādasām
2. ādityasthālī
3. indrāparvatā
4. prṣṭhyābhiplavāu
5. pratyudyāmīni
6. rāyaspoṣadā
7. vidyākarmāṇi

8. śukrāmanthīnau
9. sūtagrāmaṇī

V-32. — — — — —

1. yāvaddevātyam
2. samrāḍāsandī

VI-1. — — — — —

1. aparapurūṣā
2. asuratamasā
3. trivṛdudayana
4. prathamavayasin

VI-2. — — — — —

1. āvatatadhanvan
2. nīrttigrhita
3. āparaśuvṛkṣa
4. rajatasuvarṇā
5. vārūnagrhitā
6. vipatitaloman

VI-5. — — — — —

1. anuvāṣatkṛta
2. āśatacakṣiṇā
3. asurarakṣasā
4. udakamaṇḍalū
5. ubhayātomukha
6. atīpitāmaha
7. pūruṣasamīta
8. vārūnadevata
9. anuvāṣatkṛta

VI-6. — — — — —

1. aharahaḥkarmān
2. upaniṣannāman
3. ubhayātojyotis
4. ubhayātodanta
5. ubhayātodvāra
6. paśupuroḍāśā
7. āpitṛdevatyā
8. vyāvagrhitānta

VI-7. — — — — —

1. tṛṇajalāyukā

VI-8. — — — — —

1. ubhayataḥśirṣṇī

VI-9. — — — — —

1. upāṁśusavana
2. tṛtīyasavanā
3. prajāpaticitī
4. prajāpatimukha

5. bṛhaspatisavā
6. bṛhaspatisuta
7. varāhāvihata
8. śucivratatama
9. śmaśānakaraṇā
10. samānānidhana
11. suvarṇarajatā
12. hiraṇyavimitā
13. hiraṇyasaḥkalā

VI-10. — — — — —

1. avāntaradeśā
2. nāpūṁśakanāma
3. pitāmahalokā
4. prajāpatilokā
5. prajāpatisṛṣṭa
6. bahiṣpavamānā
7. muhūrtaśahasrā
8. āmrṇmayapāyī
9. vratopayanīya
10. samūhyapuriṣa
11. sumāṅgālanāman

VI-11. — — — — —

1. yathāsamuditām

VI-12. — — — — —

1. avāntaradikṣā
2. yathāpratirūpām
3. sajātavanasyā

VI-13. — — — — —

1. paśavyavāhana
2. āpāpavasyasa
3. purīṣavāhana
4. purīṣasamīta
5. manuṣyakilbiṣā
6. sapatnadāmbhana
7. saḥāsrasamīta
8. sahasrasātama
9. sugandhitējana
10. sudhātudakṣiṇa

VI-14. — — — — —

1. gavedhukāśaktū
2. samānadevatyā
3. hiraṇyasaṁkāśa

VI-15. — — — — —

1. nivṛttadakṣiṇā
2. apakṣmapucchāvanta
3. brāhadhrathantarā
4. āyātayāmātā
5. vasiṣṭhakāśyapāu

- VI—16. 〰 〰 〰 〰 〰
 1. anāmikāṅguṣṭhāu
- VI—17. 〰 〰 〰 〰 〰 〰
 1. aśanānaśanā
 2. avacandramasā
 3. daśadhāvihitā
 4. nirāvattabali
 5. rathakārakulā
 6. sápuṛaścaraṇa
- VI—18. 〰 〰 〰 〰 〰 〰
 1. amṛtābhiṣikta
 2. upapakṣadaghnā
 3. upavākasaktú
 4. paśubandhayājín
 5. paśubandháyūpa
 6. prathamāvasantā
 7. bṛhatīsaḥsrā
 8. yajamānabhāgā
 9. yajamānalokā
 10. varuṇapraghāsā
 11. savitṛprasūta
 12. saḥāsūktavāka
 13. sāhiranyapātra
- VI—19. 〰 〰 〰 〰 〰 〰
 1. ahinirvlayani
 2. pṛsadāyāvati
- VI—20. 〰 〰 〰 〰 〰 〰
 1. anupūrvadikṣā
 2. pratirūpacaryā
 3. samavattadhāni
- VI—21. 〰 〰 〰 〰 〰 〰
 1. navatīprakrama
 2. puruṣacchandasā
 3. havirātāncana
- VI—22. 〰 〰 〰 〰 〰 〰
 1. uparīṣṭāllakṣman
 2. paralokasthāna
 3. praviviktāhāra
 4. havirucchiṣṭāśā
- VI—25. 〰 〰 〰 〰 〰 〰
 1. anaddhāpuruṣā
 2. ādhipraṣṭiyuga
 3. udicīnadaśa
 4. caturdhāvihitā
 5. āparyagnikṛta
 6. purastādvadanā
 7. purastānmahiman
8. praticīnaphala
 9. praticīnaśiras
 10. samānāprabhṛti
 11. havirdhānagata
 12. haviryajñavidhā
- VI—26. 〰 〰 〰 〰 〰 〰
 1. ānucchittidharman
 2. anūcānaputrā
 3. anūcinagarbhā
 4. āpakrāntamedha
 5. apāmārgahomā
 6. udicīnavamśa
 7. niruktāniruktā
 8. prayājānuyājā
 9. bahistomabhāgā
 10. mahāvaiśvadevā
 11. sadikṣopasātka
- VI—27. 〰 〰 〰 〰 〰 〰
 1. praticīnamukhī
 2. pravargyopasādau
- VI—28. 〰 〰 〰 〰 〰 〰
 1. avācīnaśirṣṇi
 2. vapāśuklavatyau
 3. vīmṛṣṭāntarāṁsā
- VI—29. 〰 〰 〰 〰 〰 〰
 1. caturvīmśatyahā
 2. purastāllakṣaṇa
- VI—30. 〰 〰 〰 〰 〰 〰
 1. anuṣṭupkarmīna
 2. upāṁśvantaryāmān
 3. trayastrīmśastoma
 4. paraścatvārimśā
 5. purastāduddhāra
 6. praticīnagrīva
 7. sapatnādhivyādhīn
 8. samānatrāsina
- VI—33. 〰 〰 〰 〰 〰 〰
 1. uttamavayasā
 2. uttaravayasā
 3. keśīgṛhapati
 4. darbhatarupakā
 5. dikṣitavāsana
 6. madhyamavayasā
 7. múnījavivayana
- VI—34. 〰 〰 〰 〰 〰 〰
 1. aśvasāphamātrā
 2. āgrayanapātrā
3. āvasthavāśin
 4. keśavapanīya
 5. kosalavidehā
 6. jāgaritadeśū
 7. dvādaśakapāla
 8. dvādaśagrhitā
 9. prātaranuvākā
 10. rauhiṇākapālā
 11. śoḍaśagrhitā
 12. hastighaṭanāman
- VI—35. 〰 〰 〰 〰 〰 〰
 1. rauhiṇahāvanī
- VI—36. 〰 〰 〰 〰 〰 〰
 1. devajanavedyā
- VI—37. 〰 〰 〰 〰 〰 〰
 1. indriyasamīyamā
 2. prastarabhājanā
 3. brāhmapurogāva
 4. brāhmapurohita
 5. saptādaśākṣara
 6. śomapiurogava
- VI—38. 〰 〰 〰 〰 〰 〰
 1. pāñcadaśāratni
 2. lōhitasāraṅga
 3. saptādaśāratni
- VI—39. 〰 〰 〰 〰 〰 〰
 1. ājyavilāpanī
 2. mitrabṛhaspātī
 3. śākararavātā
- VI—41. 〰 〰 〰 〰 〰 〰
 1. ācāryavacasā
 2. prāṣītrahāraṇa
 3. vipṛānumadita
 4. vedānuvananā
 5. saṁvatsarābhṛta
 6. saṁvatsarāvidha
 7. somāpanāhana
- VI—42. 〰 〰 〰 〰 〰 〰
 1. uktopaniṣatka
 2. gandharvāgrhita
 3. dāksāyaṇayajñā
 4. dāksāyaṇayajñin
 5. dāksāyaṇahastā
 6. vājraprasavīya
 7. saṁvatsararūpā
 8. saṁvatsaravāśin

VI—43. — — — — —

1. sarhatsaratamī
2. hemantaśiśirāu

VI—45. — — — — —

1. ādityādevata
2. ādityamaṇḍala
3. uktānuśāsana
4. dvātrimśadakṣara
5. prṣṭhyapratisthitā
6. śyāmākataṇḍulā
7. śāṭṭrimśadakṣara
8. śāṭṭrimśadisthaka
9. sāmṇayyābhājana

VI—46. — — — — —

1. nānāpuroḍāśa
2. bhrātṛvyadevātya
3. śamyāparavyādhā

VI—47. — — — — —

1. ādityadakṣiṇā
2. dvāseptatiṣṭhākā
3. savyaṣṭhrśārathī
4. gāyatrārvartanī

VI—48. — — — — —

1. āśāparākāśāu
2. kṛṣṇājīnagrīvā

VI—49. — — — — —

1. aṣṭadhāvihitā
2. idhmāsarnnāhana
3. dakṣiṇāpravāṇa
4. pañcadhāvihitā
5. viśvārūpatama
6. sarpadevajanā

VI—50. — — — — —

1. antarikṣalokā
2. antarikṣasādyā
3. anyatastyajājīn
4. ardhamāsāloka
5. aśvamedhanāman
6. aśvamedhayājīn
7. āttasomapītha
8. kṣāṭṭrasaṃgrahitā
9. kṣāmakarṣamīśra
10. jātavedasīya
11. yātayāmarūpā
12. rājasūyayājīn
13. vājapeyayūpa

VI—52. — — — — —

1. darśapūrṇamāsāu

VI—53. — — — — —

1. aṅgajīdbrāhmaṇa
2. agnihotrāhuti
3. acyutakṣittama
4. pātranirṇējana
5. āpratigrāhaka
6. vājapeyagrahā
7. sarpirāsēcana
8. sviṣṭakṛdbhājana

VI—54. — — — — —

1. agnihotrocchiṣṭā
2. agnihotrivatsā
3. agnihotrasthālī
4. akṣṇayastomiya
5. gāṇapatyāgārā
6. viśvādevannetr

VI—55. — — — — —

1. āñjanābhyañjana
2. viśvādevyāvati

VI—57. — — — — —

1. agnyādheyahavis
2. āmāvāsyāvidha
3. gandharvūpsarāsas
4. rāyaspoṣavānī

VI—58. — — — — —

1. acchāvākasāmān
2. agnyādheyarūpā
3. agniṣṭomasāmān
4. agniṣṭomasādyā
5. antaryāmapātrā
6. antastomabhāgā
7. aṣṭādhyāyināman
8. cāturmāsyayājīn
9. naiyagrodhapāda
10. ānyūnātirikta
11. bhrātṛvyābhibhūti
12. sāyamprātārāśin

VI—59. — — — — —

1. paśvēkādaśinī
2. yūpaikādaśinī
3. sūryācandramāsau

VI—61. — — — — —

1. catvārimśātpada
2. śāṭṭrimśatprakrama
3. śāṭṭrimśadvikrama

VI—62. — — — — —

1. agniaprāyaścitti
2. arvākatvārimśā
3. catvārimśadrātrā
4. skannaprāyaścitti

VI—64. — — — — —

1. sarvapaprāyaścitti
2. senānigrāmanyāu

VII—1. — — — — —

1. āparimitavidha
2. mṛdūhṛdayatama
3. sakṛdupamathitā

VII—2. — — — — —

1. anapahatapāpman

VII—4. — — — — —

1. apasalavisṛṣṭā

VII—6. — — — — —

1. rathavimocanīya

VII—7. — — — — —

1. svayamatṛṇṇāvati

VII—9. — — — — —

1. grhāpatipaṇicama
2. paramacikitsakā

VII—10. — — — — —

1. daśapuruṣāmṛājya
2. prathamavaṣaṭkāra

VII—15. — — — — —

1. ubhayātobārhatam

VII—18. — — — — —

1. vācoviparilopā
2. manomúṣigrhita
3. prajāpatigrhita

VII—19. — — — — —

1. ulūkhalamusalē

VII—22. — — — — —

1. punahprayogārūpa

VII—23. — — — — —

1. hiranyagarbhāvati

VII—25. — — — — —

1. aśtīśateṣṭaka

- VII—29. √ — — — — √
 1. saḥārasaṁvatsara
 2. samānāsambandhana

- VII—34. √ — — — — √
 1. itihāsapurāṇa
 2. upayāmāgrhīta

- VII—38. √ — — — — √
 1. svārasāmābhiklpta

- VII—39. √ — — — — √
 1. abhijidviśvajitau

- VII—40. √ — — — — √
 1. aśanāyāpipāse

- VII—42. √ — — — — √
 1. yajamānadevātya

- VII—43. √ — — — — √
 1. savitrprasūtātā

- VII—44. √ — — — — √
 1. triṇavatrasyaśrīmśāu

- VII—45. √ — — — — √
 1. upāriṣṭāllakṣaṇa
 2. yajamānātmāhuti

- VII—46. √ — — — — √
 1. upāriṣṭāduddhāra

- VII—49. √ — — — — √
 1. avāstātprapadana
 2. caturviṁśatigavā
 3. āpalpūlanakṛta
 4. puroḍāśabṛgalā
 5. praṇītapraṇāyana
 6. āsaṁvatsarabhṛta

- VII—50. √ — — — — √
 1. puroḍāśakapālā

- VII—53. √ — — — — √
 1. udicīnapravaṇa

- VII—57. √ — — — — √
 1. apāmārgatapūḍulā
 2. trāyastriṁśadakṣara

- VII—59. √ — — — — √
 1. pratināhabhājanām

- VII—61. √ — — — — √
 1. caturviṁśatyakṣara
 2. purāstātsvāhākṛti

- VII—66. √ — — — — √
 1. devayajanamātra
 2. saptādaśasarāva

- VII—70. √ — — — — √
 1. agnirahasyanāman
 2. dvādaśapuṇḍarika
 3. saptadaśābhiklpta

- VII—73. √ — — — — √
 1. viṁśatīśateṣṭaka

- VII—74. √ — — — — √
 1. anyatarātodanta
 2. dakṣiṇatāūdyāma

- VII—77. √ — — — — √
 1. uttaranārāyaṇa

- VII—78. √ — — — — √
 1. ājavaniyāgārā

- VII—80. √ — — — — √
 1. gotamabhāradvājāu

- VII—81. √ — — — — √
 1. prāṇāikaśatavidha
 2. vaiśvānaramaruta

- VII—82. √ — — — — √
 1. mitrāvāruṇanetra
 2. maitrāvaruṇapātrā
 3. maitrāvaruṇasāmān
 4. viśvambharakulāyā
 5. saṁvatsarasahasrā

- VII—85. √ — — — — √
 1. saṁvatsarāpasita

- VII—86. √ — — — — √
 1. āpūryamāṇapakṣā
 2. yājyāpūronuvākya

- VII—89. √ — — — — √
 1. saṁvatsarāsaṁmita

- VII—91. √ — — — — √
 1. viṣṇukramavātsarē

- VII—93. √ — — — — √
 1. āśvābhidānfkrta

- VII—98. — — — — —
 1. ardhamāśasahasrá
 2. brahmavarcasákāma

- VII—99. — — — — —
 1. agnihotrahāvaṇi

- VII—101. — — — — —
 1. antárikṣāyatana
 2. ulmukāvakṣáyana
 3. somaparyāṇāhana
 4. stomabhāgāpuriśá

- VII—102. — — — — —
 1. śrihavyajñānāman

- VII—104. — — — — —
 1. nākasatpañcacūḍāḥ

- VII—105. — — — — —
 1. aṅgulipraṇējana

- VII—106. — — — — —
 1. uttarārdhápūrvārdha
 2. dakṣiṇārdhápūrvārdhá

- VII—109. — — — — —
 1. yātudhānapreṣita

- VII—110. — — — — —
 1. adhvaraprāyaścittá

- VII—113. — — — — —
 1. anvāhāryapácana
 2. prācīnaprajanana

- VII—115. — — — — —
 1. svādhīyāpravacané

- VII—117. — — — — —
 1. aṅgārāvakṣáyana
 2. āprāyaścittikṛta

- VII—121. — — — — —
 1. catvāriṁśádakṣara

- VII—123. — — — — —
 1. agnyādheyaśarkarā
 2. cāturmāsyadevatā

- VII—127. — — — — —
 1. ācāryāntevāsináu

- VII—128. — — — — —
 1. prāyāṇiyodānīyáu

- VIII—1. — — — — —
 1. aparimitasamṛdha

- VIII—5. — — — — —
 1. āparimitālikhita

- VIII—6. — — — — —
 1. āpahṛtasomapītha

- VIII—18. — — — — —
 1. ukhasambharāṇanāman

- VIII—25. — — — — —
 1. janamejayasādaná

- VIII—42. — — — — —
 1. ubhayātonamaskāra

- VIII—53. — — — — —
 1. praviviktāhāratara

- VIII—61. — — — — —
 1. upāriṣṭātsvāhākṛti

- VIII—65. — — — — —
 1. uttaratā-upacara

- VIII—71. — — — — —
 1. uttaratāāyatanā
 2. pañcadaśasaptadaśáu

- VIII—81. — — — — —
 1. iṣṭakaikaśatavidha

- VIII—85. — — — — —
 1. darśapūrṇamāsayajin

- VIII—106. — — — — —
 1. pamaśāyāniṣpakva

- VIII—113. — — — — —
 1. vaiśvadevāgnimarutá

- VIII—114. — — — — —
 1. pūrvapakṣāparapakṣa

- VIII—137. — — — — —
 1. anuprahṛtabhājaná
 2. bhāspātipurohita
 3. sahasráśatádakṣiṇa

- VIII—149. — — — — —
 1. ādabdhavratapramati

VIII—150. ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ

1. apakṣyamāṇapakṣā
2. cāturvīmśatyardhamāsa

VIII—153. ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ

1. cāturvīmśativikrama

VIII—155. ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ

1. caturvīmśamahāvratē

VIII—157. ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ

1. caturvīmśatiprakrama

VIII—161. ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ

1. ayasthunāgrhapatī
2. pūriṣasamhitatara

VIII—169. ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ

1. samañcanaprasāraṇa

VIII—173. ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ

1. puromvākyābhājanā

VIII—177. ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ

1. pratiśānaprajanana

VIII—193. ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ

1. maitrāvaruṇacamasā

VIII—207. ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ

1. kṣīraudanamāṁsaudanāu

IX— ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ

1. anyatarātonamaskāra

IX— ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ

1. pāñcacatvāriṁśadiṣṭaka

IX— ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ

1. aṣṭācatvāriṁśadakṣara
2. aṣṭācatvāriṁśadiṣṭaka

X— ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ

1. śataśīrṣarudrāsamāñīya

X— ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ

1. vratavisarjanīyopayoga.

SOME LITERARY PERSONAGES OF AHMADNAGAR²⁸

By

C. H. SHAIKH

Mullā Malik Qummī is also the author of the following works :—

- (i) A mystical mathnawī in the style of Sanā'ī's *Ḥadīqa*. It begins with :—

ای طرب ساز غم نگارنده هم نگاری وهم نگارند.

described by Sprenger, *Catalogue*, p. 482.

- (ii) Another mathnawī beginning with :—

بنام آنکه در دلها وطن ساخت صنم را قبله گاه برهن ساخت

described by Ethe, *Catalogue of Persian Mss. at the India Office Library*, Vol. i, p. 820.

- (iii) *Manba' u'l-Anhār*, a mathnawī divided into 17 *nahrs*. SPRENGER ascribes it to Malik Qummī, but Ethe,²⁹ who bases his claim on the ground that the author of the *Khulāṣatu'l-Kalām* gives extracts from this mathnawī under Ṣuhūrī's name, attributes it to Malik Qummī's son-in-law Ṣuhūrī. The poem might have been the united work of Ṣuhūrī and Malik Qummī. It begins with :—

بسم الله الرحمن الرحيم اهدنا الصراط المستقيم

- (iv) *Asrār-i-A'imma*, another mathnawī which I have discovered in the MS. copy of Malik Qummī's *Kulliyat*, No. 851 of the Hyderābād Āṣafīa Library. Its first part seems to be missing, but in the concluding lines the name of the poem is given thus :—

این دفتر را تمام کردم اسرار ائمه نام کردم

The most important of all the literary personages of Ahmadnagar is the historian Abul 'l-Qāsim Muḥammad b. Ghulām 'Alī Hindū Shāh famous as Firishṭa.

Born about the year 1570, most probably at Ahmadnagar, as I have tried to show in my paper³⁰ 'Where and When was Firishṭa born?', Firishṭa was

²⁸ Continued from *Bull. D. C. R. I.*, ii, 396.

²⁹ *Catalogue of Persian MSS. in the India Office Lib.*, i, 821.

³⁰ *Annals of the Bhandarkar Oriental Research Institute*, Poona, Vol. XXII, Pts. I & II, (1941), pp. 74-78.

In this brief paper I have attempted to show from Firishṭa's own utterances that he could not have been born at Astrābād as Col. BRIGGS and those who follow him assert.

educated under the direct tutorship of his father Ghulām 'Alī,³¹ who was appointed tutor to the prince Mīrān Husain by the ruler of Ahmadnagar. Firishṭa started his career as a soldier and soon rose under Murtaḍā Nizām Shāh I (1565-1587) to high post. In the anarchy that followed the death most cruelly brought about of the above-named monarch by his son and successor Mīrān Husain, Firishṭa thought it desirable to quit Ahmadnagar for Bijāpūr, which town he reached in 1589. He was well received by the 'Adil Shāh who entrusted him with the work of writing his well known *History of India*. His other work on medicine which is entitled the *Ikhtiyārāt-i-Qāsimī*, or *Dastūru 'l-Aṭibbā* has not yet seen the light of publication, but its copies (in Manuscripts) are not rare, e.g. the India Office Library³² possesses 6 copies of it, so also there is a copy of it at Agra.³³

According to BRIGGS³⁴ Firishṭa probably died at Nawras, near Bijāpūr, but unfortunately his tomb or the place where his remains lie buried, is not yet traced.

³¹ Ghulām 'Alī Hindū Shāh of Astrābād was a man of learning and probably came to Ahmadnagar in the reign of Burhān Nizām Shāh I (d. 1553), and not in the reign of Husain Nizām Shāh I (1553-1565), as many suppose. He was a good poet and composed poetry in Persian and Arabic at ease. Firishṭa, his son, gives the following chronogram to be the composition of his father:—

"Sih Khusraw rā zawāl āmad ba yakbār
Ki Hind az 'adlīshān dāru 'l-amān būd :
Yakī Maḥmūd Shāhinshāh-i-Gujrāt,
Ki hamchun dawlat-i-Khud nawjawān būd ;
Duyam Islīm Shāh sulṭān-i-Dehli
Ki dar Hindūstān Šāhib qirān būd :
Siyum āmad Nizām ān Shāh-i-Bahrī,
Ki dar mulk-i-Dakan Khusraw nishān būd.
Zi man ta'rikh-i- fawt-i-īn sih Khusraw
Chi mīrpursi ? zawāl-i-Khusrawān būd."

Translation :

Three kings expired at one time

On account of whose justice India was the abode of peace ;

First, Maḥmūd (III), The Emperor of Gujrat,

Who was as young as his fortune ;

2nd, Islīm Shāh (Sūri), the Sulṭān of Delhi,

Who was in India, the Master of Felicity.

3rd was Nizām, the Bahrī King,

Who was in Deccan possessed of royal insignia.

Why do you ask me the date of the deaths of these three kings ?

It was the "*Fall of the Kings*". A.H. 961=A.D. 1553.

The above chronogram gives A.H. 961/A.D. 1553 as the date of this coincidence.

Ghulām 'Alī Hindū Shāh was appointed during Murtaḍā Nizām Shāh's reign (1565-1587) tutor to the prince Mīrān Husain and is reported to have died at Ahmadnagar. For further details see my paper 'Where and when was Firishṭa born?' in the *Annals of the Bhandarkar Institute*, Poona, Vol. XXII pp. 74-78.

³² ETHÉ, *Catalogue*, Vol. I, pp. 1267-1269.

³³ I owe this information to my tutor, Khān Bahādur Professor SHAIKH Abdu'l-Qādir Sarfarāz, M.A., I.E.S. (Retd.).

³⁴ Vol. i, p. xlv.

We need not give specimens of the writings of Firishṭa as they are already well known, but we might point out that in his works there are to be found a number of verses quoted by him, some of which might have been his own composition.

Another important person from the literary and political points of view is Shāh Qulī Shihāb Khān³⁵ who became famous as Ṣalābat Khān II of Aḥmadnagar. He was for some twelve years the chief minister of Murtaḍā Nizām Shāh I (1565-1587).

Born about the year 1519, Ṣalābat Khān was a Circassian who was sent as a special gift to Ḥusain Nizām Shāh I (1553-1565) by Shāh Tahmāsp the Ṣafawid ruler of Irān,³⁶ and became a favourite of that king, with the result that he progressed day by day and ultimately became the chief minister of Murtaḍā Nizām Shāh I. Himself a poet of no mean order, Ṣalābat Khān II³⁷ is noted in the history of the Deccan as a great warrior, statesman, administrator, builder and patron of poets and men of writing. To him Malik Qummī and Zuhūrī owe a good deal of their fame,³⁸ for, it was Ṣalābat Khān II who first accorded them patronage at Aḥmadnagar. Ṣalābat Khān was also responsible for erecting a number of monuments, gardens and mosques, not only in Aḥmadnagar but also throughout the Nizām Shāhī territories. After an eventful career Ṣalābat Khān died at Aḥmadnagar in 1589 at the age of 70 and was buried in the tomb³⁹ which he himself had built during his ministership on the hill of Shāh Donger. The tomb is at present locally, though wrongly, known as *Chānd Bibī Kā Maḥall*. Of Ṣalābat Khān's poetic utterance I give below the introductory part of the qaṣīda⁴⁰ which he had composed in praise of the Bāgh-i-Farah Bakhsh :—

“Ḥabbadḥā in manzil-i-farkhunda fāl-i-dilkushā
Qiblagāh-i-mulku millat ka ‘ba-i-ṣidqu ṣafā.
Mustadīru’sh-Shakl saqf-i-ū chun saṭḥ-i-āsmān
Mustaqīmu’l-Waḍ‘a dīwārash chun khaṭṭ-i-istawā.
Pāyahā-i-garmiyash bar gūshahā-i-bām-i-‘arsh
Chashmahā-i-rūzanash bar rawḍahā-i-jānfazā.
Gird bar girdash gulistān chun gulistān-i-iram
‘Andalib az shawq-i-gul az har taraf dastān sarā.

³⁵ This seems to be his proper name as it is clear from the inscription on the Gateway of the Taltam Fort, recorded to have been built by Ṣalābat Khān II. *Epigraphia Indo-Moslemica*, 1935-1936, pp. 20-21, plate XII (a) and (b).

³⁶ Ṭabāṭabā, *Burhān-i-Ma‘āthir*, pp. 504-505.

³⁷ In a paper entitled ‘Ṣalābat Khān II,’ which I propose to read at the 5th Session of the Indian History Congress to be held at Hyderabad (Deccan) in December 1941, I have attempted to detail out the full career of Ṣalābat Khān II from the political, cultural and literary points of view.

³⁸ *Firishṭa* (Bombay edition), Vol. II, p. 279.

³⁹ For a description of this immortal monument see *Bombay Gazetteer*, Vol. XVII, pp. 705-706.

⁴⁰ Quoted in *Muzda-i-Aḥmadnagar*, pp. 37-38.

Bahr-i-zīwar shākh-i-gul az suzan-i-bārik-i-khār
 Tukmahā-i-ghuncha dūzad bar giribān-i-qabā.
 Darmiyān-i-ān humāyūn rawḍa ḥawḍ-i-dilfarīb,
 Darmiyān-i-ḥawḍ-i-ū barjasta nakhl-i-dilrubā.
 Ān chun kawthara z kathāfathā-i-jismānī bari,
 Wīn chun shākh-i-sidra dar husn-u-laṭāfat muntahā.
 Rawḍatun fī na'tiha' r-Ridwānu qāla ḥadhīhī
 Jannatu 'l-firdaws-i-wa' l' Anhāru tajrī tahtahā.
 Sāḥat-i-ā'ina simāyash ba zūr-i-bazm-ū-bār
 Jalwagāh-i-la 'batān-i-hind-u-turkān-i-khiṭā.
 Tā qiyāmat gard-i-bād-i-fitna na tawānad nishānd
 Bar jabīn-i-tāq-i-gardūn sāy-i-ū gard-i-fanā.
Shud zi yumn-i-partaw-i-ān khatt-i-nūrānī padīd
 Imtidād-i-kahkashān bar saqf-i-marfū'u' s-samā.
 Tā pazad gach bahri-ū har ṣubḥ gardūn az ṣadaf
 Bar farūzad ātish-i-khurshīd rā bād-i-ṣabā.
 'Āj-i-ṣubḥu ābnūs-i-shām rā paiwand kard
 Bahr-i-khātam bandī-i-darwāza aṣh dast-i-qaḍā.
 Bahr-i-jām-i-rūzanash mī āwarad qaws-i-quzah
Shīshahā-i-khūb rang az kūra-i-garm-i-hawā.
 Bar na dārad rūz-i-mihr az rūzan-i-īn khāna chashm
 Māh-i-shab manzil kunad bar bām-i-īn 'ishrat sarā.
 Har du rā maqṣūd-i-aṣlī ānki yakrah binigrand
 Dar gulistān-i-jamāl-i-khusrāw-i-farmān rawā.

Translation :

How excellent is this auspicious, heart-opening edifice !—

The altar of kingdom and community, the sanctuary of truth and sincerity.

Its ceiling is as round in shape as the surface of the sky,

Its wall as straight in structure as the line of the Equator.

The comfortable steps of its staircase reach the corners of the balcony of the ninth heaven,

The eyes of its windows overlook the soul-enlivening gardens.

It is surrounded from all sides by a garden like the garden of Iram :

The nightingale, in longing for the rose, sings her songs from every side.

The branch of the rose stitches buttons of buds upon the collar of the robe with the needle of fine thorn, with a view to decorating it.

In the midst of that auspicious garden is a heart-ravishing cistern,

And in the midst of that cistern has sprung up a sprightly plant ;

The former, like *kawthar*, is free from physical defects.

The latter, like the branch of the Lote tree, is the very perfection of beauty and elegance.

It is a garden, in praise of which *Ridwān* (the keeper of Paradise) has said : " This is

The Garden of Paradise, through which rivers flow."

Its mirror-like expanse, with the strength of its assembly and court,
Is the exhibition ground for Indian idols and for the Turks of Cathay.
Until resurrection the dust of the wind of turmoil shall not be able to

put

The dust of destruction on the forehead of its sky rubbing arch.

With the help of its lustrous outlines there have appeared the stretchings
of the milky way on the ceiling of the lofty sky.

In order that the sky may prepare sand-clay for it every morning

The morning breeze enkindles the fire of the sun.

The hand of destiny has, for sealing its door, joined the ivory of the
morning with the glass of the evening.

The rainbow brings for its window-panes,

Glasses of excellent shades from the hot crucible of the horizon.

The day of the sun does not cease gazing from the window of this
edifice :

Night's moon comes to stay on the terrace of this place of happiness.

Each one of the two has the desire to see, at a glance,

Into the garden of Beauty of the ruling monarch.

Another poet of the Nizām Shāhī court of Aḥmadnagar was Mullā Shāh Aḥmad Anjū whose name is mentioned by historians among those who composed chronograms. His chronogram, which gives the date of the completion for the second time of the Bāgh-i-Farah Bakhsh has been mentioned by almost all the historians.⁴¹ It runs thus :—

" Arbāb-i-nishāt rā khabar kun shāhā,
Dar Bāgh-i-Farah Bakhsh gudhar kun Shāhā.
Ni'mat Khān rā zi bahr-i-ta'rikh-i-binā,
Az Bāgh-i-Farah Bakhsh badar kun shāhā.

Translation :

Inform the masters of happiness (musicians and singers) O King !

Visit the Farah Bakhsh Garden, O King !

For the date of its construction, expel

Ni 'mat Khān from the Farah Bakhsh Garden, O King !

From accounts given of Murtaḍā Shāh Aḥmad Anjū, it is clear that he also enjoyed the patronage of Ṣalābat Khān II.

Another poet of still greater importance is Mīrzā Ṣādiq Urdūbādī, who acted as a right hand man of Ṣalābat Khān II. He was an excellent poet, *munshī*, and administrator. Ṣalābat Khān had appointed him his deputy⁴²

⁴¹ *Firīшта*, ii, p. 279 ; Ṭabāṭabā, *loc. cit.*, pp. 492-493, 538-39 ; etc.

⁴² Ṭabāṭabā, *loc. cit.*, p. 548.

after the dismissal of Asad Khān Turk from his post of the joint wakīl and pīshwā. After the fall of Šalābat Khān II, Mirzā Šādiq was appointed a wazīr, but in the anarchy that prevailed at Ahmadnagar during the short reign of Husain Nizām Shāh II (A.D. 1589), Mirzā Šādiq was put to death by the orders of Jamāl Khān Mahdawī in 1589.⁴³ Firīšta,⁴³ who was his contemporary and a friend, praises the excellence of his accomplishments as a munshī and a poet and mentions the following quatrains of his composition :—

- (i) Ai rahzan-i-kārwan-i-zuhdu parhīz
Bid'at nih-i-dūsti-i-khaṣmī āmīz,
Dar kū-i-tu az hujūm-i-nazzāragiyān
Na jā-i-sitādan ast na pā-i-gurīz.
- (ii) Shūkhī ki ba sādagī azū kardam ṣabr
Aknūn khaṭaṣh az ghubār dārad sar-i-jabr
Gar sūz-i-man az khaṭaṣh fuzūn shud chi 'ajab
Suzindatar ast āftāb-az-tah-i-abr.
- (iii) Man maṣḥaf-i- aqdas-i-muqaddas kīsham
Man haikal-i- 'alawī-i-qaḍā andīsham ;
Khāwhī zi zamāna chaṣhm-i-zahmat na rasad
Ta'widh-i-tū am judā makun zi khīsham.
- (iv) Ai rawshanī-i-chaṣhm zi hijrān bīdār
Ai waṣl-i-tū marham-i-darūn-i-afgār ;
Az hijrān-i-tū bi qarār ast dilam
Yak laḥṣa kinār-i-khāṭīram gīr qarār.

Translation :

- (i) O Highway robber of devotion and piety !
O Innovator of friendship adulterated with hostility !
Due to overcrowding by spectators in thy lane,
There is neither place for standing nor scope for escape.
- (ii) That impudent person whom I simply tolerated,—
—Her downs have now the obsession of tyrannizing (me), on
account of malice.
There is no wonder if my burning increased owing to her downs,
For the sun gets more scorching from under the cloud.
- (iii) I am the holy scripture of the divine religion !
I am the celestial form of Destiny's idea !
If you desire immunity from world's injuries
Remove me not from yourself, for I am your amulet.
- (iv) O Thou that art the light of the eye that has remained wakeful
in separation !

⁴³ Firīšta, *loc. cit.*, pp. 292-293,

O Thou ! Union with Thee acts like ointment to the wounded heart :

My heart is restless in separation from Thee,
Pray, rest a while in my heart's embrace.

Contemporaneous with the above poets was Mawlānā Ṣalāḥu'd-Dīn Ṣairafī, who was also among the noted poets who received Ṣalābat Khān's patronage. Originally Ṣairafī belonged to Sāwā, but came to India with his father. He lived for a few months in Gujarāt, but soon left for Lāhore, where he lived the contented life of a darwīsh, probably on a fixed stipend from the Mughal Emperor Akbar.⁴⁴ When during the *wikālat* of Ṣalābat Khān II at Aḥmadnagar, Faiḍī visited the Nizām Shāhī court in connection with a mission, Mawlānā Ṣairafī accompanied him and chose to remain at Aḥmadnagar under the munificent patronage of Ṣalābat Khān II. Ṭabāṭabā⁴⁵ mentions that when Ṣalābat Khān celebrated the opening ceremony of the frequently mentioned Bāgh-i-Farah Bakhsh, which function was attended by nobles and courtiers, poets and writers, Mawlānā Ṣairafī had brought a qaṣīda of his own composition with a view to reading it at that occasion. But when Mullā Qummī recited his qaṣīda, Ṣairafī felt his own composition so inferior that he 'washed clean' his qaṣīda and went away without reciting it. When Ṣalābat Khān learnt of this incident, he rebuked Ṣairafī for his action. Ṣairafī died, probably at Aḥmadnagar, in 999/1590.⁴⁶ The following are the specimens of his poetical composition :—

(1) Gulfarūsh-i-man ki khāwhad gul ba bāzār āwarad
Bāyad awwal tāb-i-ghawghā-i-kharidār āwarad.

(2) Bā tu ashkam kushadu bī tū judā'ī, chi kunam ?
Mikasham īnhama az dīdan-u-nā dīdan-i-tū.

Translation :

1. My florist who desires bringing roses into the market
Must needs prepare himself to endure the tumult of the purchasers.
2. In thy company my tears kill me ; without thee, separation. What
shall I do ?
I have to put up with all this in seeing and in not seeing thee.

(To be continued).

⁴⁴ *Tadhkira-i-Shu'arā-i-Dakan*, Vol. II, p. 612.

⁴⁵ *Loc. cit.*, p. 539.

⁴⁶ *Tadhkira-i-Shu'arā-i-Dakan*, Vol. II, p. 612.

GĀΘĀ METRE AND CHANTING*

By

I. J. S. TARAPOREWALA

The very name *Gāθā* given to the oldest portions of the Avesta implies that they were to be chanted or sung. Their metrical scheme has long since been indicated by GELDNER¹ and it has been recognised that the *Gāθā* metres are the same as the corresponding Vedic metres. But the idea seems to prevail that while the Vedic metres took account more or less of the quantity of each syllable, the Avesta metres were quite independent of this consideration.² Hence many scholars believe that the resemblance between the metres of the *Gāθā* and those of the Vedas extends merely to the *number* of the syllables. The Vedic metres do allow a certain amount of laxity when compared with the rigid metrical scheme of later "classical" Sanskrit. But still there is the unmistakable "lilt" or rhythm which is clearly obvious to anyone and which can be recognised as connecting the Vedic metres to the later classical ones.

In the chanting of the Avesta by Zoroastrian priests there is no ancient tradition followed at all. Except for the first *Gāθā*, the *Ahunavaiti*, one can scarcely distinguish between the recitation of the metrical passages and of the prose ones. And even with regard to the *Ahunavaiti Gāθā* the chanting is only perceptible when it is recited as part of the funeral service. Even here each priest has his own particular tone and rhythm and often the result of two priests³ intoning the funeral service together sounds very much out of harmony. The chanting rhythm given to this recital at that time is doubtless due to the solemnity of the occasion. On other occasions (such as for instance in the performance of the *Izashne* ceremony) the recital of the *Ahunavaiti Gāθā* is not marked out in any special manner.

* A summary of this paper was communicated to the Eleventh All India Oriental Conference held at Hyderabad, Deccan, in December 1941.

¹ In his *Avesta (Texts)*, Pt. 1 (*Yasna*), at the beginning of each of the *Gāθās* GELDNER has explained the metres. Each strophe of the *Ahunavaiti Gāθā* "consists of three lines each of 7 + 9 (sometimes 8) syllables" (p. 98); the *Uštavaiti* strophe "consists of five lines each of 4 + 7 syllables" (p. 140); the *Spəntāmairyu* strophe "consists of four lines each of 4 + 7 syllables" (p. 166); the *Vohuxšaθra* strophe "consists of three lines each of 7 + 7 syllables" (p. 179); and the *Vahištōisti* strophe (the most complex of all) "consists of two shorter lines each of 7 + 5 syllables and two longer lines each of 7 + 7 + 5 syllables" (p. 187).

² E. W. ARNOLD in his *Vedic Metre* speaks of "the non-quantitative verse of the Avesta" (p. 174) and thinks that the first Vedic poets "like those of the earlier parts of the Avesta measured verses solely by the number of syllables, without any regard to their quantity" (p. 19).

³ The Zoroastrian funeral ceremony needs two priests chanting in unison.

I believe it was the late Ervad Kavasji Edalji KANGA who in 1895 first printed the Gāthā texts in Gujarati arranged as poetry, indicating the metre. He followed the scheme as laid down by GELDNER and divided the strophes into half lines as indicated by him. But in thus dividing KANGAJI got into difficulties, because the actual number of syllables (got by counting the vowels) did not always give 16 syllables to each line as printed in GELDNER's text of Ahunavaiti; and the other Gāthās presented greater difficulties of scansion.

There is a small pocket edition of the five Gāthās published by the Gāthā Society (Fort Printing Press, Bombay, 1933) which also gives the text in Gujarati and divides it into *pādas* exactly as GELDNER has indicated. I believe the text and the metre have been carefully edited for this by Behramgore Tehmurasp ANKLESARIA. The scansion is a decided improvement upon KANGAJI's edition. But here too the difficulty of extra syllables continues.

In a paper I had read at the Fifth All India Oriental Conference (Lahore, 1928)⁴ I pointed out that, just as in the Veda, each *pāda* in the Gāthā verses constitutes a clause and that the sense never "runs over" from one *pāda* into another. Consequently "each *pāda* is a unit of sense as well as a unit of verse". This is an important point and bearing this in mind considerably simplifies the difficulties of translation, for it is a distinct help towards unravelling the Gāthā syntax. This gave me a starting point for the study of Gāthā metres, inasmuch as it helped to fix the division into *pādas*. Still the number of syllables in each *pāda* remained a difficulty, for it did not always agree with what GELDNER had laid down. Fairly early I realised that the position of the cesura was not unvarying as GELDNER seemed to imply. Thus in the Ahunavaiti one line of the text might be made up as 7-9, or as 8-8, or as 9-7. The discrepancy in the number of syllables disappeared (as I found out) if the Avesta words were written down in their corresponding Sanskrit forms according to well known phonetic rules. When this was done the number of syllables came out almost always correct. I say "almost always" advisedly, because even in the Veda a discrepancy of one or two syllables is allowed within the limits of "metrical license".

So far it was more or less plain sailing and the thing was pretty obvious. The main question which puzzled me now was why should the syllabification of Avesta differ so considerably from that of Sanskrit. Why, for instance, should the simple *e* (ए) and *o* (ओ) of Sanskrit be represented in Avesta as clear diphthongs *ae* and *ao*? Why should there be such a variety of prothetic, epenthetic and other inserted vowels? These are the chief causes why our Gāthā texts fail to give us the correct number of syllables required by the metre. All these discrepancies cannot be explained away as dialectical differ-

⁴ See the *Proceedings of the Fifth Indian Oriental Conference*, Vol. I, pp. 199-206.

ences. Then again there are constant differences between long and short vowels as between Avesta and Sanskrit.

Only a few months ago I was present at a recitation of the Sāma Veda given at the Bhandarkar Oriental Research Institute by an orthodox Sāma-Gāyaka, Pandit Lakṣmaṇa Śankara Bhaṭṭa DRĀVIDA Sāmavedi, head of the School of Sāma Veda at Poona.⁵ While listening to the musical chanting of the Sāma *mantras* I was struck by the way in which the words of the *mantras* undergo a *vikṛti* in the shape of a change in quantity and sometimes even in the quality of vowels, and through the insertion of various extra syllables etc. in order to suit the musical necessities. As an example we may quote the actual text of the *Jyeṣṭha-Sāma* verse (SV. 1. 67.)⁶ together with the *gāna*-text as it is actually sung :⁷

Text of the *mantra* :

मूर्द्धानं दिवो अरतिं पृथिव्या वैश्वानरमृत आज्ञातमग्निम् ।

कविं सन्नाजमतिथिं जनानामासन्नः पात्रं जनयन्त देवाः ॥

Text of the Sāma-gāna :

२ २ १ २ २ १ २ ३ ४ २ ५
मू र्द्धानं दिवो अ र ति पृ थि व्याः ॥
२ २ १ २ २ १ २ २ २ ३ ४ ५
वै श्वा न राम् । ऋ त आ । जा त म ग्रीम् ॥
२ १ २ १ २ २ ३ ४ ५
क वि सन्ना । जा ऽ ३ म ति । थि ज ना नाम् ॥
२ २ १ २ १ २ ३ ४ ५
आ स न्नः पा । त्रा ऽ ३ ज न । यं त दे वाः ॥

The *mantra* is shown accented as in the Rgveda and in the *gāna* text the musical notes as used by the Rāṇyāniya Śākhā are indicated on the top of each syllable.⁷ The notes range from १ marked ५ to २ marked १. It may be noted that the notes in the Sāma-gāna are sung on the *descending* scale. A २ occurring with the figures on the top indicates a lengthening

⁵ This learned Panditji has learnt the traditional mode of singing the Sāma Veda handed down in unbroken hereditary succession from the original singers of the Rāṇyāniya Śākhā. He has got two further advantages, which none of his ancestors possessed. First he has got rid completely of the prejudice that regards the recital of any Vedic *mantras* before non-Brāhmanas to be a sin, and secondly he knows English. He has also studied and understands quite well our Indian system of music and he is fully conversant with the western musical ideas and their musical notation. Such a combination is rare to find.

⁶ The verse is repeated in SV. 2.490. It is found also in the Rgveda, vi.7.1. There is a slight difference, however, in the reading between the two texts. The RV. reads आसन्ना पात्रम् in the fourth *pāda*.

⁷ The *gāna* text has been taken from the booklet of Pandit Lakṣmaṇa Śankara Bhaṭṭa DRĀVIDA entitled *The Ancient Mode of Singing Sāma Gāna* (Poona, 1939), pp. 18 f.

of the note. All unmarked syllables are to be sung in the same note as the last preceding that has been marked. The whole effect of the singing is very much like that of the sonorous music heard in Roman Catholic church services.

Another point to notice is the division into *parvas* or bars. The time taken for singing each *parva* varies, but a group of several *parvas* is repeated regularly, thus giving a regular melody. It will also be noticed that this melody (marked with the double stop) also marks the four *pādas* of the *triṣṭup* metre of the verse. The most important point is that in the singing the actual quantity of the syllables as written down in the *gāna*-text is not considered, *the syllable is short or long according to the time taken in singing it*. In fact the musical or the singing aspect is the most important consideration in the *gāna*-text, and the metre and the accentuation are secondary considerations. Of course the melody and the metre have to be connected with the actual accents of the words used, because the Vedic accent is, as is well known, musical.

I believe that the text of the *Gāthās* as we have it to-day represents more the *gāna*-text adopted for chanting. This is but a suggested hypothesis for the present, which will have to be worked out in detail. Definite rules will have to be formulated before any final opinion can be given on the subject. The Sāma-gāna has to be carefully recorded on the kymograph and in film records which must be investigated scientifically and mathematically.

Hindu phoneticians have from very early days (from about 1000 B.C.) started investigating the recitation and the chanting of the Vedas. They have compiled numerous lists of words of various types and after very careful and exhaustive investigations they have formulated definite rules regarding the phonetics of Vedic chanting. These investigations have been carefully examined by Dr. Siddheshwar VARMA in his *Critical Studies in the Phonetic Observations of Indian Grammarians*.⁸ A careful perusal of this work has suggested several important points with regard to Gāthā chanting.

We have already noted above that the quantity of vowels, as we know it ordinarily in classical Sanskrit, does not matter in these ancient chants and that a so-called "long" vowel may also be pronounced "short". We are very apt to be obsessed by the ideas of quantity we have learnt from Sanskrit prosody. Even in later Sanskrit and Prakrit poetry there are deviations and VARMA gives a number of examples from Prakrit and from classical Sanskrit of such deviations and he even quotes such examples from "that rigid classical poem, the Śisupālavadha".⁹ We might also quote an example from a modern Gujarati hymn beginning प्रभु अंतर्यामी जिवन जिवन दुःखशरणा by the poet NĀNĀLĀL. One line reads : ऊँडा अंधारेथी प्रभु परमतेजे तुं लई जा.

⁸ Royal Asiatic Society's publication, James O. Forlong Fund, No. vii, (1939).

⁹ He refers to chapter v of that epic where several such derivations are noted. See his whole treatment of "Syllabic quantity", *op. cit.*, pp. 88-98.

The metre is *śikharinī*¹⁰ of which the first syllable must be short. If we read the line as actually written down the metre seems hopelessly astray, but only when we hear it *sung* we can realise what quantity should really mean in chanting. Hence VARMA has laid down that "there is no doubt that the deviations also had a phonetic basis, and could not be exclusively attributed to metrical license; but as the psychological element also plays a conspicuous part in rhythm, these deviations belong more to metrics than to phonetics".¹¹

Another noteworthy point comes out in the investigation of Gāṭā chanting. We get in the Gāṭās the very peculiar ending *-ṅ* (ॐ ङ) found in words like *ahmākṅ*, and in numerous forms of the masculine accusative plural like *daēvṅ*, *haiḍyṅ*, *viṣpṅ* etc. Our Avesta grammars merely say that these are "Gāthic peculiarities" and leave it at that. In the chanting of the Vedas the corresponding forms are written with the nasalised vowel (the *candra-bindu*)¹² as in देवँ; and about the pronunciation of these the Vaidikābharāṇa commentary on the Taittirīya Prātiśākhya ii. 30 says that "the *amusvāta* in our school¹³ is entirely a consonant like the nasal consonants proper, as its articulation proper is that of half *g*".¹⁴ As a matter of fact the chanters of the R̥gveda also actually articulate a distinct *g* at the end of such words, pronouncing words like देवँ as if they were written देवङ्ग. And this is exactly what Gāṭā text has written down phonetically.¹⁵ This is another proof in favour of the presumption that the Gāṭā text as we now have it is the actual *gāna*-text.

It is very much to be wished that we rediscover our ancient mode of chanting our Scriptures. The question is to be approached after very careful preliminary study and preparation. And it should be undertaken by a number of scholars. They should have training in scientific phonetics, in the ancient Prātiśākhya and Śikṣā literature, and they should also have some knowledge of the Sāma-gāna.¹⁶ Side by side with this study special types

¹⁰ Śikharinī is defined as रसै रुद्रैश्छिन्ना यमनसमलागः शिखरिणी; thus giving the scheme of syllables : - - - | - - - | - - - | - - - | - - - | - - - ||

¹¹ VARMA, *op. cit.*, p. 88.

¹² In later Avesta we actually find this nasalised vowel regularly as in *daēvṅ*
ॐ ङ ॐ ङ ॐ ङ

¹³ That is in the Taittirīya Śākhā of the Yajur Veda.

¹⁴ Quoted by VARMA, *op. cit.*, p. 151. In footnote 1 on the same page is also quoted the *Pārīśikṣa* (161) : यजुष्यनुस्वार इहापि यत्र भवेद्ध्यर्धगकार युक्तः ॥ Cf. also *Pāṇiniya Śikṣā*, 26-28.

¹⁵ ANDREAS in his reconstruction of the "Urtext" of the Ahunavaiti Gāṭā has missed this point and has restored all such words as if ending in *-ōn*, e.g. *viṣpōn* in Yas. 28.1.

¹⁶ We are making arrangements in the Deccan College Post-Graduate and Research Institute to have the most typical of the Sāma-gānas recorded both on the gramophone as well as on the kymograph and we also hope to have them recorded on a sound film. The latter when carefully analysed will, it is hoped, help us to appreciate all the phonetic essentials of the Gāna.

of Gāthic words should be collected, for instance those ending in *-ang*, those showing any special vowel combinations etc. and from such lists we should try and find out if any rules underlie such peculiarities.

The question of accent is of prime importance. It seems that Iranian accent is predominantly a stress, as distinguished from the musical accent of the Veda. Even in the Gāthās we find the typical effect of the stress accent, viz., the dropping of unstressed syllables, clearly visible.¹⁷ One effect of the stress accent would be that in the singing or chanting the accent would come closer to the time-beat or *tāla*, a point wherein our Gāthic recitation would differ appreciably from the Vedic.¹⁸ Thus each *pāda* would have a fixed number of accent or stress beats. There is also the possibility of the Iranian accent having been a musical one in the Proto-Iranian period, and thus having come closer to the Vedic accent; but this point should be patiently investigated. And in any case the accented forms of the Vedas might be compared with the forms we have in the Gāthās and an attempt might be made to discover a set of rules which govern the change of words from the Indian branch to the Iranian.

Next would come the question of the metre as such, and how far "metrical license" was permitted in Iranian. In this connection the later Iranian metres should also receive due consideration.

This subject has been in my mind during the last twelve years or so, but I have given serious thought to it only very lately. I have begun to study the matter along the lines I have here indicated and I have put together in this paper the thoughts that have come to me in the course of my studies.

¹⁷ For example the word *pitā* is often changed to *ptā* (Yas. 45.11; 47.2 etc.) and even to *tā* (Yas. 37.7; 47.3 etc.), see BARTHOLOMAE, *Altiranisches Wörterbuch*, 905-906.

¹⁸ The prevailing stress in Iranian seems to be on the penultimate syllable. The accent in Latin too is stress and also prevailing on the penultimate syllable (STOLZ-SCHMALZ, *Lateinische Grammatik*, § 161). This resemblance opens out new avenues of research, particularly with reference to the chanting of Latin Hymns of the Catholic Church.

A COMPARATIVE GRAMMAR OF AŚOKAN INSCRIPTIONS*

By

M. A. MEHENDALE

The inscriptions of Aśoka¹ offer to the scholar of Indian Linguistics a remarkable specimen for a linguistic survey of Indo-Aryan languages as they were current in the different corners of the great Mauryan Empire during the third century B.C. Almost twenty-two hundred years later another Imperial power completed a more extensive survey and published the now well-known *Linguistic Survey of India* under the distinguished editorship of the late Sir George Abraham GRIERSON during the first quarter of the twentieth century. This very fact has been responsible for attracting the attention of many distinguished scholars working in the field of Middle Indo-Aryan to these valuable inscriptions. Among the scholars who have greatly contributed towards the deciphering and interpreting of these inscriptions may be mentioned BÜHLER, SENART, JOHANSSON, FRANKE, SMITH, GRIERSON, MICHELSON, THOMAS, HULTZSCH, BLOCH, LÜDERS, JAYASWAL, CHARPENTIER, WOOLNER, D. R. BHANDARKAR, D. C. SIRCAR, TURNER and B. M. BARUA.² It is very difficult to exhaust all the names of scholars in this short introduction. Yet even a casual glance at this galaxy of scholars throwing the light of their intelligence in this particular direction would make one feel that nothing more now remains to be done in the study of these inscriptions. Moreover the publication of HULTZSCH's magnificent work on the Aśokan inscriptions in the revised edition of the *Corpus Inscriptionum Indicarum*, Vol. I in 1925 has definitely brought the study of these inscriptions to a high level, incorporating within itself the linguistic researches of more than three generations of scholars. But the review on this work by Prof. R. L. TURNER which appeared in *BSOS*, Vol. 4, p. 362 ff. has led me to undertake an attempt in studying these inscriptions from a comparative standpoint.

So far no comprehensive attempt has been made to study the linguistic material presented by these inscriptions in its entirety from the comparative standpoint of historical linguistics. The individual studies of all the scholars mentioned above and many others no doubt treat of some of the

* I cannot but express my indebtedness to Dr. S. M. KATRE for having pointed out to me this interesting field for investigation and guided me through the completion of the work at every stage with valuable and scholarly suggestions.

¹ For abbreviations used in the ensuing discussion see 'List of Abbreviations' at the end of this paper.

² HULTZSCH has given in his description of different edicts a complete bibliography of contributions made to this subject by various scholars. However, for a select bibliography the reader is requested to turn to the end of the entire study.

aspects from this angle ; but they are mostly partial formulations, sufficient from the immediate point of view developed by these scholars with regard to the particular problems treated by them. HULTZSCH's excellent summaries of grammars of the individual dialects, valuable as they are within their own sphere, suffer from the fact that he does not develop the comparative side of linguistics applied to them, although the main treatment is comparative with reference to each dialect in its relation to Sanskrit. The time has now come to attempt a comparative grammar of Aśokan inscriptions which will develop a theory to embrace the entire material. Notwithstanding HULTZSCH's efforts, the whole material must be arranged on a comparative basis and studied from the modern point of view.

The present work, therefore, is an humble contribution in this direction of comparative study, attempting to develop a purely comparative approach to the linguistic material preserved in these inscriptions. Accordingly I propose to divide the entire study of these inscriptions in four parts. The first part deals with Phonology ; the second will be devoted to Morphology ; in the third part the subject of nominal formation and composition will be dealt with ; and the last part will be limited to a comparative etymological dictionary of Aśokan vocables as recorded in the inscriptions. The present paper is devoted only to the first part dealing with Phonology. In this study I have tried to examine the entire phonological material with respect to vowels and consonants, and establish their correspondences. I have started the examination with the vowel system found in these inscriptions and determined from a comparative point of view the tendencies of different Sanskrit vowels and diphthongs as they appear in Aśokan inscriptions. Each vowel is variously discussed in its initial, prepenultimate, penultimate and final positions. In the study of consonants I have first dealt with the simple consonants in their initial, intervocal and final positions and then with the initial and medial consonant clusters. In this respect also I have proceeded on the same comparative basis as in the case of vowels.

Besides the material used by HULTZSCH for his edition I have been able to incorporate, though at a later stage in my study, the additional material proffered by some recent discoveries. Thus I have included in the present study the recently discovered versions of the minor rock edict at Kopbāl³ in H. E. H. the Nizam's Dominions, as also the version of the minor rock edict found at Yerragudi in the Kurnool District of the Madras Presidency.⁴ In the fourth volume of the *IHQ.* on page 791 the following notice has appeared : "A momentous discovery of another recension in Brāhmī script of fourteen rock edicts of Aśoka has just been announced by the Department of Archæology in India. The inscriptions have been found engraved on five large rocks in the Kurnool District of the Madras Presidency. Eleven

³ Edited by R. L. TURNER : *The Gavimath and Pāṭikigundi inscriptions of Aśoka*, Hyderabad Archæological Series, No. 10, 1932.

⁴ Dinesh Candra SIRCAR, *IHQ.* Vol. VII, p. (737) 817 ff.; B. M. BARUA, *IHQ.* Vol. IV, p. 113 ff.; Vol. XIII, p. 132 ff. Dr. JAYASWAL, *IHQ.* Vol. IX, p. 583 ff.

of the fourteen rock edicts have already been identified. It is expected that a fuller report together with the photographs of the inscriptions will be available shortly." I am not aware of any publication with respect to these new discoveries. It would have been of great advantage to me to examine this material in as much as the material afforded by the Aśokan inscriptions in the south is rather scanty in comparison with the one in the north. I am afraid that the study of this material may perhaps force us to modify some of our statements made so far with reference to these inscriptions.

The important position of these inscriptions for a study of the development of Middle Indo-Aryan comparative linguistics is already recognised. As Jules BLOCH aptly puts it (*L' Indo-Aryen*, p. 5) 'they furnish a synchronic view of several genuine dialects'. This remark lays stress on one prominent advantage that we derive from these inscriptions viz. that they can be localized in point of both time and space, the two indispensable elements needed for historical linguistics. Prof. TURNER, on the other hand, points to the importance of these inscriptions even from a different angle when he says (*BSOS*. Vol. 4, p. 362): 'for they are the first contemporary documents in the long series which separates the language of the Rīgveda from those spoken in India today.' Thus these inscriptions supply us with the earliest Middle Indo-Aryan material which can be historically dealt with. The present attempt, with all its imperfections, is a necessary preliminary study towards a historical approach to the Middle Indo-Aryan languages preserved in the widely scattered Prakrit inscriptions all over India from about the third century B.C. to the fourth century A.D.

PART I

PHONOLOGY

§ 1 TREATMENT OF THE SANSKRIT VOWEL *r̥*

(a) *In the metrically short syllable :*

(i) In its initial position Sk. *r̥* becomes either *a*, *i* or *u*. In G *r̥* generally becomes *a*- even when it is combined with a labial. In K, *r̥* either becomes *a*- or *i*-. In a few cases we actually get two parallels for the Sk. word one giving the treatment *r̥* > *a*- and the other *r̥* > *i*-. In S, *r̥* generally becomes *i*-, though the change of *r̥* > *a*- is not altogether absent, except when it is combined with a labial. In that case it becomes *u*-. In M the development of *r̥* is more in consonance with K than with S. Especially this is the case when the vowel *r̥* is combined with a labial. D and J agree with K (except in the case of *pr̥thivī* where *r̥* > *u*-) and so do the Pillar Inscriptions and the Minor Rock Inscriptions. In the case of the Minor Rock Inscriptions, however, we find that *r̥* becomes *u*- in the presence of a labial. On the next page is a short table wherein a few examples have been quoted to illustrate the above remarks.

Sk.	G	K	S	M	DJ	Pillar Edicts	Minor Rock Ins.
1. <i>kṛtā-</i>	<i>kala-</i>	<i>kaṭa-</i>	<i>kaṭa-, kṛṭa-</i> (i.e. * <i>kṛṭa-</i>)	<i>kaṭa-</i> and <i>kaṭa-, kaṭra</i> (i.e. * <i>kaṭra</i>)	<i>kaṭa-</i>	<i>kaṭa-</i>	<i>kaṭa-</i>
2. <i>kṛtāñātā-</i>	<i>kataññātā-</i>	<i>kiṭanātā-</i>	<i>kiṭrañātā-</i> (i.e. * <i>kṛṭa-</i>)	<i>kiṭanata-</i>			
3. <i>gṛhāsthā-</i>	<i>gharasta-</i>	<i>gahattha-</i> <i>gihittha-</i>	<i>grahattha-</i>	<i>gahattha-</i> , <i>gehathā-</i>		<i>gihittha- T</i> <i>dāna-gaha- kq.</i>	
4. <i>mṛgā-</i>	<i>maga-</i>	<i>miga-ṛiṇā-</i>	<i>mruga-</i>	<i>mriga-</i>	<i>migaviyā-</i>		Sk. <i>mṛṣāvāda-</i> > <i>musāvāda-</i> bh.
5. <i>mṛtā-</i>	<i>mata-</i>	<i>maṭa-</i>	<i>maṭa-</i>	<i>maṭa-</i>		Sk. <i>śiṃarā-</i> > <i>śiṃda-</i>	
6. <i>bhṛta-</i>	<i>bhata-</i> or <i>bhataka-</i>	<i>bhaṭa-</i>	<i>bhaṭa-</i>	<i>bhaṭa-</i>	<i>bhaṭa-</i> Sk. <i>dhṛti-</i> > <i>dhṛti-dj.</i> Sk. <i>pṛthivī-</i> > <i>pṛthivi-</i>	<i>-bhaṭaka-</i> Sk. <i>kṛpanā-</i> > <i>kāpana-</i>	

It must be noted that S and at times M do not in all cases change the vowel *r*- to the pure vowel *a*-, *i*- or *u*- as the case may be, but in some cases also preserve the consonantal character of the vowel *r*-. For this type of change of the vowel *r* cf. WACKERNAGEL, *Ai Gr.* I § 29 (p. 33).

Then again in G from Sk. $\sqrt{śru}$ - we get *śruṇāru* due to the influence of other forms of the root $\sqrt{śru}$ - (cf. HULTZSCH, p. LVI). Other parallels are : *śuneyu* K, *śruṇeyu* S, *suneyu* at Minor Rock Inscriptions.

(ii) In its penultimate position the vowel *-r*- always becomes *-i*- under the stress accent. In other cases it appears that the change of *r* > *i* in M K D J and Pillar edicts is fast disappearing and the change *r* > *a* in them becomes almost regular. In the Minor Rock Edicts the change *-r* > *-i*- in one case seems to be due to assimilation.

Sk.	G	K	S	M	DJ	Pillar Edicts	Minor Rock Ins.
1. <i>vyāpṛta-</i>	<i>vyāpata-</i>	<i>viyāpāṭa-</i>	<i>rapāṭa-</i> , <i>viyapāṭa-</i> , or <i>viyapūṭa-</i>	<i>vapūṭa-</i> or <i>viyapṛāṭa-</i> or <i>viyapūṭa-</i>	<i>viyāpāṭa-</i>	<i>viyāpāṭa-</i>	Sk. <i>prakṛti</i> -> <i>pakitti-</i>
2. <i>vistṛta-</i>	<i>vistrata-</i>	<i>vithaṭa-</i>	<i>vistrīṭa-</i>		<i>vithaṭa</i>		
3. <i>uṣṭṛta-</i>	<i>uṣaṭa-</i>	<i>uṣaṭa-</i> <i>uṣuṭa-</i>	<i>uṣaṭa-</i>	<i>uṣaṭa-</i>	<i>uṣaṭa-</i>		
4. <i>sukṛta-</i>	<i>sukata-</i>	<i>sukaṭa-</i>	<i>sukīṭra-</i> (i.e., * <i>sukīṛta-</i>)	<i>sukaṭa-</i>	<i>sukaṭa-</i>	<i>sukaṭa-</i>	
5. <i>anṛṇa-</i>					<i>anana-</i> (dj)		

As noted above *-r* > *-i*- under the stress accent in the following cases :—

Sk.	G	SM	KDJ	Pillar Edicts
1. <i>etādṛśa-</i>	<i>etāriśa-</i>			
2. <i>tādṛśa-</i>	<i>tāriśa-</i>	<i>tadiśa-</i>	<i>tādiśa-</i>	
3. <i>yādṛśa-</i>	<i>yāriśa-</i>	<i>yadiśa-</i>	<i>ādiśa-</i>	
4. <i>īdṛśa-</i>		<i>ediśa-</i>	<i>ediśa-</i> <i>hedīśa-</i> <i>heḍīśa-</i> or <i>heḍīśa-</i> K	<i>hedīśa-</i>

(iii) In the final position we get the instances of words expressing human relationship in which case $-r > -i$ or $-u$.

SK	G	SM	KDJ	Pillar Edicts	Minor Rock Ins.
1. <i>svāsy-</i>		<i>spasu-</i>			
2. <i>bhrātṛ-</i>		<i>bhratu-</i> <i>bhata-</i> M	<i>bhāti-</i>		
3. <i>pitṛ-</i>		<i>putu-</i> <i>piti-</i>	<i>piti-</i> <i>-pitu-</i> D	<i>piti</i>	<i>piti-</i> , <i>putu-</i>
4. <i>pranāptṛ-</i>		<i>panatika-</i> M <i>pranatika-</i> S	<i>panati-</i> D <i>panātikya-</i> K		
5. <i>mātṛ-</i>			<i>-māti-</i> D		

(b) In the metrically long syllable :

(i) As in former cases in G r - in its initial position generally becomes a - though in a few cases it becomes u - in the presence of a labial. Others show the same tendency as in G the only difference being that in them the change of $r > u$ - in the presence of labials occurs more often.

SK	G	SM	K	DJ	Pillar Edicts	Minor Rock Ins.
<i>kṛtya-</i>	<i>kaca-</i>					(<i>adhi-</i>) <i>gicya-</i>
<i>rīkṣā-</i>	<i>vracha-</i>	<i>rucha-</i>	<i>lukha-</i>	<i>lukha-</i>		
<i>vṛddhā-</i>	<i>vudha-</i> Su	<i>vudha-</i> S <i>vudhra-</i> M <i>vadhra-</i> M	<i>vudha-</i>	<i>vudha-</i>		
<i>vṛddhi-</i>	<i>vaḍhi-</i> <i>vaḍhi-</i>	<i>vaḍhi-</i> S <i>vadhri-</i> M	<i>vaḍhi-</i>	<i>vaḍhi-</i> <i>vudhi-</i>	<i>vaḍhi-</i>	<i>vaḍhi-</i>
(<i>pari-</i>) <i>pricchā-</i>	<i>-puchā-</i> G, Su	<i>-pucha-</i>	<i>-pucha-</i>	<i>pucha-</i>		
√ <i>dṛkṣ-</i>		√ <i>dakha-</i>	√ <i>dakha-</i>	√ <i>dakha-</i> √ <i>dekha-</i> √ <i>drakha-</i>	√ <i>dekha</i>	√ <i>dakha-</i> Acc. to HLZ. we get <i>diseyā</i> from Sk. <i>dṛṣyate</i>

The Sk. root $\sqrt{dṛkṣ}$ - gave two bases $*\sqrt{dakkha}$ - and $*\sqrt{dikkha}$ - from which we get \sqrt{dakha} - and \sqrt{dekha} -.

It is only in the Minor Rock Inscriptions that we get $r->i$ - in *adhi-gicya* and in the hypothetical base $*\sqrt{dikkha}>\sqrt{dekha}$ -, cf. above.

(ii) In the penultimate position we get the same treatment for $-r$ - as in the case of the initial one.

Sk.	G	K	SM	DJ	Pillar Edicts
<i>ānṛṇya-</i>	<i>ānaṁna-</i>	<i>ananiya-</i>	<i>anaṇiya-</i>	<i>ānaṁna- ānaniya- ānaneya-</i>	
<i>nivṛti-</i>		<i>nivuti</i>	<i>nivṛṭi-</i>		
<i>nivṛtta-</i>			<i>nivṛṭa-</i>		
<i>anāvṛtti-</i>				<i>anāvṛṭi-</i>	
<i>apaskṛṣṭa-</i>					<i>apakaṭha-</i>
<i>nisṛṣṭa-</i>					<i>nisiṭha-</i>

The treatment $-r->-i$ - in *nisiṭha-* appears to be due to assimilation.

§ 2 TREATMENT OF SANSKRIT *ai*

In all positions and in all versions Sk. *ai* > *e*.

(i) Compare the following examples in the initial position.

Sk. *kainarta* > *kevaṭa*- Pillar edicts.

Sk. *caiva* > *ceva* G S K D J Pillar edicts.

(ii) In the penultimate position Sk. *-ai->-i-* at sn. Sk. *ekaika->ikika*-sn. At sn. Sk. *e->-i-* only in *éka->ika*-. Hence it appears that the second *-i-* in *ikika* is due to assimilation. Or more probably the final *-a* of first *ika*- is elided in sandhi before the vowel *i-* of the following *-ika*.

(iii) In the final position we get the examples in dative infinitive where *-lavai->-lave* everywhere.

By the loss of intervocalic consonants at times the vowels *a* and *i* come together as *ai* and then they are preserved without combining them together in the following example.

Sk. *sthavira* > *thāra*- G.

§ 3 TREATMENT OF SANSKRIT *au*

In all positions and in all versions *au* > *o*.

(i) Following are the examples in the initial position.

Sk. (*pra*) *paūtra-* > *-potra-* G M ; *-pota-* S G K D J ; *-potika-* T sc.

Sk. *Mauneya-* > *Moneya-* bh.

Sk. (*iha-* or *pāra-*) *laukika-* > *-lokika-* G S M K (also *-lokikya-*) d j, *-logika-* d j.

In bh we get the form *galava-* (HLZ. *gālava-*) with which we have to compare Sk. *gaurava-*. Instead of deriving the Aś. parallel from the latter, it is better to derive it independently from the base *gara-/garu-*.

Sk. *auṣadha-* > *osudha-* G ; *osadha-* K D J ; *oṣadha-* M *oṣudha-* S.

Sk. **gauṣṭi-* > *goti-* T Rdh Mth Rp.

Sk. *paurāṇa-* > *porāṇa-* br. sd. jtr.

§ 4 TREATMENT OF SANSKRIT *-aya-* (and *-ayi-*)

Sanskrit *-aya-* is generally contracted to *-e-* or sometimes it remains unchanged.

Sk. *hāpayiṣyati* > *hāpesati* G ; *hapeṣati* SM ; *hāpayisati* K D.

Sk. *prati-* √*vedaya-* > *-vedetu-* SM ; *vedemtu* K ; *-vedetha-* G ; *-veda-* *yaṁtu* D ; *-vedayitaviye* K ; *-vedetaviye* DJ ; *vedetavya-* G.

Sk. *pūjayati* > *pujēti* S M K ; *pūjetayā* G (< *pūjayitavyā*) ; *pūjayati* G.

Sk. *āñnāpayāmi* > *a*√*ṇapaya-* S M br., *anapemi* S M ; *ā*√*ṇapaya-* D J Kb ; *ā*√*ṇapaya-* G ; *a*√*ṇapaya-* K.

Sk. **trayadaśa-* > *traidasa-* G ; *tedasa-* K D J ; *todaśa* S (Acc. to HLZ.)

TURNER explains *traidasa-* to have come from Prim. Ind. *trayedāśa* < I. E. **treyzdeḱm*.

-ayi- > *-e-* :

Sk. *Ujjayinī-* > *Ujeni-* d.

Sk. *sama-carya-* > **samacariya* > **samacaria-* > **samacayira-* > *samacaira-* G (by metathesis) ; *samacariya-* S (others read *samacera-*).

§ 5. TREATMENT OF SANSKRIT *-ava-* (and *-avi-*) :

Sk. *ava* generally becomes *o* in Aś. inscriptions. When *ā* > *o* > *ava* in Sk. in the conjugation of roots, in Aś. inscriptions we get either *ava* or *o*.

Sk. *avarodhana-* > *orodhana-* S M G ; *olodhana-* K D J T.

Sk. *avadāta-* > *odāta-* sn. sc. kb.

Sk. *avavāda-* > *ovāda-* Minor Rock Edicts.

Sk. *upavasathā-* > *posatha-* sn.

Sk. *bhavati* > *bhavati* G ; *hoti* G Su S M K D J d j Pillar Edicts, sd ; *bhoti* S.

Sk. *bhavatu* > *hotu* Minor Rock Edicts M K D j T s ; T Mi ksb Roh Mth Rp ; *bhotu* S.

§ 6. TREATMENT OF SANSKRIT *a*

(a) In the metrically short syllable :

(i) Initially the vowel *a-* is preserved in an overwhelming majority of cases. There are, however, a few cases where *a-* > *ā-* or *u-* or *ē-*, or is dropped altogether.

1. Below are given a few examples where the vowel is preserved.

Sk. *adhunā* > *adhamā* G ; *adhunā* K ; *adhuna* S M.

Sk. *jāna-* > *jana-* everywhere.

Sk. *phāla-* > *phala-* S M G K Minor Rock Edicts.

Sk. *aruṇā-* > *aluna-* Pillar Edicts.

Sk. *adhika-* > *adhika-* br. sd.

2. The change *a-* > *ā-* is observed in the following cases :

Sk. *ca* : though this word is preserved in many cases as *ca*, yet sometimes at K D J j T ksb kb b s and bh it becomes *cā*.

Sk. *nā* : This is also preserved in almost all cases. It is only twice in K that we get *nā* instead. It might be worthwhile to note that in RV. X 34. 8. also we get *nā*.

Sk. *aparānta-* : In S M we find it represented as *aparamta-* and *aparata-* respectively. In K we find *apalamta-*. In G and D alone we get *āparāta-* and *āpalamta-* respectively. (In G, *āparāta* is the reading of HULTZSCH ; others read *aparāta*). Such cases where we get *ā-* > *a-* are to be explained as due to the *vrddhi* form of *apa-* viz. *āpa-*.

Sk. *caturmāsa-* and *caturdaśa-* : In the Pillar edicts we get the forms *cātummāsa-* or *-siya-* and *cāvudasa-*. Here the forms are to be derived from the extended bases *cāturmāsa-* and *cāturdaśa-*. In Pāli we get the form *cātuddasa-*.

Sk. *rati-* : The form in S M G and Su is *rati-*, in K *lati-*, but in K and s *lāti*. But as Prof. TURNER points out this might be an example of the preservation of initial *ā*. cf. **rānti-* preserved in *rādi* 'play'. (BSOS. 4.364).

Sk. *anantara-* : In G we get the form *ānantara-*. In S we get *anamta-riya-*, in M *anataliya-*, in K *anamtaliya-*. In D J bh. and nj we get *ānamtaliya*. According to HLZ. the length in the initial *a-* at G may be due to the fact that the word is a translation of the Māgadha *ānamtaliya-* (< *ānantarya-*).

3. The change of *a-* > *ā-* is to be found in the following cases.

Sk. *tvaraṇā-* and *tvarā-* : These two words are represented as *tūlanā-* and *tulā-* in d and j respectively. It might be noted here that on metrical grounds it is now well established that in Vedic times the word *tvar-* was pronounced as **tūra*. Hence **tvaraṇā* > *tūlanā*, *tulā*.

Similarly in the Pillar edicts we get *suve* from the Vedic *svah*.

Sk. *mānuṣa-* or *manuṣya-* : In G S M and K we find that the initial vowel is preserved ; but in D J Pillar Edicts and Minor Rock Inscriptions we get the form *munisa-*. The change here appears to be due to analogy with the word *purisa-* < *pūruṣa*

Sk. *mata-* : The word becomes *muta-* at K S M Ksb Rdh Rp, whereas it remains as *mata-* in K d j T mi. This change might be due to the influence of the labial *m-*.

4. The change of *a-* > *ē-* is to be seen in the following two cases :

Sk. *manyate* > *meṇati* S. This is probably due to the influence of the palatal *y* in the next syllable (cf. HULTZSCH).

Sk. *-śalyaka-* > *-seyaka-* Rdh Mth Rp ; *-sayaka-* T ksb. This also might be explained in the same manner as above.

5. Initially *a-* drops out only in the following cases :

First in the case of Sk. *apī* the initial *a-* is dropped everywhere except in the compound *evamapī* at G.

Then compare the following forms of Sk. *aham*.

Sk. **ahakam* > *hakam* K D J d j Pillar Edicts, Minor Rock Inscriptions ; *ahan* S M G < Sk. *aham*.

In the end we come to the Sk. root $\sqrt{\text{argh-}}$; in the Pillar Edicts Sk. *arghanti* > **araghamti* > **raghamti* > *laghamti*.

(ii) In its non-initial prepenultimate position the vowel *-a-* is preserved still in a majority of cases. The changes which it undergoes very rarely are to *-ā-* and *-u-*.

1. The following are a few examples where *-a-* is preserved.

Sk. *apaciti-* > *apaciti-* in all the Principal Rock Edicts.

Sk. *apakṛṣṭa-* > *apakāṭha-* in the Pillar Edicts.

Sk. *cakravākā-* > *cakavāka-* in the Pillar Edicts.

2. The change *-a-* > *-ā-* occurs in the following example.

Sk. *ātyayika-* > *acayika-* S M, *ācāyika-* G ; *atīyāyika-* K D J. It would seem that the change is due to assimilation :

Sk. *ātyayika-* > **ātyāyika-* > *āc(c)āyika-* and *atīyāyika-*. The same form occurs in the fourth line of the Sohgaura Copperplate.

3. The change *-a-* > *-u-* is seen in the following case :

Sk. *udapāna-* > *uduṣṭāna-* M K D J T. If this correspondence is accepted then the change may be explained to be due to assimilation. But it is more probable that the word *udu-* (which appears in Pks. also) is derived from Sk. *udu-* 'water'. The Sk. word *udu-* probably goes back to *ṛdu-* 'sweet or pleasant' cf. *ṛdupā* RV. viii. 77. 11 'drinking what is sweet or pleasant'.

(iii) In its penultimate position also the vowel is mostly preserved. The changes to which it succumbs in a few cases are to *-ā-*, *-i-*, or *-u-*.

1. The vowel is preserved in the following examples :

Sk. *ādikara-* > *adikara-* S M ; *ādikara-* G ; *-kala-* K.

Sk. *-divasa-* > *-divasa-* S M G K D J.

Sk. *capala-* > *capala-* Pillar Edicts.

Sk. *pra-√krama-* > *pa-√kama-* ru. br. sd. b.

2. The change *-a-* > *-ā-* is found in the following few examples.

Sk. *kr̥tajñatā-* > *kaṭamñatā-* G ; *kiṭanata-* M ; *kiṭrañata-* S *kiṭanātā-* K.

Sk. *udyama-* > *uyāma-* K. Here again Prof. TURNER believes that this is an example of the preservation of original long *ā* : cf. Sk. *udyāmā-* (Ś. Br.) 'the act of stretching out.' (BSOS. 4.364).

3. The change of *-a-* > *-i-* is found in the following instances.

Sk. *gr̥hāstha-* > *gihitha-* K T ; *gahatha-* K M. Other forms are *gharasta-* in G and *grahatha-* in S. The form *ghara-* is not connected with Sk. *grha-* but with PIE. **ghoros-*, cf. TURNER, *Nepali Dictionary*, s. v. *ghar*,

Thus we find that penultimate *-a-* > *-a-* or *-i-* at K and *-i-* at T in this example. We also notice that initial *r-* becomes once *a-* and then *i-* at K. Hence the change of *-a-* > *-i-* is to be attributed to assimilation.

Sk. *madhyamā-* : In G we get the form *majhama-* but in K d j and Pillar Edicts we get the form *majhima-* ; the change of the vowel in the latter case is clearly to be attributed to the presence of *-y-*.

Similarly Sk. future termination *-syati* > *-siti* ru. mk. br. sd. jtr. ; *-sati* s. b. Pillar edicts G D J M ; *-śati* S.

4. The change of Sk *-a-* > *-u-* takes place in the following few examples.

Sk. *ucāṇvaca-* : In S M we get the form *ucavuca-*, and in K D *ucāvuca-*; in G we get both the forms *ucāvaca-* and *ucāvūca-*. This change is due to assimilation. Again it must be noted that the root $\sqrt{vac-}$ > $\sqrt{vuca-}$ S M G (also cf. Sk. *ucyate* and *ukti-*).

Sk. *auśadhā-* (< *ōśadhi-*) : the word becomes *ośudha-* in S and *osudha-* in G ; K D J, however, give the form *osauha-*. HULTZSCH says that the change *-a-* > *-u-* observed in S and G is due to the preceding vowel *o*. TURNER (BSOS. 4.363) objects to this and says that the hypothetical earlier form **ośṛdha-* or **oṣṛdha-* would explain the presence of *-u-* and *-a-* in the two groups. To me, however, this latter view does not appeal in as much as the intervocalic *-ṛ-* > *-a-* in G and *-i-* or *-a-* in S. It is only in the case of such words as *pitṛ-* and others that the vowel *-ṛ* at the end becomes *-u-* or *-a* in S (M).

5. The change of *-a-* > *-e-* in the case of Sk. *saṃhyama-* > *sayema-* M (all the others have *sayama-*) is either due to the preceding *y* or a clerical error (HULTZSCH).

(iv) In the final position the vowel *-a* is preserved in many cases. In a few cases it is dropped together with the consonant with which it combines or changes to *-ā*, *-e*, or *-o* when the final consonant is dropped.

1. Below are given a few examples where it is preserved :

Sk. *adyā* > *aja* S M G K D J.

Sk. *āśva-* > *asva-*. Pillar Edicts.

Sk. *udārā-* > *uḍāla-* ru. s. b., *uḍālika-* mk.

2. It becomes *-ā* in compounds such as the following ones :

Sk. *sāra-vṛddhi-* > *śālā-vaḍhi-* K ; *sāra-* G ; *śāla-* (or *śāla-*) K, *sala-* S M.

Sk. *sarva-pāṣaṇḍa-* (or *-pārśada-*) > *ṣavā-* K ; *sava-* K D J G Pillars ; *savra-* S M.

It also becomes *-ā* when the final consonant drops out.

Sk. *yāvā* > *āvā* Rdh. Mth ; in G K D T Ksb. S M. etc. we get the forms with short *-a* at the end.

Sk. *pūnar* > *puna* or *pana* in S M G D J ; *punā* K.

Sk. *samyak-* > *samyā-* D J K ; *saṃma-* S ; *samya-* G M.

In some cases the final vowel is lengthened even when there is no loss of the final consonant. e.g.

Sk. *āha* > *āhā* K D J T Mi Ksb etc ; *āha* G K J Rdh Mth Rp br. sd.

Sk. *caiva* > *cevā* K T Ksb ; *ceva* S G K D J T Rdh Mth Rp.

Sk. *yātra* > *yatā* K ; others give the forms with short -a at the end. Even K gives us such a form in *ata*. In Vedic Sk. we get the form *ya rā* also.

This change is at times observed even at the end of instrumental and genitive sg. terminations :

Sk. *bhayena* > *bhayenā* Pillar Edicts.

Sk. *jānapadasya* > *jānapadasā* K T ; *jānapadasa* G D Pillar Edicts.

3. The following are the probable instances where -a is dropped in haplogy.

Sk. *ālpa-* (*pariśrava-*) > *apa-* M G K D J ; *a-* S cf. *a-pariśrava*.

But Sk. *ālpa-* (*phala-*) > *apa-* S M G K D J.

This latter example leads me to believe that *a-pariśrava-* in S is not to be derived from *ālpa-pariśrava* but from *a-pariśrava-* in as much as 'little' and 'nil' at times come to mean the same.

Sk. *ihā-* (*loka*) : In G we get the form *i-loka*, while others give the form *ia-* or *hida-*. Instead of considering the form *i-* < *ihā-* to be due to haplogy it is possible to take it as the postulated base **i-* (cf. **i-tra*). In G we get the form *eta* (< **i-tra*).

4. The loss of visarga : The visarga is lost at the end in these inscriptions and then the preceding vowel *a* either remains unchanged or undergoes certain changes—cf.

(a) -*aḥ* :

(i) The visarga is dropped and the vowel remains unchanged cf.

Sk. *bhūyah* > *bhuya* G ; but *bhuye* S M Su K D T.

Sk. *vadhah* > *vadha* K, but *radhe* K M and *radho* S G.

Sk. *janah* > *jana* S, but *jane* or *jano* elsewhere (see below).

(ii) or -*aḥ* > -*ā* cf.

Sk. *Magah* > *Magā* G ; *Makā* K, *Maka* S M.

Sk. *saḥ* > *sā* G ; but *so* S G s ; *se* M K D J.

(iii) or -*aḥ* > -*o*. This happens generally in G S and rarely in M K D J Pillar Edicts cf.

Sk. *yaśah* > *yaso* G D J, *yaśo* or *yašo* K ; *yaso* M.

Sk. *vayah* > *vayo* Pillar Edicts.

Sk. *tataḥ* > *tato* S M K etc.

(iv) or -*aḥ* > -*e* generally in M K D J Pillar Edicts and Minor Rock Inscriptions and sometimes at S G.

Sk. *janah* > *jane* S M K D J. Pillar Edicts ; but *jano* S G.

Sk. *priyah* > *priye* S M ; *piye* everywhere ; but *priyo* S M G and *piyo*

G.

(In S M at times -*i* takes the place of -*o*. cf. *anñi* < *anyaḥ*, and *rājani*).

(b) Now we come to the other division viz. the consideration of the same vowel *a* in the metrically long syllable.

(i) In the initial position the vowel in most cases is preserved. In very few cases, however, it becomes *ā*.

1. The following are the examples where it is preserved :

Sk. *āgra*- > *aga*- G K D J Pillar Edicts ; *agra*- S M.

Sk. *agnī*- > *agi*- M K G D.

Sk. *Jambudvīpa*- > *Jambudīpa*- Minor Rock Edicts.

Sk. *-saṁtuta*- > *-saṁthuta*- K J, *sastuta*- S G ; *-saṁstuta* S M G.

2. It is changed to *ā*- in the following cases :

Sk. **rājñā-ka*- > *rājuka*- G ; *rajuka*- S M ; *lajuka*- K D ; *lajūka*- Pillar Edicts.

Sk. *chanda*- > *chāṁda*- j ; *chaṁda*- d j Pillar Edicts S G K J ; *chāda*- M (in j- BÜH reads *chaṁda*-).

Sk. *varśā*- > *vāsa*- G ; *vaśa*- S M ; *vasa*- K D J d j.

Sk. *vaktavya*- > *vātava*- bh. ; *vatava*- S ; *vatauya*- G *vataviya*- M K D d j br. sd. jtr.

Sk. *anyatra*- > *ānata* K ; *anata* K D ; *ānātra* S M G ; *annata* D J Pillar Edicts

Sk. *sarva*- > *śāvā*- K ; *śava*- and *śava*- K ; *savra*- S M ; *sava*- G K D J d T n. S M ; *sarva*-bh.

Sk. *-dakṣiṇa*- > *dākhuna* T Mi Ksb Rp. ; *-dakṣinā*- Rdh Mth.

3. It is dropped in one case :

Sk. (*strī*-) *adhyakṣa*- > *-dhiyakha*- K ; *-jhakha*- G ; *-jhakha*- or *-jhacha*- S M.

(ii) In the non-initial prepenultimate position also the vowel is fairly well preserved. It at times changes to *ā*-

1. The examples where it is preserved :

Sk. *saṁvatsarā*- > *savachara*- br. sd. ; *savachala*- s.

Sk. *akarkaśa*- > *akhakhase*- d.

2. It changes to *ā*- in the following cases :

Sk. *punarvasu*- > *punāvasu*- Pillar Edicts.

Sk. *adhatrika*- > *adhātiya*- br. sd ; *aḍhatiya*- ru. mk. cf. *aḍha-kosikya*- T.

(iii) In its penultimate position too the vowel is preserved, except in a few cases where it becomes *ā*-.

1. It is preserved in cases such as :

Sk. *āpatya*- > *apaca*- S G ; *apatiya*- M K D.

Sk. *avadhyā*- > *avadhya*- Rdh Mth Rp ; *avadhya*- T Mi Ksb.

2. It changes its quantity in the following cases :

Sk. *pranapti*- > *panāti-kya*- K ; *panati*- D ; *panāti-ka*- M ; *pranatika*- S.

Sk. *āgatya*- > *āgāca* rm. ng.

§ 7. TREATMENT OF SANSKRIT *i*.

(a) *In the metrically short syllable :*

(i) In the initial position the vowel *i-* is overwhelmingly preserved. It becomes *a-* or *u-* or *e-* or is dropped altogether in a few examples.

1. Below are given some examples in which the vowel *i-* is preserved.

Sk. *vipula-* > *vipula-* In the Principal and Minor Rock Inscriptions.

Sk. *divasa-* > *divasa-* Pillar Edicts.

Sk. *nirati-* > *nirati-* S M ; *nilati-* K.

2. The change of *i-* > *a-* is observed in the following example :

Sk. *pipilikā-* > *kapilika-* T Rdh Mth Rp ; but *kipilikā-* Ksb. This change has taken place due to dissimilation.

3. The change of (*v*)*i-* > *u-* is observed in the cases such as :

Sk. *svid* > *su d j*.

Sk. *dvitiya-* > *duṭṭiya-* ng. kq.

Sk. *dvipada-* > *dupada-* Principal Pillar Edicts.

It will be observed that all these cases are of the initial conjuncts with the semi-vowel *v*. And the change of *i-* > *u-* is due to it.

4. The change of *i-* > *e-* takes place in the following example :

Sk. *tri-daśa-* > *tredaśa-* M ; *tedasa-* K D ; *tidaśa-* S ; G has *traidasa* < **trayedāśa-* Pr. Indian < **treyczdekm* cf. TURNER, BSOS. 4.363.

5. Initially *i-* is lost in the following cases :

Sk. *idānīm* > *dāni* ru. mk ; but *idāni* S M ; *idāni* K.

Sk. *iti* > *ti* S M G D J Pillar Edicts, Minor Rock Inscriptions ; *iti* G D.

6. The vowel *i* is developed at the beginning of the word Sk. *stri-* by prothesis. cf. *ithī-* K D G ; *istri-* S M.

(ii) In its non-initial prepenultimate position the vowel is generally preserved. In the cases of prepositions which end in *-i*, the quantity of the vowel is in some cases lengthened.

1. The following are the examples of preservation :

Sk. *sāṭireka-* > *sāṭireka-*, or *sāṭileka-* Minor Rock Ins.

Sk. *abhirāma-* > *abhirama-* S M ; *abhilāma-* K D J.

2. In the case of prepositions the length of the vowel *-i-* is increased in the following cases :

Sk. *prāti-* : T almost invariably gives the parallel *paṭi-*.

There are also a few cases where G gives a long vowel :

Sk. *pratibhāga-* > *paṭibhāga-* G ; *paṭibhāga-* K ; *paṭibhaga-* S.

Sk. *pratiśya-* > *paṭiśya-* G ; other edicts give short *-i-*.

Sk. *asampratipatti-* > *asampraṭipati-* G ; others give a short *-i-*.

Sk. *abhi* : In this case the vowel is at times lengthened.

Sk. *-abhikāra-* > *-abhikāra-* G ; *-abhikāla-* D ; *-abhikara-* S M ; *-abhikala-*

Then in the case of the word *pravrajita*, T gives its gen. plu. with long *-ī-*, cf. *pavañjitānaṃ*.

(iii) In its penultimate position the vowel though mostly preserved still at times changes to *-a-*, or *-ī-*.

1. Examples where the vowel *-ī-* is preserved :

Sk. *ātyayika-* > *acayika-* S M ; *ācāyika-* G ; *aliyāyika-* K D J.

Sk. *garbhīṇī-* > *gabhinī-* Pillar Edicts.

Sk. *adhika-* > *adhika-* br. sd.

Sk. *sādhika-* > *sādhika-* s.

Sk. *supriya-* > *supiya-* bb etc.

2. It changes to *-a-* in the following case :

Sk. *-prthivī-* > *-puṭhavī-* d. It must be noted that this Sk. *-ī-* is a svarabhakti vowel.

3. It changes its quantity and becomes *-ī-* in the following examples :

Sk. **tīrita-* > *tīlita-* Ksb ; *tīlita-* T Rdh. Mth. Rp.

Sk. *-sthitika-* > *-ṭhitika-* D J Ksb. Rdh. Mth. Rp. sc. bh. br. sd. ; *-ṭhitika-* M T ru. s. b ; *-thitika-* S T Mi ; *-thitikya-* K.

This vowel is at times lengthened before case terminations :

Sk. *jñātiṣu* > *ñātīsu* G. ; cf. *ñatikesu* br. sd. G ; *nātikeṣu* K ; *ñatikeṣu* S M.

Sk. *rājabhīḥ* > **lāji-hi* > *lāñhi* T.

(iv) In its final position the vowel *-ī* is generally preserved. Still in some cases as noted above it lengthens its quantity.

1. Following are the examples where the vowel is preserved :

Sk. *apaciti-* > *apaciti-* S M G K D J.

Sk. **gauṣṭi-* > *goti-* Pillar Edicts.

Sk. *iti* > *ti*. In all versions.

2. It is however lengthened in the following cases :

Sk. *-vīmśati-* > *-vīśati-* in *saḍu-vīśatī-vasa-* Rp.

But in other Pillar Edicts and even in Rp elsewhere we get *-vīśati-*.

Then the loss of final consonant or visarga at times lengthens the preceding vowel *-ī*.

Sk. *lipiḥ* > *lipi* D sn ; *lipī* d j.

Sk. *prakṛtiḥ* > *pakiti* jtr ; *paṃkitī* sd ; *pakitī* br. sd.

Sk. *rātiḥ* > *lāti* K ; *rati* S M ; *ratī* Su.

Sk. *-smin* > *-mhī* or *-si* cf. Sk. *etasmin* > *etamhī* G ; *etasi-* d j.

Then again final *-ī* is at times lengthened before *iti*. cf.

Sk. *saṃghasi+iti* > *saṃghasī ti* Minor Rock Inscriptions.

Sk. *bhaviṣyati+iti* > *hosatī ti* Minor Rock Inscriptions.

Sk. *āvahāmī+iti* > *āvahāmī ti* Pillar Edicts etc. It is at times lengthened even without *iti* ; cf. *anuvīdhiyaṃtī* at Pillar Edicts, *hosāmī* at D J etc.

(b) In the metrically long syllable :

(i) Generally the vowel *i* does not change its quantity in its initial position. At times, however, it does become *ī-* or *e-*.

1. The following are some of the examples of preservation :

Sk. *icchā* > *icha*- S M K d j ; *ichā*- G K Pillar Edicts.

Sk. *bhikṣu* > *bhikhu*- sn. kb. sc. bh.

Sk. *viññapti* > *vinati*- kq.

2. It becomes long in the following cases :

Sk. *nir√lakṣ* > *nī√lakha*- Pillar Edicts. Rp once gives *nī√lakha*-.

Sk. *viñṣati* > *visati*- rm. ng. bb. and other Pillar Edicts ; once in *sata-visati-vasa*- in T we find a short *i*-.

In this case the change in the vowel *i*- may either be explained as due to compensatory lengthening or may be regarded as the preservation of the original I-E. long *-ī*- which is to be found in AV. *visati*, Lat. *uīginti* (cf. BLOCH, *L'Indo-Aryen*, p. 37).

Sk. **kid + cid* > *kichi* kq.

3. It becomes *e*- in the following plausible example :

Sk. **i-tra* > *eta* G D ; *hetā* Su K D J Kq. s ; *etra* S.

(ii) Similarly in its penultimate position the vowel, though generally preserved, becomes *-ī*- in some cases. .

1. Examples of preservation :

Sk. *abhiṣikta* > *abhisita*- G S M K D J Pillar Edicts.

Sk. *nikṣipta* > *nikhita*- sn.

2. It is lengthened in the following cases :

Sk. *avihiṁsā* > *avihisa*- G ; *avihiṣā*- S M K D J Pillar Edicts ; *avihiṁsā*- G T.

Sk. *cikitsā* > *cikicha*- G ; *cikichā*- S M D J.

Sk. *vardhiṣyati* > *vaḍhisati* T ; *vaḍhiṣati* S ; *vaḍhisati* s. b. T Ksb Rdh Mth Rp ; *vaḍhisiti* Minor Rock Edicts.

§ 8 TREATMENT OF SANSKRIT *u* :

(a) *In the metrically short syllable :*

(i) In the initial position vowel *u*- is mostly preserved. In a few cases, however, it becomes *a*, *i*, *ū*, *o* or is dropped altogether.

1. The following are some of the examples where it is preserved :

Sk. *dhruvā* > *dhruva*- S ; *dhuva*- G K J Pillar Edicts.

Sk. *ubhāya* > *ubhaya*- S M K.

Sk. *upavāsa* > *upavāsa*- Pillar Edicts.

Sk. *upāsaka* > *upāsaka*- Minor Rock Inscriptions.

2. Initial *u*- > *a*- in two cases :

Sk. *guru* > *garu*- S G ; *garuta*- br. ; *galu*- K. ; *guru*- S M G ; *gulu*- K D J.

For this change of *u*- > *a*- cf. Sk. positive *guru*-, comp. *garīyas*-, sup. *gariṣṭha*-. The word *garu*- also occurs in the Sitābengā Inscription on the Rāmagarh hill.

Sk. *pūnar* > *pana* S M D J ; *puna* S M G ; *punā* K.

3. The change of initial *u* > *i*- or *ä*- occurs only in one proper name. It is not to be found elsewhere.

Sk. *Purinda*- > *Pilada*- K ; *Pāriṇda*- G ; *Pulida*- S, or *Palinda*- M.

4. In the case of the root √ *yuj*- we find that the vowel is either preserved as it is or is lengthened.

Sk. √ *yuj*- > *yājeyū* and *yājevū* d j.

5. As in Sk. in the case of some roots we find that the initial vowel *u*- appears in its guṇa form.

Sk. √ *ruc*- } > √ *roca*- S or √ *loca*- D K G S etc.
 √ *luc*- }

6. We also get certain examples of prothesis. In the case of certain words beginning with *u*- in Sk. an initial *v* is added to it in the Aś. Inscriptions. This is probably due to the fact that in such words the roots contained an initial *v*-.

Sk. *ucyale* > *vucali* S M ; *vucate* G.

Sk. *upta*- > *vuta*- S.

Sk. *ukta*- > *vuta*- D G.

(ii) In the non-initial prepenultimate position the vowel is generally preserved. It is, however, rarely lengthened.

1. The following are the examples of preservation :

Sk. *anutāpa*- > *anutapa*- S M.

Sk. *anudivasa*- > *anudivasa*- S M G K D J.

2. It is lengthened in a few cases as follows :

Sk. *pratyupagamana*- > *pacūpagamana*- T Rdh Mth Rp ; *pacupagmana*- Ksb.

Sk. **mādhuratā*- > *mādhūratā*- G ; other versions have *mādhuliya*- D J ; *madhuliya*- K ; *madhuriya* S M. (<Sk. *mādhurya*-):

(iii) In the penultimate position also the vowel *-u*- is fairly preserved. In a few cases it becomes *-i*- or *-ū*-.

1. It is preserved in such cases as :

Sk. *adhunā* > *adhunā* S M K ; *adhanā* G where *-u*- > *-a*-.

Sk. *aruṇā*- > *aluna*- Pillar Edicts.

Sk. *vipula*- > *vipula*- in the Principal and Minor Rock Inscriptions.

2. The change of *-u*- > *-i*- occurs in cases as :

Sk. *pāruṣa*- > *pulisa*- Pillar Edicts, d j.

Sk. *manuṣa*- > *munisa*- K D J Pillar Edicts, Minor Rock Edicts. *manuṣa*- S M K ; *manusa*- G, cf *māṇusa*- Kopbal.

Sk. *pāruṣa* or *pūruṣa* goes back to **pārṣa*. Thus the penultimate vowel which undergoes the change is an addition due to svarabhakti (cf. *prthvī*- and *prthivī*-) and moreover it is unaccented. The word *munisa* is only an analogical form after *purisa*-. (cf. TURNER, *The Gavimaṇḍ and Pālki-Guṇḍu Inscriptions of Aśoka*, p. 8.)

3. The penultimate *-u-* is at times lengthened before the Inst. and Loc. Plu. terminations. Cf.

Sk. *bahubhiḥ* > *bahūhi* G D J ; *bahuhi* S K.

Sk. *bahuṣu* > *bahūsu* D J Pillar Edicts.

(iv) In the final position the vowel is usually preserved in all cases. When, however, the visarga is dropped the vowel is either kept short or lengthened.

1. Below are given some of the examples of preservation.

Sk. *cākṣu-* > *cakhu-* Pillar Edicts.

Sk. *hetú-* > *hetu-* S M G K D J.

2. It is lengthened or kept short in the following cases.

Sk. *sādhuh* > *sādhū* D T ; *sādhu* G K D J Pillar Edicts ; *sadhu* S M.

Sk. *vaseyuh* > *vasevū* D ; *vaseyu* S M G ; *vasevu* K J.

Sk. *yujeyuh* > *yujeyū* d. j. ; other versions have *yujantu*.

Sk. *upa-* √ *dhṛ-* > *upadhalayeyū* Minor Rock Edicts.

The vowel *-u* is also lengthened either when it is followed by *iti* or without it. cf.

Sk. *jānantu iti* > *jānāntū ti* Minor Rocks.

Sk. *bhavadu iti* > *hotū ti* Pillar Edicts, also cf. *ālādhamtū ti* D J.

Sk. *anupratipadyantu* > *anupaḷipajantu* Pillar Edicts except Mi where we get *-ū*.

Sk. *yujantu* > *yujāntū* D ; *yujantu* M G K.

Sk. *panthesu* > *pañthesū* G ; other versions have *matesu*.

(b) In the metrically long syllable :

(i) In its initial position the vowel *u-* is generally preserved.

Sk. *udyāna-* > *uyāna-* G K D J ; *uyana-* S M.

Sk. *utthāna-* > *uthāna-* M K D, *uṣṭāna-* G ; *uthena-* S M.

Sk. *utkarṣa-* > *ukasa-* Pillar Edicts.

(ii) In its non-initial prepenultimate position this vowel is generally preserved. In a few cases, however, it changes its quantity.

1. It is preserved in such cases as :

Sk. *anudvigna-* > *anuvigina-* d j.

Also in other forms with the preposition *anu-*.

2. It is lengthened in the following examples :

Sk. *anupratipanna-* > *anūpaḷipañna-* T.

Sk. *anāyuktika-* > *anāvūtiya-* d = *anāvuliya-* j.

(iii) In its penultimate position the vowel is preserved everywhere.

Sk. *apunya-* > *apuñā-* S M ; *apuñna-* K ; *apumñā-* G.

Sk. *niruddha-* > *niludhā-* Pillar Edicts.

Sk. *mādhurya-* > *mādhuliya-* D J ; *madhuliya-* K ; *madhuriya-* S M.

It is lengthened in the following case :

Sk. *niṣṭhurya-* > *niṣṭhūliya-* d j Pillar Edicts.

§9. TREATMENT OF SANSKRIT *ā*

In the case of the long vowels *ā*, *ī* and *ū*, it is to be noted that in S and M they are always represented as short vowels inasmuch as the Kharoṣṭhi alphabet does not mark the length of these vowels. Hence wherever *a*, *i* or *u* occur as short vowels in S M they mean either *a*, *i* and *u* or *ā*, *ī* and *ū* (cf. HULTZSCH. *Inscr. of Aśoka*, p LXXXV).

In the case of the vowel *ā*, besides S and M, even K and T among the others show a short *a* more often than any other version. The vowel *ā* does not undergo any other change.

(a) Followed by a simple consonant :

(i) Initial position : Below are given a few examples :

Sk. *ādikara* > *ādikara*- G ; *adikara*- S M.

Sk. *ābādha* > *ābādha*- K D J ; *abadha*- S M.

Sk. *āropita* > *āropita*- G ; *ālopita*- K D J ; *aropita*- G S M.

Sk. *āha* > *āhā* G K D J Pillar Edicts, Minor Rock Inscriptions ; *aha* S M ; *ahā* K T.

Sk. *dānā* > *dāna*- G K D J Pillar Edicts ; *dana*- S M G.

Sk. *pāpā* > *pāpa*- G K D Pillar Edicts ; *papa* S M Mi.

Sk. *vācanika* > *vacanika*- j.

Sk. *ācārya* > *ācariya*- br. sd. jtr.

Sk. *āhāra* > *ahāla*- ru.

Sk. *āvahāmi* > *āvahāmi* Rdh Mth Rp ; *avahāmi* T.

In these examples such forms as *dana*-, *aropita*-, *papa*- may be clearly regarded as scribal mistakes.

(ii) In its prepenultimate position the vowel *-ā-* becomes *-a-* less often in K and T than in its initial position. Below are given a few examples.

Sk. *akālīka* > *akālīkya*- K ; *akalika*- S M.

Sk. *anārambha* > *anārambha*- G ; *anālarimbha*- K D J ; *anarambha*- S M.

Sk. *prāṇārambha* > *prāṇārambha*- G ; *pānālarimbha*- K D J ; *paṇa-rambha*- S M.

Sk. *mahānasa* > *mahānasa*- G K ; *mahanasa*- S M D.

Sk. *mahāmātra* > *mahāmātra*- G ; *mahāmāta*- K D J d j T kb. br. sd. zjtr ; *mahamatra*- S ; *mahamata*- Kq.

Sk. *mahāphala* > *mahāphala*- G K D j ; *mahaphala*- S M K.

Sk. *upāsaka* > *upāsaka*- br. sd. b. sn ; *upāsaka*- mk ; *upāsikā*- bh (fem.).

Sk. *etādīśa* > *etārisa*- G ; *etarisa*- G.

Sk. *lipikarāparādha* > *lipikalapalādha*- K.

The form *etarisa*- in G appears to be due to the accent on the next syllable. Then in the examples where K and D give a short *a*, viz. in *mahanasa*- (*mahamata*-) and *lipikalapalādha*- it appears more to be the Sāmidhi peculiarity than to be the contraction of *-ā-* > *-a-*. Short *a* in *mahaphala*- at K and *mahamata*- at kq may be clerical errors.

(iii) In the penultimate position also the vowel *-ā-* > *-a-* rarely in K, T. Below are given a few examples.

Sk. *anāthā* > *anātha*- D ; *anatha*- S M K.

Sk. *ābādha* > *ābādha* G K D ; *abadha* S M.

Sk. *udyāna* > *uyāna* G K D J ; *uyana* S M.

Sk. *ākāra* > *akāla* K ; *ākāla* T ; *akara* S M.

Sk. *ārāma* > *ālama* kq.

Sk. *lipikarāparādha* > *lipikalopalādha* K ; -*paradha* G.

Sk. *utthāna* > *uṭhāna* K D J mk ; *uṣṭāna* G ; *uḥana* S M ; *uthana* S.

ālama at kq appears to be an exceptional case (cf. *mahamata* kq. above). -*aparadha* in G is probably a clerical mistake. HULTZSCH, however, says that *aparadha* as also the two other forms in G viz. *ārādho* and *āradhī* are perhaps to be derived from the root √*radh*-, used in the same sense as √*rādh*-.

(iv) In the final syllable the treatment of -*ā* is rather varied. Especially its treatment before the visarga or final nasal is noteworthy. Similarly it undergoes some peculiar change in the nom. of some mas. and fem. nouns.

1. Below are given a few examples showing the usual tendencies.

Sk. *adhunā* > *adhanā* G ; *adhunā* K ; *adhuna* S M.

Sk. *anyāthā* > *amṇathā* (*anatha* HLZ.) K ; *añatha* S.

Sk. *tathā* > *tathā* G K D J d j Pillar Edicts ; *tatha* S M G d T.

2. Note the change in the vowel -*ā* when the final consonant drops out :

Sk. *paścāt* (or Vedic *paścā*) > *pacā* G K D J ; *paca* or *pacha* S M.

Sk. *manāk* > *minā* Mi ; *mina* T Ksb. Rdh Mth Rp ; *mana* T Rdh Mth

Rp.

Sk. *syāt* > *siyā* K d j T Mi Ksb ru. sc. etc ; *siya* S M j T Rdh Mth Rp.

Sk. -*āt* (Abl. term.) > -*ā* D J.

Thus it will appear that when the Major and Minor Rock Edicts (of course S M excepted), show a long *ā*, all the Pillar Edicts, excepting Mi which gives long *ā*, show a short vowel.

3. Next we come to the treatment of this vowel before the visarga.

Sk. *putrāḥ* > *putrā* G ; *puta* K D G ; *putra* S M.

Sk. *devāḥ* > *devā* ru. s. mk.

This treatment follows the general one noted above.

4. The final -*ā* which precedes *m* or *n* (which is turned into anusvāra in Aś inscr.) is generally shortened. cf.

Sk. *bhūtānām* > *bhūtānam* G D J ; *bhutānam* K T.

Sk. *prajām* > *pajam* Pillar Edicts.

In some cases, however, it is kept long.

Sk. *bhūtānām* > *bhūtānām* G.

Sk. *pūjām* > *pūjām* G ; *pūjā* K ; *puja* S M.

5. The nom. and inst. sg. of some mas. nouns ending in consonants and the nom. sg. of fem. nouns in -*ā* are equally noteworthy.

(a) *Mas. nouns.*

Sk. *rājā* > *rājā* G ; *lājā* K. D. J T b ; *rāja* G (once or twice) ; *lāja* K D. T. bb ; *raja* S M.

Sk. *ātmanā* > *atanā* T Ksb ; *atana* Rdh Mth Rp.

(b) *Fem. nouns.*

Sk. *vihimsā* > *vihimsā* G ; *vihisā* K D Pillar Edicts ; *vihisa* S M.

Sk. *icchā* > *ichā* G K Pillar Edicts ; *icha* S M K d j.

Sk. *cikitsā* > *cikisā* J ; *cikisa* S M D ; *cikicha* G.

Sk. *dayā* > *dayā* T Mi Ksb ; *daya* Rdh. Mth Rp.

Thus it will appear that in such cases even G D J d j and some of the Pillar Edicts, not to speak of K and T, show a short vowel -a.

(b) *Vowel ā- followed by a consonant cluster :*

(i) In the initial syllable ā- is mostly preserved in G whereas it generally appears short in the rest of the versions. A few exceptions of both types, however, occur where either G reduces the quantity of the vowel or the others preserve it. Compare the following examples :

Sk. *ātyāyika* > *ācāyika*- G ; *acayika*- S M ; *atīyāyika*- K D J.

Sk. *mārdava* > *mādava*- G ; *madava*- K T.

Sk. *Śākya* > *Śaka*- mk.

Exceptions :

Sk. *nāsti* > *nāsti* G ; *nasti* S M G ; *nathi* K D j d.

Sk. *ārya* > *aya*- G S M K D br. sd.

Sk. *śāsvata* > *sāsvata*- j ; *sasvata*- d.

Sk. *rātri* > *lāti*- s.

In the case of a cluster with a nasal following the long vowel ā-, G generally shortens it to a- with others. If they keep the long vowel then the anusvāra is dropped, or the cluster is assimilated.

Sk. *Tāmraparnā* > *Tāmbapānni*- G J ; *Tāmbapānni*- S K ; *Tāmbapāni*- M.

Sk. *ā√jñap-* > *ā√napa*- kb K D J T ; *ā√ñapa*- G ; *ā√ṇapa*- br ; *a√ṇapa*- S. M.

Sk. *klānta* > *kilānta*- d j.

Sk. *pra√āp-nu-* > *pāpuna*- K d j ; *prāpuna*- G ; *pāpotave* ru. br. sd ; *pāpovā* Pillar Edicts.

Sk. *āmra* > *ambā*- kq T.

Sk. *kṣānti* > *chāti*- G ; *chanṭi*- S ; *khanṭi*- K.

Sk. *ātmanā* > *atanā* Pillar Edicts ; *atane* d j.

(ii) Similar is the state of affairs when -ā- comes in the prepenultimate position.

Sk. *parākrama* > *pārākrama*- G ; *parakrama*- S M ; *palakama*- K D J s.

Sk. *parākrānta* > *palakamta*- s.

Now we shall take the examples where -ā- is followed by a cluster containing a nasal.

Sk. *Devānāmpriya* > *Devānāmpiya*- in all versions except S M ; *Devānā-ṇiya*- K ; *Devānāmpiya*- b. s. ; *Devana*- or *Devanani-priya*- S M.

It will thus appear that the long vowel is shortened in those versions which keep the anusvāra, and the long vowel is preserved when the anusvāra is lost. It is only in b and s that we get both a long vowel and an anusvāra.

(iii) The same changes appear when we come to its treatment in the penultimate syllable.

Sk. *asamāpta*->*asamāta*- G ; *asamata*- S ; *asamati*- K D.

Sk. *ācārya*->*ācāriya*- Mysore group.

Sk. *mahāmātra*->*mahāmātra*- G ; *mahāmāta*- D J d j T sn. kb. br. sd. jtr ; *mahamatra*- S ; *mahamata*- kq j K.

Sk. *yathārha*->*yathāraha*- br. sd. jtr.

Thus in *yathāraha*- and *mahāmāta*- the Mysore group unusually shows a long vowel. Similarly in *mahāmāta*- D J d j and Pillar Edicts show a long vowel.

Next we may go to the long vowel -ā- followed by a cluster with a nasal.

Sk. *atīkrānta*->*atikāta*- or *atīkrāta*- G ; *atīkrata*- S M ; *atikānta*- K D J T.

Sk. *prakrānta*->*pakānta*- br. sd ; *pakata*- ru.

Sk. *Kauśāmbī*->*Kosaṃbi*- kb.

Sk. *mahātman*->*mahata*- ru. s. sd. b ; *mahātpā* br. sd.

Sk. *aparānta*->*āparāta*- G ; *aparānta*- S ; *aparata*- M ; *apalanāta*- K.

Thus G shows a long vowel when the anusvāra is dropped ; S M and ru show a short vowel and drop the anusvāra (S keeps it sometimes); in the case of the word *mahātman*, the Minor Rock Edicts show both a short and a long vowel.

§ 10. THE TREATMENT OF SANSKRIT ī

(a) *Followed by a single consonant :*

(i) Initially the long vowel ī- is generally preserved in the Aś. Inscr. except in K where the tendency is to shorten it. S and M, of course, represent it as a short vowel.

Sk. *jīva*->*jīva*- G D J Pillar Edicts ; *jīva*- S M K.

Sk. *trīṇi*->*lī* or *trī* G ; *tī-su* Pillar Edicts ; *timī* M K ; *tiṇni* K D J Pillar Edicts (*trayo* S).

Sk. *dīpana*->*dīpana*- G ; *dīpana*- S M K.

Sk. *śīla*->*śīla*- G D K ; *śīla*- S M.

Sk. *nīti*->*nīti*- j ; *nīti*- d.

Thus K shows in a majority of cases a short ī, as it did show a short a-. In *tiṇni* we find that the vowel is shortened even in D J and Pillar Edicts and a nasal is added after it.

The long vowel ī- once changes to its guṇa form :

Sk. *idṛṣa*->*heḍiṣa*- K ; *hedisa*- K D J sn ; *ediṣa*- S M.

(ii) In its non-initial prepenultimate position the vowel does not occur very often ; cf. however the following cases :

Sk. *anuvidhāyate* : *anuvidhiyatām* G ; *anuvidhiyatu* S M K ; *anuvidhiyamti* S M G K T = *anuvidhiyamti* Ksb Rdh Mth Rp ; *anuvidhiyamte* T ; *anuvidhiyare* G ; *anuvidhiyisānti* S M = *anuvidhiyisānti* M K.

Sk. *pipilikā* > *kapilika*- T ; *kapilika*- Rdh Mth Rp, *kipilikā*- Ksb.

Sk. * *sukhī-ya*- (cf $\sqrt{sukhāya}$) > *sukhīyana*- Pillar Edicts ; *sukhiyama*- T Mi. It means "giving happiness, causing pleasure."

Sk. *miśribhūta* > *misibhūta*- mk.

On account of the paucity of the examples it is rather dangerous to draw any conclusion straight off. Still it may be pointed out that the Pillar Edicts, and especially T, show a marked tendency to preserve the long vowel, even when G in the case of the root *anu*- \sqrt{vidh} - shows a short -i-.

(iii). In the penultimate position, however, the tendency of the vowel is the same as in the initial position. cf. the following examples :

Sk. *sañiva* > *sañiva*- Pillar Edicts.

Sk. *aśila* > *aśila*- G D ; *aśila*- S M ; *asila*- K.

Sk. *dvitiya* > *dutiya*- ng kq.

Sk. *Jambudvīpa* > *Jambudīpa*- Minor Rocks ; but *Jambudīpa*- s.

Sk. *āsvāsaniya* > *asvāsaniya*- d j.

Sk. -*gāmīni*- > -*gāmīni*- Pillar Edicts.

Sk. *daviya* > *daviya*- d.

Sk. *bhikṣuṇinām* > *bhikkhuninām* sc.

Sk. *devinām* > *devinām* T. HLZ. regards this together with *anusathini* to be the defective spellings of *devinnām* and *anusathinnī*.

(iv) There are very few examples where -ī occurs in the final position, and moreover as they are inflexional forms it is difficult to get from them the base form. The nom. sg. form of fem. nouns ending in -ī (or -i) generally ends in long -ī at G and Mysore group, whereas it ends in short -i elsewhere. In the case of *gabhinī*-, however, the Pillar Edicts show a long vowel. In cases where the change of the final -ī is observable the tendency mentioned above is clearly seen.

Sk. *idānīm* > *idāni* S M ; *idāni* K ; *dāni* ru. mk.

Sk. *aṣṭamā* > *aṣṭamī* T Ksb ; *aṣṭami* Mi Rdh Mth Rp.

In the case of the nom. sg. mas. of nouns ending in -in we get a short vowel -i in G S M Pillar Edicts, but a long vowel -ī in D J Ksb, and -ī in K and Minor Rock Edicts, cf.

Sk. *hastī* > *hasti* G.

Sk. *Priyadarśi* > *Priyadasi* G K bh Pillar Edicts except Ksb ; *Priyadasi* K D J Ksb bh bb ; *Priyadraśi* S M.

(b) ī followed by a consonant cluster :

(i) Initially in such cases the vowel is made short everywhere (even in D J and Pillar Edicts), except at G. cf.

Sk. *īrṣyā* > *iṣā* d j ; *īrṣyā*- Pillar Edicts.

Sk. *kīrti* > *kīti*- G ; *kīti*- M D J ; *kīrti*- S ; *kīti*- G K.

Sk. *nītyām* (loc. sg. of *nīti*-) > *nītiyām* d j ; *nītiyām* j.

Sk. *dirghāyus* > *dīghāvusa*- br. sd ; *dighāvusa*- sd. jtr *dīghāvusa*- HLZ.) ; *digha*- G.

Sk. *strī* + (a)*dhyakṣa* > *ithā*- G ; *istri*- S M ; *ithi*- K.

Thus it may be noted that even G is not regular in preserving the long vowel ; the Mysore group and J also show a long vowel optionally.

(ii) In the penultimate position we do not get many examples. The tendency discerned from the few examples is that the long vowel *-ī-* is preserved in the Pillar Edicts whereas it is shortened in Minor Rock Edicts.

Sk. *parīkṣā* > *palikkhā*- Pillar Edicts.

Sk. *abhīkṣṇam* > *abhikḥināṣin* bh.

§ 11. THE TREATMENT OF THE VOWEL *ū* :

(a) *When followed by a simple consonant :*

(i) Initially S M and K generally shorten it and the rest keep it long. cf.

Sk. *sūpa* > *sūpa*- G D J *supa*- S M K.

Sk. *pūjā* > *pūjā*- G Pillar Edicts ; *pujā*- S M K.

Sk. *bhūta* > *bhūta*- G D J mk ; *bhuta*- S M K T.

Sk. *stūpa* > *thuba*- ng.

Sk. *bhūyas* > *bhuya*- G ; *bhuye* S M Su K D T.

thuba- in ng. *bhuta*- in T and *bhuya*- in G T contradict the general statement that the Pillar Edicts and G preserve the long vowel. But *thuba*- in my opinion is not to be derived from $\sqrt{stū}$ - but from \sqrt{stuh} -. The word *bhuta*- occurs in gen. pl. at T cf. *bhutānaṁ*. This latter long vowel *-ā-* is perhaps responsible for the former short *u*-. The short vowel in *bhuya*- probably suggests that it is to be read as **bhuyya*- (cf. Pā. *bhiyya*-).

In the case of the word *nūnaṁ* > *naṁ* at S the initial syllable is dropped.

(ii) In the penultimate position the same tendency as noted above appears again, cf.

Sk. *mayūra* > *majūla*- J, (*mora*- G) ; *majura*- S M ; *majula*- K.

Sk. *anurūpa* > *anulupa*- T ; cf. *lupa*- K ; *rupa*- S M ; but *rūpa*- G ; *lūpa*- D J.

Sk. *śusṛūṣā* > *susūsā*- D Pillar Edicts ; *susṛūsā*- G ; $\sqrt{susūsā}$ - J br. sd ; *suśruṣa*- S M ; *śuṣuṣā*- K ; *susūsā*- K J T ; \sqrt{sususa} - D jtr ; *susumsā*- G ; *susṛūsā*- G.

Short *-u-* occurs in T in *anulupāyā* (Inst. sing. fem.) probably due to the following long vowel. (cf. *bhutānaṁ* in T above).

The treatment of the Sk. word *śusṛūṣā*- is rather irregular ; when it appears as a verb, whereas J br. and sd. show a long *-ū-*, D and jtr. show a short one ; G shows a short *-u-* in the noun *śusṛūṣā*- when it adds a nasal to it (cf. *timni* above) ; but it also shows a short *-u-* even without the nasal and so do J and T.

(b) *ū when followed by a consonant cluster :*

(i) Contrary to our expectations it is shortened initially in all versions ; there are, however, a few exceptions. cf.

Sk. *-pūrva-* > *-purva-* or *-puva-* G ; *-pruva-* S M ; *-puluva* K D J ; *pulima-* T.

Sk. *dūṣya-* > *dusa-* sn. sc. kb.

Sk. *-sūtra-* > *-sūta-* bh.

Sk. *-sūrya-* > *-sūriyika-* sc ; *-śūliya-* nj ; *-suliya-* T.

§ 12. TREATMENT OF THE SANSKRIT VOWEL *e*

(a) *When followed by a single consonant :*

(i) In the initial position the vowel *e* is generally preserved. It is reduced to *i-* very rarely.

Sk. *sneha-* > *neha-* S ; *sineha-* S M ; *ṣineha-* K.

Sk. *bheri-* > *bheri-* S M ; *bheli-* K D J ; *bheri-* G.

Sk. *śveta-* > *seta-* Pillar Edicts.

Sk. *eka-* > *ika-* sn. (cf. *ikika-* above).

Sk. *dve* > *duvi* S ; *duve* M K J T s.

sn. elsewhere preserves the vowel *e* : cf. *etena*, *kenapi*, *bhetave* etc. in sn.

For *duvi* see below.

(ii) In the non-initial prepenultimate position the vowel is preserved, cf.

Sk. *prādeśika-* > *pādesika-* K D J ; *prā-* G ; *pradeśika-* S M.

Sk. *antevāsin-* > *antevāsi-* br. sd. jtr.

(iii) It is preserved in the penultimate position too.

Sk. *ekadeśa-* > *ekadeśa-* S M ; *ekadeśa-* G K D J.

Sk. *atireka-* > *atileka-* d j.

Sk. *sātireka-* > *sātireka-* br. sd. jtr. mk. ; *-leka-* ru. b.

(iv) No example occurs in these inscriptions for final *-e* ; but in S there is a tendency to reduce *-e* > *-i* (this *-e* is generally derived from Sk. *-ah*). cf.

Sk. *rājānaḥ* > *rajani* S ; *rajane* M ; *lājāne* D J T.

Sk. *anyaḥ* > *aṁṇi* S ; *aṇe* S G M etc. (also cf. *duvi* above).

(b) There are very few cases of *e* occurring before a consonant cluster. But where it occurs it is preserved.

Sk. *śreṣṭha-* > *srēṭha-* S M ; *seṣṭa-* G ; *seṭha-* K.

§ 13. TREATMENT OF THE SANSKRIT VOWEL *o*

(a) *When followed by a single consonant :*

(i) Initially the vowel is preserved.

Sk. *krodha-* > *kodha-* Pillar Edicts.

Sk. *toṣa-* > *toṣa-* S M ; *tosa-* G d J.

Sk. *-ghoṣa-* > *-ghosa-* G K D J bb ; *-ghoṣa-* S M.

(ii) In the non-initial prepenultimate position too the vowel is generally preserved :

Sk. *āropita-* > *aropita-* S M G ; *āropita-* G ; *ālopita-* D.

Sk. *ekonaviṃśati-* > *ekunavisati-* bb.; *ekuna-* is due to saṁdhi between *eka* + *ūna-*.

(iii) In the penultimate position also the vowel is preserved : cf.

Sk. *āsulopa-* > *āsulopa-* d j.

Sk. *-kapota-* > *-kapota-* Pillar Edicts.

(b) When followed by a consonant cluster :

(i) Initially *o-* is preserved.

Sk. *mokṣa-* > *mokha-* K D J Pillar Edicts ; *mocha-* S M.

(ii) It is changed to *-u-* when in the penultimate position the original Sk. *o* = *ā* + *u*, cf.

Sk. *prajotpādana-* > *pajupadana-* S (cf. *ekuna-* above).

(iii) In the penultimate position it is preserved :

Sk. *ārogya-* > *ārogiya-* br. sd.

SIMPLE CONSONANTS

I INITIAL POSITION : Initially the Sk. consonants are generally preserved. They are aspirated, palatalised or dropped in a few cases. The instances of cerebralisation in the initial position are still fewer.

§ 14. Gutturals : In their initial position the gutturals are preserved everywhere.

(i) *k* > *k-*, cf. the following instances :

Sk. *kūpa* > *kupa-* S M ; *kūpa-* G.

Sk. *kalyāṇa-* > *kayāna-* M ; *kalāṇa-* S M G ; *kayāna-* D K Pillar Edicts.

The word *kubhā* in the sense of 'a cave' occurs in bb and nj. According to HLZ, it is either connected with Sk. *guhā* or *kumbha*. But cf. with *kubhā* the IE root **qeubh-* > Sk. *kubha-nyū-* 'desirous of water', *kūbhā-* 'river, tributary of the Indus', *kubhrā-* 'a hump-backed bull', *kubjā-* (< **kubjha-* < **kubh-ja-*) 'hump-backed', and also the reduplicated *kakūbh-* 'peak, quarter etc.' TURNER in his Nepali Dictionary derives *guphā* < **guppha-*, cf. Av. *gufra* "deep, secret".

(ii) *kh* > *kh-*, cf. the following instances :

Sk. *√khan-* > *√khana-* S M G K D J T.

Sk. *√khād-* > *√khāda-* Pillar Edicts.

Sk. *khālu* > *kho* S M G K d j Mi bh. br.

(iii) *g* > *g-*, cf. the following examples :

Sk. *garbhāgāra-* > *gabhāgāra-* G ; *-la-* K D J ; *grabhagāra-* S M.

Sk. *garbhīmī-* > *gabhimī-* Pillar Edicts.

Sk. *grhāstha-* > *gehatha-* M K ; *gihitha-* K T ; *grahatha-* S but *gho-rasta-* G.

It will perhaps appear that *gharasta-* in G is an instance of initial aspiration of *g-*. But the base *ghara-* is not to be derived from Sk. *gṛha-* but is probably to be connected with I-E. **ghuoros-* in which case G has merely preserved the I-E. **gh* (cf. § 5 above),

(iv) *gh->gh-*, cf. the following instances :

Sk. *ghoṣa->ghosa-* K D G J bb ; *ghoṣa-* S M.

Sk. *ghaṭita->ghaṭita-* S G K D J.

§ 15. Palatals : In their initial position these have been very well preserved.

(i) *c->c-*, cf. the following cases :

Sk. *cikitsā->cikisā-* S M D J K ; *cikicha-* G.

Sk. *cakravākā->cakavāka-* Pillar Edicts.

Sk. *cira->cira-* S M ru. br. sd. ; *cila-* K D J Pillar Edicts bh. s. b.

(ii) *ch->ch-*, cf. the following instances :

Sk. *chānda->chānda-* d. j. Pillar Edicts.

Sk. *chāyā->chāyopaga-* T.

(iii) *j->j-*, cf. the following examples :

Sk. *jāna->jana-* S M G K D J Pillar Edicts.

Sk. *jalā->jala-* bb.

Sk. *Jambudvīpa->Jambudīpa-* ru. s. b. mk. br. sd.

§ 16. Cerebrals : As noticed above no Sk. word with an initial cerebral occurs in the Aśokan inscriptions. The dentals are also not cerebralised initially except in a very few cases.

Sk. *cira-sthitika->-thitika-* M ru. br. sd. s. b. bh. J D. Ksb K (*thitika-*) Rp ; but *-thitika-* S T Mi Rdh Mth sc.

Sk. *sthita->ṣṭita-* G.

Sk. *-stambha->-ṭhabha-* ru ; but *-ṭhabha-* ru ; *-ṭhaṃbha-* s. ru. T.

Thus it will appear that the tendency of cerebralisation is not universal ; and moreover there are many other cases where *t* or *th* are not cerebralised under the influence of *s-*. cf. the treatment of the conjunct *st-* and *sth-* under initial conjuncts.

But in Kopbal alone we find that *n-* in the negative particle is cerebralised, cf.

Sk. *no > ṇo* Kopbal ; but *no* in all the other edicts.

In contrast to this, the initial cerebral is changed to dental in Sk. *ḍuli->duḍi-* or *daḍi-* in Pillar Edicts.

[For the Sk. word cf. "*bāhū te Indra romaśau akṣi te Indra pṛigale ḍuler iva*" quoted in Śābarabhāṣya 2.1.32 and 9.1.9].

§ 17. Dentals : Palatalisation : In their initial position the dentals are not palatalised anywhere except in a single case where it is palatalised only in M K D.

Sk. $\sqrt{tiṣṭh-} > \sqrt{ciṭha-}$ M K D ; but $\sqrt{tiṭha-}$ S ; $\sqrt{tisṭa-}$ G.

For cerebralisation of initial dentals see above § 16.

In all other cases the dentals are preserved initially.

(i) *t->t-*, cf. the following cases :

Sk. *tādīśa->tadiśa-* S M ; *tādiśa-* K D J ; *tāriśa-* G.

Sk. *tūṣa->tusa-* Pillar Edicts.

In one single case initial *t-* is sonantised. cf.

Sk. *toṣa* > *dosa*- K ; but *toṣa*- S M ; *tosa*- G J d.

(ii) *d* > *d*- cf. the following examples :

Sk. *dānā* > *ḍānā*- S M G K D J Pillar Edicts.

Sk. *Daśaratha* > *Daṣalatha*- nj.

Sk. *ḍiṅgha* > *ḍiṅgha*- G br. sd. jtr.

Sk. *dūṣya* > *dusa*- sn. sc. kb.

Initial *d* > *l*- in one case. cf.

Sk. *dīpi* > *lipi*- in all edicts except S M where we find *dīpi*-.

(iii) *dh* > *dh*-, cf. the following examples :

Sk. *dhárma* > *dhamma*- G K D J Pillar Edicts, Minor Rock Edicts ;
dhrama- S M.

Sk. *dhātrī* > *dhāti*- Pillar Edicts.

Sk. *dhruva* > *dhruva*- S M ; *dhuva*- G K J Pillar Edicts.

(iv) *n* > *n*-, cf. the following examples :

Sk. *nágara* > *nagara*- S M ; *nagala*- K D d j.

Sk. *nyāgródha* > *nigoha*- bb.

Sk. *niruddha* > *niludha*- Pillar Edicts.

It is once cerebralised according to HLZ. cf.

Sk. *ni-√dhyā* > *ni-√jhapa*- j (others read *ni*-) ; *ni-√jhapa*- Pillar Edicts. TURNER also reads *ni-√jhapa*- at j. (cf. *The Gaviṃath and Pāḷki-guṇḍu Inscr.*, p. 8, footnote 3.)

§ 18. Labials : This class is also well preserved in the Aśokan inscriptions except in a few cases of aspiration, loss of occlusion etc.

(i) *p* > *p*-, cf. the following instances :

Sk. *praṭi* > *paṭi*- in all the edicts.

Sk. *pra-√kram* > *pa-√kama*- ru br. sd. b.

In a single case *p* > *ph*- due to assimilation, cf.

Sk. (*a*)-*paraśa* > (*a*)-*phalusa*- j cf. Pkt. *pharusa*-.

In another case it becomes *k*- due to dissimilation, cf.

Sk. *-pipilikā* > *kapilikā*- T Rdh Mth Rp ; *kipilikā*- ksb.

(ii) *ph* > *ph*-, cf. the following examples :

Sk. *phāla* > *phala*- S M G K ru. b. br. sd.

(iii) *b* > *b*-, cf. the following instances :

Sk. *bāndhana* > *bamdhana*- S M K D J Pillar Edicts.

Sk. *Buddha* > *Budha*- rm. ng. bh. mk.

In a single case *b* > *p* ; Sk. *bāḍham* > *paḍham* S (but also *baḍhataram*). Elsewhere we get *bāḍham* or *bāḍha*.

(iv) *bh* > *bh*-, cf. the following examples :

Sk. *bhāgā* > *bhāga*- S M G Su K D J.

Sk. *bhayā* > *bhaya*- Pillar Edicts.

Sk. *bhikṣu* > *bhikhu*- sn. sc. kb. bh.

In the case of the root *√bhū*-, we get two optional bases *√bhava* (or *√bho*-) or *√ho*- in which case *bh*- loses its occlusion :

Sk. *√bhav* > *√bhava*- G ; *√bho*- S M ; *√ho*- S M G Su K D J d j Pillar and Minor Rock Edicts.

(v). *m-* > *m-*, cf. the following examples :

Sk. *mayūra*->*majura*- S M ; *majūla*- K J ; *mora*- G.

Sk. *mātsya*->*macha*- Pillar Edicts.

Sk. **mahātmatvāt* > *mahatatā* ru. s. ; also cf. *mahātpaneva* br. sd ; *mahātaneva* b.

Sk. *miśribhūta*->*misibhūta*- mk.

§ 19. Semi-vowels : This class affords us certain interesting cases to observe.

(i) *y-* : Initially *y-* is either lost or preserved in the indeclinables or relative pronouns. In other cases it is preserved in all versions ; - cf. the following examples :

Sk. *yāśas*->*yaśa*- S M, *yaśa*- K ; *yasa*- G K D J.

Sk. *yātra* > *yatra* or *yatā* S M G K s ; *ata* K D J T.

Sk. *yāthā* > *yathā* S M G K T Ksb. Rdh. Mth sd ; *athā* K D J d j T Rdh Mth Rp.

Sk. *yāvat*->*yava*- S M G Pillar Edicts ru ; *āvā* or *avani* S M G K D Pillar Edicts.

Sk. *yādṛśa*->*yāriśa*- G ; *yadiśa*- S. *ādisa*- M K D J.

Sk. *yat* (adverb) > *yani* S M G K D j br. sd. jtr ; *ani* M K d j.

Sk. *yat*- (Pron.) > *ye* S M G K ; *e* M K D J jtr. *yani* or *ya* G K S M ru s. b. br. sd. jtr ; *ani* M K d j.

Thus it appears that S M G and Minor Rock Inscriptions generally preserve *y-* in such cases ; D J mostly drop it ; and K and Pillar Edicts show an equal tendency to drop or preserve it.

In contrast with this, *y-* is initially developed at the beginning of the word *evā* by prothesis (cf. the similar development of *v-* and *h-* in these inscriptions), cf.

Sk. *evā* > *yevā* M K D J Pillar Edicts ; *eva* S K G.

(ii) *r-* : Initially the liquid *r-* is preserved in the Western (G Su) and N. Western (S M) groups, but is consistently changed to *l-* in the Eastern, Central and Southern groups.

Sk. **rājājāka*->*rājuka* S M G ; *lājūka*- K D Pillar Edicts.

Sk. *rukṣa*->*rucha*- M ; *lukha*- K D J (G has *vracha*- <*vrkṣa*-).

Sk. *rāti*->*rati*- S M G Su ; *lāti* K ; s (<*rātri*-).

Sk. *rājan*->*rājā* G Su and S M ; *lājā* K D J d j Pillar Edicts bh. bb. ng.

The only exceptional cases are the forms of the root \sqrt{loca} - in G S M (S has also got the root \sqrt{roca} -). The meaning of the root is 'to approve, to permit'. HLZ. regards these forms as pure Māgadhisms. Perhaps they are due to the fact that even in Sk. we have a root \sqrt{loc} - connected with the root \sqrt{ruc} -.

For the treatment of *r* in clusters see under consonant clusters, initial and medial.

(iii) *l* > *l*-, cf. the following examples :

Sk. *labdha* > *ladha*- S M G K.

Sk. *lakṣaṇa* > *lakhana*- Pillar Edicts.

Sk. √*likh*- > *likha*- or √*lekha*- S M G K D J d j Pillar Edicts, ru. s. bh. br. jtr.

(iv) *v* > *v*-, cf. the following instances :

Sk. *varga* > *vagra*- S M ; *vaga*- K d. j.

Sk. *vacanā* > √*vacana*- br. sd. jtr. d. Kq.

Sk. √*vardh*- > √*vadha*- or √*vaḍha*- in all versions.

In an example or two *v* > *p*- due to assimilation. cf.

Sk. *vipula* > *vipula*- Principal and Minor Rock Edicts (even ru) ; but *pipula*- ru.

Similarly at ru. I.4 we get *vālata* which BÜ. connects with *paratra* 'distant place', and HLZ. with *vāra-taḥ* 'when an occasion presents itself'. Initially when *v*- forms a cluster with *d*- it becomes *b* in G S. cf.

Sk. *dvādaśa* > *dbādasa*- G ; *badaya*- S.

v- is sometimes developed at the beginning of the words beginning with *ū*. cf.

Sk. *ūḍha* > *vuḍha*- S M G K.

Sk. √*uc*- > √*vuca*- S M G ; also *vuta*- G D.

Sk. *upta* > *vuta*- S.

§ 20. Sibilants : It is well-known that in MI-A the three Sk. sibilants ś, ṣ and s often merged together. The Aśokan Inscr. might be regarded as the earliest documents to show the starting point of this change. In them we find a threefold development. (i) S M preserve clearly the distinction between the three sibilants ; (ii) the rest, except K, show only the dental sibilant s- ; (iii) K also tends to show the dental sibilant but many a time gives ś and also ṣ which cannot be explained in any way. The following note by Dr. HULTZSCH will be found interesting. "In edicts I-IX the Kalsi dialect agrees with G in replacing the two sibilants ś and ṣ by s (though -ś- occurs in K IV twice cf. *vaśa*, *Piyadaśinā*). In a few cases at K ś is kept where Sk. requires it. But in the majority of instances ś and ṣ are phonetically and etymologically impossible. To explain this state of matters, we have to suppose that the writer spoke a dialect which knew no sibilants besides s and that he used the letters ś and ṣ indiscriminately for expressing the same sibilant s. In other words the letters ś and ṣ at K are purely graphical". Jules BLOCH says the same thing in his *L'Indo-Aryen*. "Les autres inscriptions d'Asoka (à quelques incohérences près, qui semblent purement graphiques, notamment dans les derniers édits de Kalsi)...unifient la sifflante généralement en s...." Even then in the examples quoted below the words in K are given separately with the sibilant which actually appears there.

(i) ś- : cf. the following table :

Sk.	SM	G	K	DJ	Pillar Edicts	Minor Rock Inscr.
1. śrāvaka-	śravaka-	sravāpaka-	sāvaka-	sāvaka-		
2. śramaṇā-	śramaṇa-	samaṇa-	samana- IV, VIII, IX, XI samana- XIII	samana-		
3. śatā-	śata- ; M once -sata-	sata-	sata- IV, III śata- XIII ṣata- XIII etc.	sata-	sata-	
4. √śak-	√śaka-	√śaka-		√śaka- √caka-	√śaka- √śaka-	√śaka- ; √caka- s.b. Kopbal
5. śīla-	śīla-	śīla-	śīla-			
6. śuśrūṣā-	suśrusa-	susuṃśā- susuṃśā-	śuśuśū- susuśū-	susuśū-	susuśū-	√susuśā-
7. śrāvana-					śāvana-	śāvana-
8. Śākya-						Saka- mk.

The only exceptional cases to be noted are (barring those in K for which see the general note) :

- (a) In S M once we get *suśrusa-* due to dissimilation.
 (b) In D J d. j. s. b. and Kopbal ś- is made a palatal stop viz.
 (c) In mk. ś is preserved in *Śaka-*.

(ii) s- : compare the following table :

Sk.	SM	K	Pillar Edicts	Minor Rock Inscr.
1. ṣaṣṣu	sasu	ṣasu	sadu-(vīṣati)	sa-(paṇṇā) s. cha-(cāchāra) ru.

Thus only ru. gives the change of ś->ch-. BÜHLER, THOMAS and HULTZSCH take it to be a mistake for *savachara-*.

(iii) s- : compare the following tables :

Sk.	SM	G	K	DJ
1. <i>saṁvihita-</i>	<i>saṁvihita-</i>		<i>ṣaṁvihita-</i>	
2. <i>saṁśayika-</i>	<i>saṁśayika-</i> S <i>śaśayika-</i> M		<i>saṁsayika-</i>	
3. <i>sakala-</i>	<i>sakala-</i>	<i>sakala-</i>	<i>sakala-</i>	<i>sakala-</i>
4. <i>saṁyak-</i>	<i>saṁma-</i> S <i>saṁya-</i> M	<i>saṁya-</i>	<i>saṁyā-</i> , <i>ṣaṁyā-</i>	<i>saṁmyā-</i>
5. <i>sarvātra</i>	<i>savatra</i>	<i>sarvata</i>	<i>ṣavatā-</i> , <i>savatā-</i> , also <i>śava-</i>	<i>savata</i>
6. <i>sahāsra-</i>	<i>sahasra-</i>	<i>sahasta-</i>	<i>ṣahaṣa-</i> and <i>śahaṣa-</i> XIII	<i>sasaha-</i> (in Pillar Edicts also).
7. <i>sādhū-</i>	<i>sadhu-</i>	<i>sādhū-</i>	<i>ṣādhū-</i> , <i>sādhū-</i>	<i>sādhū-</i>

Sk.	Pillar Edicts	Minor Rock Inscr.
1. <i>saṁgha-</i>	<i>saṁgha-</i>	<i>saṁgha-</i> , <i>saṅgha-</i>
2. <i>satyā-</i>	<i>saca-</i>	<i>saca-</i> (<i>śaca-</i> sd)
3. <i>sarvā-tra</i>	<i>sava</i>	<i>savata</i>
4. <i>svargā-</i>		<i>svaga-</i> (<i>śvaga-</i> b)

The exceptional cases are as follows :

(a) In M we get *śaśayika-* due to assimilation.

(b) In sd. we get *śaca-*.

(c) and in b. *śvaga-*.

§ 21. Sk. *h-* : Initially *h-* is generally preserved.

Sk. *haṁśa-* > *haṁsa-* Pillar Edicts.

Sk. *hetū-* > *hetu-* S M G K D J.

Sk. *hi + iyaṁ* > *hīyaṁ* br. sd.

It is dropped in the following case :

Sk. *hastin-* > *asti-* S M (This is HLZ's reading. Others read *hasti-*) ;
hasti- G ; *hathi-* D K.

There are certain cases of cockneyism in which *h-* is developed initially before a vowel. cf.

Sk. **idha* > **h-idha* > *hida* S (HLZ. *ia*) M K D J d j T rm; *hidata*- Pillar Edicts; but *ia* S M; *iha* S M; *idha* G br.

Sk. *idṛṣa* > *heḍisa*- K; *hedisa*- D J sn; but *ediṣa*- S M; *ediṣa*- K D J; *etārisa*- G (< Sk. *etāḍṛṣa*.)

Sk. *epameva*- > *hemeva* d j Pillar Edicts br. sd. jtr.; *hevameva* K; but *evameva* S M K.

Sk. *evam* > *hevam* K d j T Rp Minor Rock Edicts; but *evam* S M G K D.

Sk. **i-tra* > *hetā* Su K D J kq. s; but *etra* S M; *eta* G D.

II. INTERVOCALIC POSITION :

The intervocalic consonants are also well preserved like initial consonants. Here, however, we get more examples of cerebralisation, and palatalisation. The change of surds to sonants or the loss of occlusion is also to be found in a few cases.

§ 22. Gutturals : Though they are well preserved we get a few examples of aspiration, sonantisation and the loss of occlusion.

(i) (a) *-k-* : Compare the following examples of preservation.

Sk. *cikitsā*- > *cikitsā*. S M K D J; *cikicha*- G.

Sk. *nikāyā*- > *nikāya*- S M G K (HLZ. reads *nikyāya*- at K).

Sk. *lokā*- > *loka*- Pillar Edicts.

Sk. *upāsaka*- > *upāsaka*- sn. b. br. sd. *upāsikā*- bh.

(b) *-k* > *-kh-* due to assimilation.

Sk. *akarkaṣa*- > *akhakhasa*- d.

(c) *-k-* > *-g-*. cf.

Sk. *-lokā*- > *-loga*- j; but *-ka*- everywhere else.

Sk. *adhikṛtya* > *adhigicya* bh.

(d) *-k-* > *-y-*, cf.

The suffix *-ka*- becomes *-ya*- as in,

Sk. **mahad*+*la*+*ka*- > *mahālaka*- G K D T; *mahalaka*- S M; but *supadālaye* K D J. This is however doubtful. Sk. *anāyuktika*- > *anāvūtiya*- d j.

The word *diyadhā*- occurs at M K, *diadhā*- at S, *diyadhīya*- at Minor Rock Edicts. HULTZSCH derives this word from **dvikārdha*- and quotes it as an example for the change of *-k-* > *-y-*. But very probably this word and its cognates are not to be derived from **dvikārdha*- but from *dyyardha*-. (cf. TURNER, *The Govimāṭh and Pālkiṅṇḍu Inscr.*, p. 11, f. n. 2.)

(ii) (a) *-kh-* > *-kh-*, cf. the following examples :

Sk. *mukha*- > *mukha*- S M G K D J.

Sk. *sukhā*- > *sukha*- Pillar Edicts.

(b†) Intervocalic *-kh-* when combined with *y* is once palatalised in G.

Sk. *saṅkhyā-* > *saṅkhave* S M ; *saṅkheye* K ; but *sachāya-* G.

(iii) (a) *-g-* > *-g-*, cf. the following examples :

Sk. *nāgara-* > *nagara-* S M ; *nagala-* K D ; *-laka-* d j.

Sk. *-bhogá-* > *-bhoga* Pillar Edicts.

Sk. *bhāgá-* > *bhāga-* S M G Su K D J.

Sk. *anāgata-* > *anāgata-* bh.

Sk. *upagata-* > *upagata-* mk.

(b) In the case of a proper name *-g-* > *-k-* cf.

Sk. *Maga-* > *Maga-* G ; but *Maka-* S M K.

(c) *-g-* > *-y-* or *-k-*.

Sk. (*paśu-*, *manuṣa-* etc.) + *upa-ga-* > *-upaya-* S M G K D ; or *-upaka-* S M ; but *-upaga-* G K D J d T.

The two gutturals *-k-* and *-g-* are palatalised at K (cf. HLZ. p. LXXI & BLOCH, *L'Indo-Aryen*, p. 78) cf. *nīkyāya-* ; *-īhitikya-*, etc. and *Kaligya-* (BLOCH takes this as a derivative in *-yā*). This is also to be found in the Pillar Edicts in *koṣikya-* and *-vaḍikya-*. It will be interesting to note that a similar case of palatalisation occurs in *devadaśikyi* at Jogimārā cave inscription.

(iv) (a) *-gh-* > *-gh-*, cf. the following examples :

Sk. *upaghāta-* > *upaghāta-* K G.

Sk. *Rāghula-* (Name of Buddha's son) > *Lāghula-* bh.

Sk. *arghanti-* > **araghanti* > **raghamnti* > *laghamnti* Pillar Edicts.

(b) *-gh-* > *-h-*, cf.

Sk. *laghū-* > *lahu-* G K T.

§ 23. Palatals : They are generally preserved in their medial position. There are a few cases of aspiration, sonantisation etc.

(i) (a) *-c-* > *-c-*, cf.

Sk. *vāricala-* > *vāricala-* Pillar Edicts.

Sk. *vacaná-* > *vacana-* kq br. sd. jtr.

Sk. *uccāvaca-* > *ucavuca-* S M ; *ucāvaca-* G ; *ucāvuca-* K D.

(b) *-c-* > *-j-*, cf.

Sk. *acala-* > *ajala-* d, but *acala-* j.

Sk. *sāṅkuci-* > *sāṅkuja-* Pillar Edicts.

(c) *-c-* > *-ch-*, cf.

Sk. **kid+cit* > *kichi* M K D J d j kq ; but *kici* S M G K D.

This form may be analogical after *kaścit* > *kochi*.

For the treatment of *-c-* > *-ch-* under the influence of *ś* see under conjuncts.

(ii) (a) *-j-* > *-j-*, cf.

Sk. *ṣūjā-* > *ṣūjā-* S M G K Pillar Edicts.

Sk. *viṣita-* > *viṣita-* S M G K D J.

(b) *-j-* > *-c-* or *-y-* in a proper name :

Sk. *Kamboja-* > *Kamboca-* D ; *Kamboya-* S ; but *-j-* M K G ; also
cf. Sk. *vraja-* > *vaca-* G K D J, *vraca-* S M ; √*vraca-* S.

(c) *-j-* > *-y-* at S, cf.

Sk. *rājā* > *raya-* S *rājā* G Su S M ; *rājā* K D J d j Pillar and Minor
Rock Edicts. But ;

Sk. *samāja-* > *samaya-* S ; but *samāja*, S M G K D J.

For *Kamboya-* S see above.

§ 24. Cerebrals : Under this category, as usual, I will notice only the
treatment of Sk. cerebrals. The change of dentals into cerebrals will be dealt
with under dentals.

Sk. cerebrals, with the exception of *ṇ*, are generally preserved.

(i) (a) *-t-* > *-t-*, cf.

Sk. *ghaṭita-* > *ghaṭita-* S G K D J.

(b) *-t-* > *-ḍ-*, cf.

Sk. *-vāṭikā-* > *-vaḍikā-* kq ; *-vaḍikyā-* T.

(ii) *-th-* > *-t-* by the loss of aspiration, cf.

Sk. *kamaṭha-* > *kaphaṭa-* Pillar Edicts.

(iii) *-ḍ-* > *-ḍ-*, *-ṭ-*, cf.

Sk. *eḍaka-* > *eḍaka-* T Rdh Mth ; but *ḷaka-* T Mi Rdh Mth Rp.

Similarly Pillar Edicts give both *duvāḍasa-* and *duvāḷasa-* < Sk. *dvādaśa-* ;
pañnaḍasa- and *pañnaḷasa-* < Sk. *pañcadaśa-*.

(iv) *-ḍh-* > *-ḍh-*, cf.

Sk. *ḍṛḍha-* > *daḍha-* G ; *diḍha-* M K ; *driḍha-* S.

Sk. *bāḍha-* > *bāḍha-* G K D J Pillar and Minor Rock Edicts ; *baḍha-*
S M.

(v) *-ṇ-* : The cerebral *-ṇ-* is usually preserved in the Western and
North-western groups as well as in the Mysore group and at Kopbal in S.
India. Elsewhere it is changed to *-n-*. cf. the following examples :

Sk. *kalyāṇa-* > *kalāṇa-* G ; *kayāṇa-* M ; *kalāṇa-* S ; *kayāṇa-* D K Pillar
Edicts.

Sk. *kāraṇa-* > *kūraṇa-* S G ; *kālana-* K Pillar Edicts ; *kāraṇa-* Yerāguḍi.

Sk. *carāṇa-* > *carāṇa-* S M G ; *carana-* K D J.

Sk. *prāṇa-* > *rāṇa-* G, Mysore group, S M ; *pāna-* K D J.

Sk. *paurāṇa-* > *porāṇa-* br. sd. jtr ; *porāna-* Yerāguḍi.

Sk. *guṇa-* > *guṇa-* Mysore group.

In S M a few exceptions occur as for example *garāna-* S and *bramāna-*
at M. Similarly in d we get *khāṇa-* < Sk. *kṣaṇa-*. (d gives *khāna-* also to-
gether with j).

In the terminations in Sk. the dental *-n-* > *-ṇ-* after *r* or *ṣ*. But this *-ṇ-* is replaced by the dental *-n-* in all versions except the Mysore group and *j* where we get both *-ṇ-* and *-n-*. At Kopbal we get *-ṇ-*.

Sk. *putreṇa* > *putena* G K D J ; *putrena* S M G.

Sk. *rūpāṇi* > *rūpāni* S M G ; *lūpāṇi* K D J.

Sk. *lipikareṇa* > *lipikareṇa* br. sd. jtr.

but Sk. *kṣudreṇa* > *khudakena* br. sd. together with other versions ; but here the dental *-n-* is probably due to the intervention of *-ka-*.

Sk. *varṣāṇi* > *vasāṇi* Kopbal.

Sk. *sarveṇa* > *saveṇa* j. *sevena* d j.

§ 25. Dentals : It is essential first to deal with the operation of the law of cerebralisation. Then we shall deal with such cases where the dentals are preserved and those others where they suffer some other changes.

(Palatalisation : For the palatalisation of Sk. dentals see under the treatment of consonant clusters with *-y-*, § 43, vi, below ; also cf. the conjunct *-ts-*, § 52, ii, below).

Cerebralisation : The dentals are generally cerebralised under the influence of *r*, vocalised or unvocalised, either in the immediately preceding or succeeding syllable or at a distance. They are also found to undergo the same change in a few cases under the influence of *ṣ*. The Girnar dialect, however, stands out separately and in a majority of cases shows a dental rather than a cerebral. In some cases the dentals are lingualised even without the influence of *r* (for the change of the dentals into cerebrals when combined with *r* see under the consonant clusters § 49, and § 53 below).

(i) *-t-* > *-ṭ-*, or *-t-*, cf.

Sk. *kṛtā* > *kaṭa-* S M K D T Ksb ru. Kopbal ; *kata-* G.

Sk. *bhṛta* > *bhaṭa-* S M K D ; *bhata-* G.

Sk. *viṣṭṛta* > *vistriṭa-* S ; *vithaṭa-* K J ; *visṭrata-* G.

Sk. *utsṛta* > *usaṭa-* S M K D J and even G.

Thus it will be seen that except in *usaṭa* G preserves the dental *-t-* in all the rest of the examples. But in the case of the preposition *prati-* it is in line with others and gives *paṭi-* ten times and *prati-* only four times. S generally follows suit and gives *paṭi-* more often. But where it does not assimilate the conjunct *pr-* > *p-* it keeps the dental *-t-*. Still we get *praṭi-* twice in S.

(ii) *-th-* > *-ṭh-*, cf.

Sk. *nirgrantha-* > *nigaṇṭha-* T.

(iii) *-d-* > *-ḍ-* or *-d-*, cf.

Sk. *īdṛśa-* > **edṛśa-* > *heḍisa-* K ; < *hedisa-* S K D sn ; *ediśa-* S M (G gives *etāriśa-*).

Sk. *tri-daśa-* > *treḍaśa-* M ; *ti-daśa-* S ; *tedasa-* K D (G has *traidasa-*).

Sk. *udārā-* > *uḍāla-* ru s. b. Kopbal ; *uḍālika-* mk.

In the following numerals the dental becomes a cerebral without the influence of *r*, cf.

Sk. *dvādaśa-* > *duvaḍaśa-* M̐; *duvādaśa-* K Pillar Edicts (also *duvā-ḷasa-*) and Minor Rock Edicts; but *duvadaśa* M, *duvāḍaśa-* D J; *dbādaśa-* G; *badaya-* S.

Sk. *pañcadaśa-* > *paṇnaḍaśa-* and *paṇnaḷaśa-* Pillar Edicts; also *paṇcadasa-* ksb.

(iv) *-dh-* > *-ḍh-* or *-dh-*, cf.

Sk. *auṣadha-* > *oṣuḍha-* S; *osuḍha-* G; *osadha-* K D J.

Sk. *vṛddhi-* > *vaḍhi-* S M D K G Pillar Edicts ru; *vadhi-* G K, *vadhri-* M.

Sk. *vṛddha-* > *vudha-* Su S D J; *vudhra* M; *vudha-* K.

TURNER derives the forms *osuḍha-* etc. from **oṣṛdha-* (or **oṣṛdha-*). The difficulties in accepting this derivation from the point of view of the treatment of intervocalic *-ṛ-* were noticed before. Here the difficulties from the point of view of cerebralisation may be noticed. In general G only exceptionally turns the dental into a cerebral after *ṛ* whereas K D J do so regularly. In the case of the dental *-dh-* the change of it to *-ḍh-* is optional as can be seen from the examples given above. Still in D J cerebralisation of the dental *-dh-* after *ṛ* is regular. But in *osudha-* which occurs in K D J we find a dental *-dh-* and not the expected *-ḍh-*.

(v) *-n-* > *-ṇ-*, cf.

Sk. *dārsana-* > *darsaṇa-* G; *dasana-* G K D J Su; *draśana-* M.

Sk. *pranapṭṛ-* > *paṇatika-* M; *paṇāti-* K S; *paṇatika-* S.

Sk. *āṇṇya-* or *aṇṇa-* > *aṇaṇiya-* M (perhaps due to assimilation); *aṇaṇiya-* S; *ananiya-* K, *anana-* d j; *ānaniya-* D J d; *ānaneya-* j; *ānaṇina-* G.

Sk. *prāpnoti-* > *prāpuṇa-* G; *prapuṇa-* S; *pāpuṇa-* K d j.

Sk. *manuṣa-* > *māṇusa-* Kopbal; *manuśa-* S M; *manuṣa* K; *manusa-* G etc.

Sk. *anya-* > *aṇa-* M (also *ana-*); *aṇina-* or *aṇa-* elsewhere.

Sk. $\sqrt{\text{man-ya-}}$ > $\sqrt{\text{maṇa-}}$ M (also $\sqrt{\text{maṇa-}}$), $\sqrt{\text{mana-}}$ or $\sqrt{\text{maṇa-}}$ elsewhere.

It will thus be seen that dental *-n-* is not generally cerebralised. In fact the tendency to change the cerebral *-ṇ-* > *-n-* in some groups was observed formerly. The tendency to cerebralise the dental *n* at Kopbal was also noticed before-hand.

In a few more cases the tendency to cerebralise *-n-* without any apparent influence can also be noticed, cf.

Sk. *idāṇim* > *dāṇi* Kopbal; *dāṇi* ru. mk.

Sk. *yavana-* > *yona-* once in G (But BÜHLER reads *yona-*); *yona-* four times in G; it occurs in other edicts also.

Sk. *laukikena* > *lokikeṇa* j.

Sk. *Devānām priya-* > *Devāṇāṃpriya-* in S once; *-piya-* br. jtr. Kopbal; but *devāṇāṃpiya-* in sd. and elsewhere.

In the last case however it might be said that the cerebral is due to the presence of *ṛ* in the succeeding syllable. The tendency to change the dental

n in termination after *r* in the Mysore group and Kopbal may be compared here.

The following are the examples where these dentals either remain or undergo some other change.

(i) (a) *-t-* > *-t-*, cf.

Sk. *matá-* > *mata-* G K S M.

Sk. *jātá-* > *jāta-* d j Pillar Edicts.

Sk. *hetú-* > *hetu-* S M G K D J.

Sk. *vidita-* > *vidita-* bh.

(b) *-t-* > *-d-*, cf.

Sk. *hita-* > *hida-* S M K, but *hita-* S M G K D J Pillar Edicts.

Sk. *hāpayiṣyati* > *hapeśadi* S; but *hapeśati* M; *-sati* G; *hāpayisati* K.

Sk. *-yātrā-* > *-yadra-* M; *-yātā-* G K D.

(c) *-t-* > *-v-*, cf.

Sk. *cātur-daśa-* > *cāvudasa-* Pillar Edicts. But here it is not the dental *-t-* that changes into *-v-*. The dental drops out altogether and then *-v-* is inserted between the two vowels to avoid the hiatus.

(d) *-t-* is dropped altogether in the following case :

Sk. *caturdaśa-* > *codasa-* ng.

(ii) *-th-* > *-th-*, cf.

Sk. *tāthā* > *tatha* everywhere.

Sk. *anātha-* > *anātha-* S M K D.

(iii) (a) *-d-* > *-d-*, cf.

Sk. *udapāna-* > *udupāna-* K D J T S M.

Sk. *ekadā* > *ekadā* G.

Sk. *avadāta-* > *odāta-* sn. sc. kb.

(b) *-d-* > *-t-*, cf.

Sk. *√pad-* > in the forms of this root we get *-t-* only in j.; but d and Pillar Edicts give *-d-*.

(c) *-d-* > is dropped altogether :

Sk. *tādāśa-* > **tādrisa-* > *tārisa-* G; but *tādisa-* K D J; *tadiśa-* S M.

Sk. *yādāśa-* > **yādrisa-* > *yārisa-* G; but *yadiśa-* S; *ādīsa-* K D J M

Thus in G this *-d-* is dropped in these two cases.

(iv) (a) *-dh-* > *-dh-*, cf.

Sk. *vadhā-* > *vadha-* S M G K D.

Sk. *vidhāna-* > *vidhāna-* S M K Pillar Edicts.

Sk. *adhika-* > *adhika-* br. sd.

(b) *-dh-* > *-h-*, cf.

Sk. *nyagródha-* > *nigoha-* T bb.

Sk. *vi-√dadhā-* > *vi-√daha-* Pillar Edicts.

(c) ~~h~~- > -d- by loss of aspiration, cf.

Sk. **idha* > **h-idha* > *hida* in all versions except G; *idha* G.; JOHANSON connects *hida* with vedic *idā* = now.

Sk. -*skandha*- > -*khamda*- G; but -*kamda*- S M K D.

(v) -n- > -ṇ-, cf.

Sk. *janá-* > *jana-* S M G K D J Pillar Edicts.

Sk. *vacana-* > *vacana-* br. sd. jtr. kq. d.

Sk. *śāsana-* > *sāsana-* sn. mk.

§ 26. Labials: These consonants also are generally medially preserved. There are a very few instances of loss of occlusion or change of surds to sonants.

(i) (a) -p- > -p-, cf.

Sk. -*kapóta-* > -*kapota-* Pillar Edicts.

Sk. *pāpá-* > *pāpa-* S M G K D Pillar Edicts.

Sk. *vipula-* > *vipula-* Principal and Minor Rock Edicts.

(b) -p- > -b- in a few cases, cf.

Sk. -*lipi-* > -*libi-* T; but -*lipi-* in all Pillar Edicts including T.

(c) -p- > -v- in a single case, cf.

Sk. *pra-√āp-* > *√pava-* s; *√pāpa-* elsewhere.

(ii) -ph- > -ph-; the examples occur only in compounds, cf.

Sk. *alpa-phala-* > *apaphala-* S M G K D J.

Sk. *śilā-phalaka-* > *silā-phalaka-* T.

(iii) -b- > -b-, cf.

Sk. *ābādhá-* > *ābādha-* S M G K D.

Sk. *pratibala-* > *paṭibala-* d.

(iv) (a) -bh- > -bh-, cf.

Sk. *ubháya-* > *ubhaya-* S M.

Sk. *abhirakta-* > *abhirata-* S M G; -*lata-* K.

(b) -bh- > -b-, cf.

Sk. *stubha-* > *thuba-* ng.

(c) -bh- > -h- by loss of occlusion in a few cases.

Sk. *√labh-* > *√laha-* D j. kb.

The loss of occlusion also takes place in case terminations.

Sk. *bahubhiḥ* > *bahūhi* G K D J S Pillar Edicts.

Vedic *tebhiḥ* > *tehi* M G K; we get *devehi* and *Ājivikehi* in Minor Rock Inscriptions also.

(d) In a single case -bh- > -p- in a compound, cf.

Sk. -*bhoga-* > -*poga-* Rdh; but -*bhoga-* everywhere else.

(v) -m- > -m-, cf. the following cases.

Sk. *grāma-* > *gāma-* Pillar Edicts.

Sk. *vīmāna-* > *vimāna-* M K D G.

Sk. *nimitta-* > *nimila-* d j.

Sk. *ārāmā-* > *ālāma-* kq.

In one case *-m-* > *-p-* and then *-ph-* due to assimilation, cf.

Sk. *kamaṭha-* > **kapaṭha-* > *kaphaṭa-* in Pillar Edicts.

Cf. with this the change of *-sm-* > *-ph-* in *aphe* and *tuphe* at D J and *taphā* K.

§ 27. Semivowels : All of these, except *r* which is systematically changed to *-l-* in certain groups, are generally preserved in these inscriptions.

(i) (a) *-y-* > *-y-*, cf. the following examples :

Sk. *dayā-* > *dayā-* Pillar Edicts.

Sk. *bhūyas-* > *bhūya-* S M G Su K D T.

Sk. *pranaya-* > *panaya-* d j.

(b) In the following case *-y-* > *-j-*, cf.

Sk. *mayūra-* > *majura-* S M ; *majūla-* K J.

G *mora-* is according to TURNER a loan word. (BSOS., 4. p. 363).

(c) In the following cases *-y-* is dropped altogether.

Sk. *priyā-* > *pria-* S about 4 or 5 times ; all the others including S give *priya-* or *piya-*.

Sk. *ekatya-* > *ekatia-* S ; but *ekatiya-* K D J M ; Thus in S we find a tendency to drop intervocalic *-y-*.

Sk. *dvyardha-* > *diadha-* S ; but *diyaḍha-* M K, *diyaḍhiya-* (Minor Rock Edicts).

(d) In the following instances *-y-* is elided and *-v-* is inserted instead to break the hiatus, mostly in the presence of *u*, cf.

Sk. *dirghāyus-* > *dīghāvusa-* br. sd. jtr.

Sk. *āyukti-* > *āvuti-* d and Pillar Edicts ; but *āyuti-* j (this is according to HLZ. ; others read here *āvuti-*).

Sk. *viṣaya-* > *viṣava-* S sn., *visava-* K ; but *viṣaya-* M and *visaya-* G. Similarly in the optative terminations : cf.

Sk. *√bhū-* > *huveyu* J, but *huvevū* D Pillar Edicts.

Sk. *niṣ√kram-* > *nikhamāvū* in D and J both.

In the case of the word *upayita-* in the Mysore group HLZ. derives it from *upa* + *ita* and considers that here a new *-y-* is developed out of *-i-*. But I think that *-yita* occurs in these groups due to confusion between *-yāta-* and *-ita-*. We do get *upa-yāta-* at b.

(ii) *-r-* : As noted above *-r-* is preserved in S M G and changed to *-l-* in K D J among the Principal Rock Edicts. In the Pillar Edicts *-r-* > *-l-* throughout excepting in one case at sc. In the Minor Rock Inscriptions the Mysore group together with the newly discovered edicts at Kopbal and Yerragudi preserve *-r-* whereas others change it to *-l-*. In ru and mk., however, we get a few instances of preservation of *-r-*. cf. the following tables.

Sk.	G (Su)	S M	K D J
1. -āgāra-	-āgāra-	-a g a r a-	-āgāla-
2. √ kara-	√ kara-	√ kara-	√ kala-
3. -cāraṇa-	-cāraṇa-	-cāraṇa-	-cālana-
4. cira-	cira-	cira-	cila-
5. purā	purā	purā	pu'e

Sk.	Pillar Edicts	Mysore Rock Inscriptions	
		ru. mk.	Mysore, Yerragudi Kopbal
1. purāna-			porāna- or porāna-
2. sātireka-		sātireka- ru sātireka- mk.	sātireka-
3. -vatsara-		-vachara- ru	-vachara-
4. cira-	cila-	cira- ru	Also cf. ācariya- and yathāraha-
5. purā		pure mk.	
6. -sūrya-	-ṣūliya- nj. -suliya- T. but -suriya- sc.	√ kala- mk. < Sk. √ kar- uḍāla- ru < Sk. udāra- uḍāla-ka- mk.	
7. -cāraṇa-	-cālana-	The rest of the Minor Rock Inscription.	
8. ārama-	ālāma- kq.	-cila- s.b. galava- bh. uḍāla- s.b. -vachala- s. √ alaha- bh.	

The following are cases of "Māgadhism" (that is to say -r- > -l-) in S M cf.

aparigodha- G, but apaligodha- S ; apalibodha- S M K D.
sāra- G, but sala- S M, śāla- or śāla- K.

(iii) (a) *-l-* > *-l-*, cf.

Sk. *capala-* > *capala-* Pillar Edicts.

Sk. *-phāla-* > *-phala-* G S M K ru. b. br. sd.

Sk. *vipula-* > *vipula-* Major and Minor Rock Edicts.

(b) In a few cases *-l-* is changed to *-d-*, cf.

Sk. *mahilā-* > *mahiḍā-* G.

Sk. *Cola-* > *Coḍa-* S M G K J.

Sk. *Kerala-* > *Keraḍa-* S; but *Kerala-* M, *Ketala-* G; *Kelala-* K.

Sk. *ḍuḷi-* > *daḍi-* or *duḍi-* in Pillar Edicts.

(iv) (a) *-v-* : It is generally preserved :

Sk. *dāvā-* > *dāva-* Pillar Edicts.

Sk. *devā-* > *deva-* in all versions.

Sk. *bhāvā-* > *bhāva-* S M G K D.

Sk. *antevāsin* > *aṁtevēsi-* br. sd. jtr.

(b) Intervocalic *-v-* when it forms a cluster with *t*, becomes *-p-* in G. In other edicts the cluster is assimilated to *t*. cf. the examples given under the intervocalic clusters with *v*, § 47 (ii) below. We have already noticed that initially in similar circumstances *v-* became *b* when combined with a sonant dental *d*. Here, however, it becomes *p* when combined with a dental surd.

(c) It is dropped in the following case :

Sk. *sthāvira-* > *thāira-* G.

(d) Conversely it is developed out of *u* in the following instance :

Sk. *vyuṣṭa-* > **viūṣṭha-* > *vivutha-* s; but *vyuṣṭha-* ru; *vyūṣṭha-* br. (also cf. *-y-* > *-v-* § 27, (i), (d) above).

This case is, however, doubtful.

§ 28. Sibilants : The treatment of intervocalic sibilants exactly follows that of the initial ones. The distinction between them is well preserved in S M; in K the treatment is confused due to the ignorance of the scribe (see note above); and in the rest all the three sibilants are reduced to the single dental sibilant.

(i) *-ś-* : cf. the following tables :

Sk.	S M	G (Su)	D J	K
1. <i>tādṛśa-</i>	<i>tadiśa-</i>	<i>tādisa-</i>	<i>tādisa-</i>	<i>tādisa-</i>
2. <i>-daśā-</i>	<i>-daśa-</i>	<i>-dasa-</i>	<i>-dasa-</i>	<i>-dasa-</i>
3. <i>deśā-</i>	<i>deśa-</i>	<i>desa-</i>	<i>desa-</i>	<i>desa-</i>
4. <i>anuśocana-</i>	<i>anusocana-</i> S			
5. <i>diśā</i>		<i>disā</i> Su		<i>diṣā</i>
6. <i>yāśas-</i>	<i>yaśa-</i>	<i>yasa-</i>	<i>yasa-</i>	<i>yaśa-</i> , <i>yasa-</i>

Sk.	Pillar Edicts.	Minor Rock Inscr.
1. <i>disā</i>	<i>disā</i>	√ <i>disa-</i>
2. <i>-daśa-</i>	<i>-ḍaśa-</i>	<i>-daśa-</i>
3. <i>idīśa-</i>	<i>heḍisa-</i> sn.	
4. <i>Daśaratha-</i>		<i>Daṣalatha-</i> nj.

Thus the only exceptional cases are *anusocana-* and *Daṣalatha-*.

(ii) *-ṣ-* : cf. the following tables :

Sk.	S M	G	D J	Ḳ
1. <i>doṣa-</i>	<i>doṣa-</i>	<i>dosa-</i>	<i>dosa-</i>	<i>dosa-</i>
2. <i>toṣa-</i>	<i>toṣa-</i>	<i>tośa-</i>	<i>tośa-</i>	<i>tośa-</i>
3. <i>maṇuṣa-</i>	<i>maṇuśa-</i>	<i>manuśa-</i>	<i>manuśa-</i> , <i>munīśa-</i>	<i>maṇuśa-</i> , <i>maṇuṣa-</i> , <i>manuśa-</i>
4. <i>śusṛuṣā-</i>	<i>susruṣa-</i>	<i>susumuśā-</i> , <i>susṛuśā-</i>	<i>susṛuśā-</i>	<i>śuśuśā-</i> , <i>susṛuśā-</i>
5. <i>abhiṣikta-</i>	<i>abhisita-</i>		<i>abhisita-</i>	<i>abhisita-</i>
6. <i>ni√piṣ-</i>	<i>nipesita-</i> S			

Sk.	Pillar Edicts	Minor Rock Inscr.
1. <i>viṣaya-</i>	<i>viṣava-</i> sn.	
2. <i>tūṣa-</i>	<i>tusa-</i>	
3. <i>maṇuṣa-</i>	<i>munīśa-</i>	<i>munīśa-</i> , <i>māṇuśa-</i> Kopbal.
4. <i>mṛṣāvāda-</i>		<i>muśāvāda-</i>
5. <i>śusṛuṣā-</i>	<i>susṛuśā-</i>	√ <i>susṛuśa-</i>
6. <i>abhiṣikta-</i>	<i>abhisita-</i> ; <i>abhiṣita-</i> nj.	<i>abhisita-</i>
7. <i>ghoṣa-</i>		<i>ghosa-</i>
8. <i>vaṛṣa-</i>		<i>vaṣa-</i> mk.

The exceptional cases are as follows :

(i) In S M we find *abhisita-* and *manuśa-*. The other exceptions in S M occur in terminations : cf. loc. pl. *yesu*, Gen. pl. *ubhayesaṃ* (at M ; at S we have *ubhayesu*), futures in *-īṣati* and *-eṣati* etc.

(ii) In Pillar Edicts sn. gives *viśava-* and nj. *abhiṣita-* and *eṣe* at kq.

(iii) In Minor Edicts mk. gives *vaśa-*

(iv) In K we notice that sometimes *-ṣ-* is preserved where Sk. requires it ; but in many cases it becomes *-s-*.

(iii) *-s-* : cf. the following tables :

Sk.	S M	G	D J	K
1. <i>dāsá-</i>	<i>dasa-</i>	<i>dāsa-</i>	<i>dāsa-</i>	<i>dāsa-</i> , <i>-ṣa-</i> , <i>-śa-</i> .
2. <i>pravāsa-</i>	<i>pravasa-</i>	<i>pravāsa-</i>	<i>pavāsa-</i>	<i>pavāsa-</i>
3. <i>prasanna-</i>	<i>prasana-</i>	<i>prasaṇṇa-</i>		<i>paśaṇṇa-</i>
4. <i>mahānasa-</i>	<i>mahanasa-</i>	<i>mahānasa-</i>	<i>mahānasa-</i>	<i>mahānasa-</i>
7. <i>-rasa-</i>	<i>-rasa-</i>	<i>-rasa-</i>		<i>-lasa-</i>
8. <i>pra√sav-</i>	<i>pra√sava-</i>			<i>pa-√sava-</i> , <i>pa-√śava-</i>
9. <i>-śāsana-</i>	<i>-śāsana-</i>	<i>-sāsana-</i>	<i>-sāsana-</i>	

Sk.	Pillar Edicts	Minor Rock Inscr.
1. <i>dāsá-</i>	<i>dāsa-</i>	
2. <i>haṁśá-</i>	<i>haṁsa-</i>	
3. <i>śāsana-</i>		<i>-sāsana-</i>
4. <i>antevāsin-</i>		<i>antevāsi-</i>

The exceptional cases are as follows :

(i) In S M we get *śāsana-* which is due to assimilation. The other exceptional cases occur in terminations : cf. *śaśu*, *paṁcaśu* etc.

(ii) In the Pillar Edicts we get *Devānāṃpiyaśā* once at kq.

(iii) In Minor Edicts jtr. once gives *ācariyaśa*, and mk. *upāśaka-*.

§ 29. *-h-* : Though it is generally preserved, it is dropped in a few cases. cf.

Sk. *bahú-* > *bahu-* S M G K Pillar Edicts.

Sk. *vivāhá-* > *vivāha-* S M K D.

Sk. *utsāha-* > *usāha-* Pillar Edicts.

Sk. *mahāmātra-* > *mahāmāta-* d j sn. kb. kq. br. sd. jtr K D J T ;
mahāmātra- S M G.

It is dropped in the following cases :

Sk. *ihá* > *ia* S M ; S M K also have *iha* ; G and br. have *idha*.

Pkt. *maha* > *maa* S M ; *mama* G K D J Pillar Edicts.

Sk. *āha* > *āhā* everywhere ; but once M (VI. 26) gives *aa*.

Sk. *aham* > *ahan* S M G ; *hakan* everywhere else. (< *ahakam*) ; but also *aam* at M.

In G we get *i-loka*. This *i-* need not be derived from *iha*, but may be regarded as the hypothetical base whence we get **i-tra*. The Vedic form *u-loka* might be compared with *i-loka*.

III. TREATMENT OF FINAL CONSONANTS.

§ 30. Consonants in their final position are generally lost in the Aśokan Inscriptions. For example the abl. sing. term. of Mas. and Neut. nouns ending in *-a* is *-ā* < *-āl*. We may also note the following examples :

Sk. *yāvat* > *yava* S ; *yāva* Pillar Edicts ; *āvā* S M G K D J Pillar Edicts.

Sk. *bhavel* > *bhave* G etc.

This loss of final consonants at times lengthens the preceding vowel. cf.

Sk. *samyak* > *samyā* K ; *sammyā* D J ; but *saniṃma* S and *samyā* M G.

Sk. *punar* > *punā* K ; but *puna* S M G K ; *pana* S M D J.

Also cf. the forms of *yāvat* above. The word *palisā* < *praśad* occurs in K D J. HLZ. quotes this as an example of the lengthening of the final vowel due to the loss of the consonant at the end. TURNER objects to it and says that *pariśad* > *palisa*, and since this ending did not correspond with any of the existing fem. endings was made *palisā* (BSOS. 4. 364).

In some cases the final consonant is dropped and the preceding vowel if long is shortened. cf.

Sk. *syāt* > *siyā* K d j, Pillar Edicts, Minor Rock Inscr. ; but *siya* S M j Pillar Edicts.

Sk. abl. term. *āt* > *-a* (besides *-ā*) D J.

Sk. *manāk-* > *minā* Pillar Edicts.

Since the consonants coming at the end are dropped in the Aśokan Inscriptions, the final *-m* and *-n* are also dropped. In these cases the final vowels are nasalised. cf.

Sk. *dānam* > *dānaṃ* G K Pillar Edicts, *danaṃ* S G.

Sk. *dharmam* > *dharmāṃ* G K D d, *dhramaṃ* S M etc.

But this anusvāra is often omitted in writing. cf.

Sk. *dānam* > *dana* S M.

Sk. *dharmam* > *dhamma* j.

Sk. *kartavyam* > *katavya* G.

Sk. *bāḍham* > *bāḍha* K T b. sd. mk ; *bāḍham* S M G K D J Pillar Edicts and Minor Rock Edicts.

For the change in the preceding vowels in such cases see under the treatment of vowels in their final positions.

A few consonants at the end are, however, preserved in Saṃdhi, cf.

tadopaya- G. D ; *tatppaya-* S M K ; *tadannāthā* G ; *tadañatha* M ; *etadathā* T ; *evamapi* G ; *evameva* S M K ; *hemeva* d j Pillar Edicts, br. sd. jtr. ; *katavyameva* G.

§ 31. Nasalisation : There are a few cases in these Inscriptions, where a nasal is introduced without any apparent reason. cf.

Sk. *yāval* > *avañ* K.

Sk. *ca* > *cañ* bh.

Sk. *miśradeva-* > *miśaṇdeva-* s (this is acc. to HLZ.).

Sk. *vi-√śvas-* > *viśvaṇsavitave* sn.

Sk. *niśliṣṭakā-* > *niśsiḍhayā* Pillar Edicts.

Sk. *pāratrika-* > *pālaṇṭikya-* K (acc. to HLZ.) ; others read *pālatika-* ; even K has *pālatikya-*.

Sk. *pārśada-* > *pāsaṇḍa-* etc. in all versions, though alternative forms such as *pāśaḍa-* K occur at times. (This is however doubtful since the word could be derived from *pāsaṇḍa-* as well).

Sk. *yad-cet* > *hañce* S K ; *hace* M (?).

Sk. *prakṛti-* > *pañkiti-* sd ; *pakiti-* br. sd. jtr.

Sometimes this nasal is introduced as a mark of doubling the following consonant when the preceding long vowel is shortened. cf.

Sk. *trīṇi* > *tiñni* K D J Pillar Edicts ; but *tini* M K.

Sk. *suśrūṣā-* > *susuṇsā-* G ; others give the forms without the nasal.

Sk. *√bhū-* > *ahuṇsu* G.

Sometimes the final vowel is nasalised in order to break the hiatus : cf.

añam-aññasa G ; *añam-añasa* S ; *añnam-anaṣā* K.

bhatam-aya- G ; *bhaṭam-aya-* S M K ; *bhaṭim-aya-* D.

Still the hiatus is allowed to remain in certain cases as *aḥhavaṣa-abhisita-* S and *dharmayuta-apalibodha-* M ; also *vaṣa-abhisita-* T Mi but *vaṣābhisita-* T Mi Ksb Rdh Mth Rp. Similarly *svaga-āladhi-* j ; *mahā-apāya-* d but *mahāpāya-* j.

CONSONANT CLUSTERS

I deal here with the consonant clusters which are formed either by the stops among themselves or in combination with semivowels or sibilants. The

consonant clusters with nasals either in their initial or in their medial position are dealt with separately.

I. *Initial position* : As in the case of simple consonants I have divided these clusters into two groups according to their place of occurrence viz. initial and medial. In the initial position the Sk. clusters from which we get our Aśokan parallels are formed from the combination of stops with semivowels and sibilants. Hence, whether the stop precedes or succeeds the other part of the conjunct, it is the only one generally preserved. In a few cases the conjunct is dissolved by an addition of a vowel or is preserved in some groups.

§ 32. First then we deal with the clusters in which gutturals combine with semivowels :

Sk. *kródha-* > *kodha-* Pillar Edicts.

Sk. *klānta* > *kilānta-* d j.

Sk. *kvāpi* > *kuvāpi* K. SENART, however, corrects this as *kutāpi* < *kutrāpi*.

Sk. *grāma-* > *gāma-* Pillar Edicts.

§ 33. Next we go to the clusters in which the gutturals combine with the sibilants. The only conjunct of note is *kṣ-* and its treatment is quite peculiar. On the Western and North Western side this conjunct is reduced to *ch-* whereas elsewhere it appears as *kh-*. cf. the following table.

Sk.	S M G	K D J	Minor Rock Ins.
√ <i>kṣam-</i>	√ <i>chama-</i>	√ <i>khama-</i>	
<i>ksānti-</i>	<i>chānti-</i> S, <i>chāti-</i> G	<i>khamti-</i>	
<i>kṣaṇa-</i>	<i>chaṇa-</i>	<i>khana-</i> or <i>khana-</i> ; but <i>chana-</i> K	
<i>kṣudrā-</i>	<i>chuda-</i> G ; but <i>khudra-</i> or <i>khuda-</i> S M.	<i>khuda-</i>	<i>khuda-</i> , <i>khudaka-</i> ; Kopbal.

Thus the exceptions occur when we get *chana-* K and *khuda-* or *khudra-* SM.

§ 34. Then we take the group palatals+semivowel :

Sk. *jyōtis* > *joti-* S.

§ 35. In the group of dental + semivowel, though the former generally prevails of the two it may be noted that the conjuncts with *r* are generally

preserved in S and sometimes in G. Then again conjuncts with *v* are generally dissolved by svarabhakti.

Sk. *trī-*, *trīṇi* > *tinī* M K, *tinni* K D J Pillar Edicts; *tī* G.

But *trayo* S and also *trī* at G.

Sk. *tvaraṇā-*, *tvarā-* > *tūlanā-* d, *tulā-* j.

Sk. $\sqrt{dṛh-}$ > *drahitavya-* > *drahyitavya-* br. sd. jtr.

Sk. *dvīpada-* > *dupada-* Pillar Edicts.

Sk. *dvīṭiya-* > *dulīya-* ng. kq.

Sk. *dvi-* > *duvi* S; *duve* M K J; *duvehi* T; *dve* or *dvo* G.

Sk. *dvādaśa-* > *duvaḍaśa-* M; *duvāḍasa-* D J; *duvāḍasa-* K Pillar Edicts, bb, but *dbāḍasa-* G, and *badaya-* S (<**dbadaya-*).

Sk. *dvāra-* > *duvāla-* d j.

Thus once in the case of *dbāḍasa-* and *badaya-* at G and S respectively the semivowel *v* changes to the sonant labial unaspirate *b*.

Sk. *dhruva-* > *dhuva-* G K J Pillar Edicts; *dhruva-* S M (HLZ. reads *dhruva-* G K and Mi also).

§ 36. In the case of the labials combining with the semivowel, the same tendency to preserve the conjunct with *r* at S and G is noticed. In other versions only the labial is preserved.

Sk. *prakaraṇa-* > *pakaraṇa-* M G, *pakalana-* K D; *prakaraṇa-* S G.

Sk. *prajā-* > *pajā-* K D J d j Pillar Edicts; *prajā-* S M G.

Sk. *prakṛti-* > *pakiti-* jtr, *paṁkiti-* br. sd.

Sk. *prakāśa-* > *prakāsa-* ru.

Sk. *prasāda-* > *prasāda-* bh; *prasāḍa-* S M G; *paśāda-* K.

Sk. *prakrānta-* > *prakamta-* br; *pakamta-* ru. sd.

Thus we notice that even ru and bh and once br keep the conjunct *pr-*. M also preserves it in some cases:

Sk. *pravrajita-* > *pravrajita-* S M; *pavajita-* G T.

Sk. *prasanna-* > *prasana-* S M; *prasanna-* G; *paśanna-* K.

Similarly once J preserves the conjunct *pr-* in *prativedayanitu*.

In the following cases S preserves only the labial:

Sk. *prajotpādana-* > *pajupadana-* S; K D J give *paja-*; but M gives *prajopadaye*.

Sk. *-priya-* > *-priya-* or *-pia-* at S; *-priya-* or *-piya-* Minor Rock Edicts; elsewhere we get *-piya-*.

Sk. *prapautra-* > *papotra-* S; *pāpota-* K D J; but *prapotra-* M G.

Similarly in the preposition *prati-* S mostly gives *prati-*, but in some cases *paṭi-*, cf. *paṭi-* > *paja-* or *paṭi-vidhana-*.

Sk. *brāhmaṇa-* > *bāmbhana-* Su K; *bamaṇa-* M; *bābhana-* D J T; *bāmhana-* G; but *bramaṇa-* S M, *brāhmaṇa-* G.

Sk. *bhrātṛ-* > *bhata-* K D J M, *bhāta-* or *bhātra-* G; but *bhrata-* S M.

§ 37. There are also certain clusters in which a stop succeeds the sibilant *s* which comes first in the cluster. In such cases the stop prevails of

the two and remains either as it is or becomes an aspirate. But still more important is the fact that in some versions the dental is cerebralised.

Sk. *-skandha-* > *kaṁdha-* S M K D ; but *-khaṁda-* G.

Sk. **stubha-* > *thuba-* ng.

Sk. *-stambha-* > *-thabha-* ru ; *thambha-* ru. s. T ; *-ṭhabha-* ru. Note the cerebralisation.

Sk. *sthāvira-* > *thāra-* G.

Sk. *-sthitā-* > *-thitika-* S Pillar edicts ; *-thitikya-* K ; but *-ṭhitika-* M D Ksb. bh. ru. s. b. br. sd ; *-ṭhitikya-* K and *-ṣṭita-* G.

Sk. **spārśuka-*
or Vedic *prāśu(?)* } > *phāsuka-* bh.

Since the examples are very few nothing can be put as a general rule. Still it must be said that the tendency of cerebralisation is not universal.

§ 38. Then again there are certain groups where either the semivowels form clusters among themselves or with the sibilants. Here we will deal with the former. The examples consist of two types of clusters viz. *vy-* or *vr-*. Of the latter case there are only two examples where S M keep the conjunct but others keep only *v-*. In the former case either only *v-* is preserved or the conjunct is dissolved into *viy-* or the conjunct itself is preserved in few cases. cf.

Sk. *vyasana-* > *vasana-* S ; *viyaśna-* K ; *vyasana-* G.

Sk. *vyañjana-* > *vañana-* S ; *viyajana-* M, *viyañjana-* K D J sn. ; *vaya-* ru ; *vyamjana-* G.

Sk. *vyāpṛta-* > *vapaṭa-* or *vapala-* S, *vaputa-* or *vapuṭa-* M ; *viyāṭa-* S K D T, *viyapaṭra-* S and *-praṭa-* M, *vyāpata-* G.

Sk. *vyakta-* > *viyata-* Pillar Edicts.

Sk. *vyuṣṭa-* > *vivutha-* s ; but *vyūṭha-* br. ; *vyuṭha-* ru.

In this last case we get *vivutha-* s instead of *viyutha-* due to the following *u*. Thus a threefold development is clearly seen. S (M) keeps only *v-* ; G br. sd (ru) keep the conjunct *vy-* ; whereas the rest dissolve it into *viy-* (or *vay*).

Compare the following examples for *vr-* :

Sk. $\sqrt{vraja-}$ > $\sqrt{vraca-}$ S.

Sk. *vraja-* > *vraca-* S M ; *vaca-* G K D J.

§ 39. Sibilant + semivowel :

(i) sibilant + *y-* : This is dissolved by the insertion of a vowel, cf.

Sk. *syāt* > *siyā* S M K d j Pillar Edicts and Minor Rock Edicts ; *ṣiyd* or *ṣiyā* at K.

(ii) sibilant + *r* : The conjunct, as noticed above, is regularly preserved in S and M and sometimes in G ; the other versions keep only the sibilant. cf.

Sk. *śramaṇā-* > *śramaṇa-* S M ; *ṣamana-* K ; *samaṇa-* G ; *samana-* K D J.

Sk. *śrāma* > *śrama*- S M ; *sama*- d. j.

Sk. *śreṣṭha* > *śreṭha*- S M ; *sresta*- s. ; *seṭha*- K ; *seṣa*- G.

Sk. *śrāvāṇa* > *sāvāṇa*- br. sd. jtr. Kopbal ; *sāvāna*- T ru. s.

Sk. $\sqrt{\text{śruṇu}}$ > $\sqrt{\text{śruṇa}}$ - S M ; $\sqrt{\text{śruṇa}}$ - G ; $\sqrt{\text{ṣṇa}}$ - K ; $\sqrt{\text{su}}$ - K T bh.
d j ; $\sqrt{\text{sāvāpa}}$ - T br. sd.

(iii) sibilant + *l* : only the sibilant remains.

Sk. *ślakṣṇa* > *sakhina*- d.

(iv) sibilant + *v* : As noticed in the case of *vy*- here also G preserves the cluster ; S M preserve it but in a different form viz. *sp*- ; The rest, except in *svāṅa*-, keep the sibilant or dissolve it by the addition of a vowel. cf.

Sk. *śvetā* > *sveta*- G ; but *seta*- Pillar Edicts.

Sk. *svāmi-ka* > *svāmika*- G ; *spamika*- S M ; but *suvāmika*- K D J.

Sk. *svaka* > *spaka*- S M ; *svayaṁ* G ; *ṣayaka*- K (?).

Sk. *svāṣṭ* > *spasu*- S M.

Vedic Sk. *svaḥ* > *suve* Pillar Edicts.

Sk. *svargā* > *svaga*- G K D J d j ru. br. sd. Kopbal s. (HLZ. reads *suaga*- at s) ; *spagra*- S M.

§ 40. There is only one example of a foreign word where initial *pt*-, an homorganic group, is reduced to *t*-. cf. Gr. *Ptolemaios* > *Turamāya*- G S ; *Tulamaya*- K.

INTERVOCALIC CONSONANT CLUSTERS

§ 41. Under this category we would first deal with the so-called double consonants. In Aś. Inscr. these double consonants are never graphically represented as such and hence we everywhere find a single consonant for them. cf. the following examples :

Sk. *-kukkuṭā* > *-kukuṭa*- Pillar Edicts.

Sk. *uccāvaca* > *ucāvuca*- S M K D ; *ucāvaca*- G.

Sk. **rajjūka* > *rajjūka*- S M G ; *lajjūka*- K D J Pillar Edicts.

Sk. *-pratipatti* > *paṭipati*- S M K D d j T ; *-pratipati*- G.

Sk. *nīṣpatti* > *nīphati*- D.

Sk. *nimitta* > *nimita*- d j.

Under the influence of *r*, however, this dental is cerebralised in certain cases. cf.

Sk. *nivṛtta* > *nivṛṭa*- S M.

§ 42. Next we come to the Homorganic groups where one stop combines with another stop. In these cases, as usual, generally the first stop is assimilated to the one that follows and then the double consonant is represented as a single one. Also note the cerebralisation of dentals under the influence of *r*. cf.

(i) *-tk* > *-k* :

Sk. *saṃutkarṣa* > *saṃukasa*- bh,

Sk. *utkarṣa-* > *ukasa-* Pillar Edicts.

Sk. *yāvalkalpa-* > *avakapa-* S M K.

(ii) *-ḥkh-* > *-kh-* :

Sk. *duḥkha-* > *dukha-* d T Rdh Rp.

(iii) *-dg-* > *-g-* :

Sk. *ud√gacch-* > *u√gacha-* d.

(iv) *-cch-* > *-ch-* :

Sk. *-prcchā-* > *-puchā-* S M G Su K D J.

Sk. *√gacch-* > *√gacha-* G d. j.

Sk. *icchā-* > *ichā-* S M G K d j Pillar Edicts ; *√icha-* D J.

(v) *-kt-* > *-t-* :

Sk. *-abhiṣikta-* > *-abhisita-* S M K ng. nj.

Sk. *-bhaktitā-* > *-bhatitā-* S M K G.

Sk. *-saṃyukta-* > *-saṃyuta-* D.

Sk. *vyākta-* > *viyata-* Pillar Edicts.

Sk. *vaktavya-* > *vataviya-* M K D d j kq. br. sd. jtr ; *vataavya-* G ;
vatava- S ; *vātava-* bh.

(vi) *-pt-* > *-t-* :

Sk. *-*gaupṭi-* > *-goti-* S M G K Pillar Edicts.

Sk. *nikṣipta-* > *nikhita-* sn.

Sk. *saptā-* > *sata-* T.

Sk. *pranapṭr-* > *panāti-* K D ; *paṇati-* M ; *praṇati-* S.

(vii) *-tdh-* > *-dh-*.

Sk. *sat-dharma-* > *sadhamma-* bh.

(viii) *-ddh-* > *-dh-*, or it is cerebralised to *-ḍh-* under the influence
cf 7.

Sk. *niruddha-* > *niludha-* Pillar Edicts.

Sk. *Buddha-* > *Budha-* rm. ng. bh. mk.

Sk. *vṛddhi-* > *vaḍhi-* S M G K D Pillar Edicts ru ; *vadhi-* G, *vadhri-*
M.

Sk. *vṛddhā-* > *vudha-* S Su D J, but *vudha-* K, *vudhra-* M.

(ix) *-bdh-* > *-dh-* :

Sk. *labdha-* > *ladha-* S M K G.

(x) *-ṭp-* > *-p-* :

Sk. *ṣaṭ-pañcāśat* > *sapaṇṇā* Minor Rocks.

(xi) *-ṭp-* > *-p-* :

Sk. *-utpādana-* > *-upadana-* S ; *upadāya-* K D J.

(xii) *-db-* > *-b-* :

Sk. *ud-balika-* > *ubalika-* rm.

§ 43. Next we come to the Heterorganic groups in which first we will deal with the conjuncts with *y*. Here either the stop of the cluster prevails,

or it is dissolved by the addition of a vowel or the whole conjunct is preserved.

The law of palatalisation : When the dentals combine with *y*, they are palatalised.

(i) *-ky-* > *-k-* :

Sk. *śakya-* > *śaka-* S ; *saka-* G sd. mk ; *sakiya-* J ru sn. ; *cakiya-* d. j. s. b ; *sakya-* br. sd ; *cakya-* b.

Sk. *Śākya-* > *Saka-* ru, *Śaka-* mk ; *Śakya-* rm.

(ii) *-khy-* > *-kh-* :

Sk. *mūkhyā-* > *mukha-* S M K T ; but *mokhya-* T Mi Mth Rp d ; *mukhya-* Rdh Mth ; *mokhīya-* j.

(iii) *-gy-* > *-giy-* :

Sk. *ārogya-* > *ārogiya-* br. sd.

(iv) *-cy-* > *-c-* :

Sk. \sqrt{vac} > *vucati* S M ; *-te* G.

but Sk. *śaucya-* > *socaye* T Mi kslb.

(v) *-jy-* > *-j-* (in passive) :

Sk. \sqrt{yuj} > *yujeyū* j ; *yūjevū* d.

(vi) *-ty-*, *-dy-*, and *-dhy-* : by the law of palatalisation these three conjuncts become *-c-*, *-j-*, *-jh-* respectively in certain cases. There cannot be laid down a general principle which will embrace all these three conjuncts. Hence we will take each one of them separately and see its treatment in the different versions.

(a) *-ty-* : cf. the following examples :

Sk. *ātyayika-* > *acayika-* S M ; *atīyāyika-* K D J.

Sk. *apalya-* > *apaca-* S ; *apatiya-* K D M.

Sk. *kṛtya-* > *kaca-* G ; *adhi-gicya-* Minor Rock Edicts.

Sk. *satya-* > *saca-* Pillar Edicts, br. jtr.

Sk. *ekatya-* > *ekatiya-* K D J M ; *ekalia-* S.

Sk. *nītya-* > *nīkya-* K (This clearly appears to be a mistake).

Sk. *pratyupagamana-* > *pacūpagamana-* Pillar Edicts.

Sk. *pratyāsanna-* > *patiyāsanna-* T ; *patyā-* in other Pillar Edicts.

Thus when *-ty-* occurs in the body of a word, either in a base or in a suffix, it is generally palatalised in S (M) G Pillar and Minor Rock Edicts, but it is dissolved into *-tiy-* in K D J M. But when this *-ty-* is due to sandhi as between *prati* + *upa-* or *prati* + *ā-* we find the above mentioned two-fold treatment occurring side by side in the Pillar Edicts.

(b) *-dy-* : cf. the following examples :

Sk. *adya-* > *aja* S M G K D J.

Sk. *prati*√*pad-ya-* > *-pajantu* Pillar Edicts, but *-paṭipādaye* Pillar Edicts.

Sk. $\sqrt{khād-ya-}$ > *khādiya-* Pillar Edicts.

Sk. *ud-yāna-* > *uyāna-* S M G K D J.

Sk. *ud-yāma-* > *uyāma-* K.

Thus here palatalisation is observed even in K D J when the conjunct appears in the body of the word. The double treatment whereby either the conjunct is palatalised or dissolved by svarabhakti which was noticed in the Pillar Edicts in the case of *-ty-* reappears here. But there is one more important thing of note here.

In *-dy-*, *-d* is characterised by implosion and *y-* by explosion. The first step is assimilation of *-d* giving **-jy* and then **-jj-* or *-j-*. But in *-d + y-* it is the explosion of *-d* combined with the implosive nature of *y-* which determines the result *-yy-* > *-y-*.

(c) *-dhy-*: cf. the following examples :

Sk. *madhyama-* > *majhama-* G, *majhima-* K d j Pillar Edicts.

Sk. **nidhyapti-* > *nijhati-* G S M K D T, *ni-* $\sqrt{jhapa-}$ Pillar Edicts ; *ni-* $\sqrt{jhapa-}$ j (*ni*—HLZ.).

Sk. *avadhya-* > *avadhiya-* T Mi Ksb ; *avadhya-* T Rdh Mth Rp.

Sk. *strī-adhyakṣa-* > *-jhakha-* G, *-jhacha-* M ; *-dhiyakha-* K, *-dhiyacha-* S.

The treatment *-dhy-* is rather irregular for though the palatalisation is observed in K D J as in the case of *-dy-*, still in the case of *adhyakṣa-* K and S do not show palatalisation. The treatment of this conjunct in the Pillar Edicts is like *-ty-* and *-dy-*.

(vii) *-bhy-* > *-bh-*, *-bhiy*, cf.

Sk. $\tilde{a}\sqrt{rabh-ya-}$ > *ārabhare* G ; *ārabhisu* M ; *ālabhiya-* K D J, and *arabhiya-* S M.

Sk. *-ibhya-* > *-ibha-* S K ; *-ibhya-* M ; *-ibhiya-* D J.

Sk. *abhyud-* $\sqrt{nam-}$ > *abhyunnama-* Pillar Edicts.

Barring the three groups *-ty-*, *-dy-* and *-dhy-* the treatment of which is fully dealt with, if we look at all these conjuncts in which a stop has combined with *y* we may dare to suggest a generalisation though we are conscious of the exceptions. In S M G the conjunct is assimilated and represented as a single consonant ; K D J generally dissolve it with svarabhakti. The Pillar Edicts try to preserve the conjunct and the Minor Rock Edicts either follow the treatment in S M G or that in K D J.

§ 44. Semivowels + *y* : (i) First we will take the group *-ry-*. The treatment of this group is interesting since in certain groups *-r-* becomes *-l-*. Cf. the following examples :

Sk. *marya-* or *ārya-* > *māya-* S M K D G ; *aya-* S M K D G br. sd ; *aliya-* bh.

Sk. *ṣaryāya-* > *ṣaliyāya-* bh.

Sk. *nir-* $\sqrt{yā-}$ > *ni* $\sqrt{yā-tu}$ G.

Sk. *mādhurya-* > *mādhuriya-* S M ; *mādhuliya-* K D J.

Sk. *ācārya*->*ācariya*- br. sd. jtr.

Sk. *-sūrya*->*-sūriyika*- sc ; but *-sūliyika*- T nj.

Thus in cases where the conjuncts are dissolved into *-riy-* or *-liy-* we see that Major Rock Edicts S M G show the former and K D J the latter. Then in Pillar Edicts sc. shows the former and T nj. the latter ; and in the Minor Rock Edicts the Mysore group shows *-riy-* but bh. gives *-liy-*.

(ii) *-ly-* : cf. the following example :

Sk. *kalyāṇa*- > *kalāṇa*- S M G ; *kayaṇa*- M ; *kayāna*- K D Pillar Edicts.

In the versions where we get *-ly-*->*-y-*, it happens through the intermediate stage of **[l]* which is glided to *-y-*. [cf. in this respect the pronunciation of French *ill* and *il*.]

(iii) *-vy-* : Cf. the following examples :

Sk. **mṛgavyā*- > *migaviya*- M K D J but *magavya*- G.

Sk. *divya*->*diviya*- D J, but *divya*- G K and *diva*- S M.

Sk. *kaṭavya*->*kaṭaviya*- M K D J Pillar Edicts sd. jtr. but *katavya*- G ; and *kaṭava*- S.

Sk. *saṃ√cal*->*saṃcalitavya*- j.

Sk. *√dṛh*- > *drahyitavya*- Mysore group.

Sk. *pūjayitavya*->*pūjetaya*- G.

Sk. *icchitavya*- > *ichitaya*- j.

Thus in the body of the word G conforms to the treatment of initial *vy-* which is preserved there. But in the suffix *-tavya* though it does so in the case of the root *√kṛ*-, *-vy-* > *-y-* only in the case of the root *√pūj*- ; in this treatment j agrees with G. The Mysore group gives *-tavya*. In the case of the other versions S gives *-vy-*->*-v-* ; M K D J Pillar Edicts and sd. jtr. give *-vy-*->*-viy-* (except *-divya*- K). Exactly similar is the type of treatment in the case of initial *vy-* if we exclude the Mysore group (sd. jtr.).

§ 45. Sibilants *-ś-*, *-ṣ-* or *-s-*+*y* : cf.

Sk. *prativeśya*->*-veśiya*- S M ; *-vesiya*- K G.

Sk. *dūṣya*->*dusa*- sn. sc. kb.

Sk. *Tisya*->*Tisā*- d j Pillar Edicts ; we get *Tisya*- or *Tisiya*- at the Pillar Edicts.

Sk. *manuṣya*- > : the word gives *-s-* *-ś-* or *-ṣ-* at the end ; but these words could also be derived from *manuṣa*-.

Sk. *ālasya*->*ālasiya*- d, but *ālasya*- j.

Sk. Gen. sg. term. *-sya*->*-sa* everywhere.

Sk. Future term. *-iśya*- or *-sya*- > *-isa*- G K D J Pillar Edicts ; *iśa*- SM ; but we also get *-h-* in *ehatha* at d ; (but *esatha* at j) and *hohan̄ti* at Pillar Edicts.

§ 46. *-hy-* : the cluster remains in the Mysore group cf.

Sk. *√dṛh*->*drahyitavya*- br. sd. jtr.

§ 47. Next we come to clusters with *v* : First we take the clusters in which the stops combine with *v*. cf.

(i) Sk. *ṣaḍ-vṃśati* > *ṣaḍvīśati* Pillar Edicts.

(ii) Sk. *-tv-* : This is generally reduced to *-t-* in the Aśokan Inscriptions except at G where it becomes *-tp-*.

Sk. *catvāraḥ* > *cature* S ; *catāli* K ; but *catpāro* G.

Sk. absolutive term. *-tvā* > *-tu* S M K O J Pillar Edicts ; *-tpā* G.

Vedic Sk. absolutive term. *-tvī* > *-ti* S M.

(iii) *-dv-* : cf. Sk. *Jambudvīpa* > *Jambudīpa* Minor Rock Edicts. Thus here the semivowel is assimilated to the stop *d*. But in the case of Sk. *anud-vigna* > *anuvigina* *d j*, the stop *d* loses its explosive character and hence is assimilated to *v*.

§ 48. Next we go to the clusters with *r* : We divide these clusters into two big groups : I. consonant + *r* and II. *r* + consonant.

I. -Consonant + *r* : (*a*) -stop + *r* : Here generally the stop prevails. But S M (and G) as in the case of the initial position show a definite tendency to preserve the conjunct. cf.

Sk. *cakravāka* > *cakavāka* Pillar Edicts.

Sk. *pra√kram* > *pa√kama* Minor Rock Edicts.

Sk. *ati√kram* > *ati√kama* K D J T ; but *ati√krama* S M G. G has *atikāta* and *ṣarikama* also.

Sk. *agra* > *aga* K D J G Pillar Edicts ; *agra* S M.

Sk. *nyagrodha* > *nigoha* T bb.

Sk. *putra* > *puta* G K J T sc ; *putra* S M G.

Sk. *-sūtra* > *-sūta* bh.

Sk. *-yātrā* > *-yātā* G K D ; *-yadra* M.

Sk. *mahāmātra* > *mahāmāta* G K D J Pillar and Minor Rock Edicts ; *mahāmātra* S M G.

Sk. *tatra* > *tata* G K d j T s. ; *tatrā* G S M.

Thus in the case of *-tr-* G almost everywhere gives two forms one with the conjunct preserved and the other with the conjunct assimilated. The sonantisation of *-tr-* > *-dr-* in M in *yadra* is also noteworthy.

Sk. *kṣudra* > *chuda* G ; *khuda* M K D J Minor Rock Edicts, *khudaka* Kōpbal ; but *khudra* S.

Sk. *bhadraka* > *bhadaka* mk.

In these cases even M and G give *-d-* and not *-dr-*.

Sk. *vadhri* > *vadhi* Pillar Edicts.

Sk. *abhipreta* > *abhipreta* bh. This is exceptional.

Sk. *pari√bhramś* > *pali√bhasa* Pillar Edicts.

(b) -semi-vowel *v* + *r* :

Sk. *tiṃra* > *tīva* K G ; *tivra* S M.

Sk. *pravrajita*->*pavajita*- G K T; *pravrajita*- S M.

Thus here G in both cases shows -v- only.

(c) -sibilant ś or s + r- :

Sk. *śuśrūṣā*->*susūsā*- K D J G Pillar Edicts; √*susūsā*- br. sd. jtr. *śuśrūṣā*- S M; *śuśrūṣā*- G.

Sk. *miśra*->*misa*- Minor Rock Edicts.

Sk. *-pariśrava*->*-parisava*- M; *-palisava*- K D J (-lā- K); *-pariśrava*- S G.

Sk. *sahasra*->*sahasa*- S D J d j Pillar Edicts; *śahaśa*- K; *sahasra*- S M G.

Thus G is not regular here in the preservation of the conjunct; even S in *sahasa*- and M in *parisava*- admit of exceptions.

§ 49. -r + consonants- :

In this respect the following note by HULTZSCH is worth remembering. "As at Girnār there is (in S M) some inconsistency in making the letter r if it is combined with other consonants. 'The order of the symbols does not conform to the actual pronunciation, but to the convenience of the combinations' (BÜHLER ZDMG, 43. 133)." He then proceeds to give examples to show how (1) r is combined with the preceding akṣara, or (2) is attached to the next following consonant. Concluding he remarks, "It must be remembered that, wherever the above mentioned words occur in the text, the transcript shows the imperfect spelling of the inscription, but not the actual pronunciation". In the following lists of examples which I subjoin, the existence of r either with the preceding akṣara or with the following consonant will be regarded as exemplifying the preservation of original Sk. conjunct.

(a) -r + stop- : r is either assimilated or preserved.

Sk. *akarkāṣa*->*akhakhasa*- d, (-kh-) due to assimilation.

Sk. *varga*->*vaga*- K d j; *vagra*- S M.

Sk. *svarga*->*svaga*- G K D J d j and Minor Rock Edicts; *spagra*- S M.

Sk. *mārga*->*maga*- K D J T sc. M.

Sk. *dīrgha*->*dīgha*- G br. sd.

Sk. √*argh*->√*lagha*- Pillar Edicts, √*alaha*- bh.

Sk. -rt-, -rth-, -rd-, rdh- : cerebralisation :

It will be seen from the examples given below that d in -rd- is not cerebralised. The other dentals are cerebralised generally except in G which usually preserves the dental. The others show an ambiguous character.

Sk. *kartavya*->*kaṭava*- or *kaṭaviya*- S M K D J Pillar Edicts sd. jtr.; *katvya*- G; *kataviya*- M D J.

Sk. *kīrti*->*kiṭi*- M D J; *kiṭri*- S; *kīti*- K G.

Sk. *śaṁvarta*->*śaṁvaṭa*- G.

Sk. *kaivarta*->*kevaṭa*- Pillar Edicts,

Sk. *artha-* > *aṭha-* S K D J d j. Pillar Edicts and Minor Rock Edicts ;
aṭhra- S ; *atha-* S M G K j ; *athra-* S M ; *-atra-* (in *mahatra-*) M.

Sk. *mārdava-* > *māḍava-* G K T.

Sk. *cāturdaśa-* > *cāvudasa-* Pillar Edicts.

Sk. *dvi+ardha-* > *diyaḍha-* M K ; *diyaḍhiya-* Minor Rock Edicts ;
diḍha- S ; *diyaḍhiya-* Minor Rock Edicts.

Sk. $\sqrt{vardh-}$ > $\sqrt{vaḍha-}$ S M G K D J Pillar Edicts s. b. ru. br. sd. jtr.
 mk. Kopbal ; $\sqrt{vadha-}$ M G ; *vadhita-* K ; *vadhrita-* M.

Sk. *garbhīṇi-* > *gabhini-* Pillar Edicts.

Sk. *garbhāgāra-* > *gabhāgāra-* G ; *-la-* K D J ; *grabhagāra-* S M.

Thus the conjunct with *ṛ* is mostly preserved in S M and never at G. The others of course preserve, as in G, only the stop.

(b) *-ṛ+semivowel-* : cf.

Sk. *nir√lakṣ-* > *nī√lakha-* Pillar Edicts.

Sk. *punarvasu-* > *ṇunāvasu-* Pillar Edicts.

Sk. *parvata-* > *pavata-* d. j. ru. s.

Sk. *sarva-* > *sava-* S M G K D J d j Pillar Edicts bh ; *sarva-* G ; *savra-* S M ; *savra-tra-* S M ; *savatra-* S G.

Sk. *-pūrva-* > *-puva-* G ; *-puluva-* K D J ; *-pruva-* S M G.

pūrva- in G is a correction by HLZ. in which connection he remarks : "The spelling *bhūta-pruva-* at G (V. 4 ; VI. 2) would be in the opinion of MICHELSON (JAOS, 31. 228), the result of an erroneous translation of the Māgadha form *-puluva-* which the writer found in the original draft of the edicts. I consider it more likely that the writer wanted us to pronounce *-pūrva-*, but committed the mistake of connecting the *ṛ* with *p* instead of inserting it before the *v* ; cf. the same spelling in the S and M versions". Hence S M and G generally preserve the conjunct and the others either reduce it to *-v-* or change it to *-luv-*.

(c) *-ṛ+sibilant-* : cf.

Sk. *darśana-* > *dasana-* G Su K D J ; *draśana-* S M ; *darṣaṇa-* G ;
 $\sqrt{drasa-}$ J.

Sk. *-darśin-* > *-dasī* G K D J Pillar Edicts bh. bb ; *-draśi-* S M ; *-drasi-* J.

Sk. *varṣa-* > *vāsa-* G K D J ng. Kopbal ; *vaṣa-* S M K ; *varsa-* G.

Sk. *utkarṣa-* > *ukasa-* Pillar edicts, bh.

Sk. *pārṣada-* > *paśaḍa-* M ; *praśamḍa-* S ; *pāsamḍa-* G T ; *pāśamḍa-* K.

Thus S M G generally preserve the conjunct. Still curious is the fact that J twice preserves the conjunct. Others preserve the sibilant only.

§ 50. *-ṛ + h-* : cf.

Sk. *garhaṇā-* > *garana-* S ; *garahā-* G M ; *galahā-* K ; $\sqrt{garaha-}$ S M G.

Sk. *yathārha-* > *yathāraha-* br. sd. jtr.

Thus everywhere the conjunct is dissolved by the addition of the vowel *a*. Only once in S at *garāṇa-* we find that the semivowel *ṛ* is preserved in-

^Astead. It is worth noticing that not even S M and G preserve the conjunct. Then br. sd. jtr. show *r* and not *l*.

§ 51. Clusters with *l* : cf.

Sk. *parikleśa*- > *palikilesa*- d j.

§ 52. Clusters with sibilants : As in the case of clusters with *r*, we divide these clusters also into two groups according as the sibilant precedes or succeeds the consonants.

I. -Consonant + sibilant- :

(i) -*kṣ*- : as noticed in the case of the initial position of this cluster, it has two distinct parallels in the Aś. Inscriptions. In the Western and the North-Western dialects we find -*ch*- for it and in the rest -*kh*-. cf.

Sk. *mokṣa*- > *mocha*- S M ; *mokha*- K D J.

Sk. *vṛkṣa*- > *rucha*- S M ; *vṛacha*- G ; *lukha*- K D J.

Sk. *bhikṣu*- > *bhikhu*- Pillar Edicts.

Sk. *pakṣi*- > *pakhi*- Pillar Edicts.

Sk. *cakṣu*- > *cakhu*- Pillar Edicts.

Sk. -*adhyakṣa*- > -*jhachā*- M, -*dhiyachā*- S ; -*jhakha*- G ; -*dhiyakha*- K D J.

Sk. *saṁkṣipta*- > *saṁkhita*- S G.

Thus twice, in -*jhakha*- and *saṁkhita*-, we get -*kh*- in G and once in *saṁkhita*- in S. These seem to be "Magadhisms".

(ii) -*ts*- : cf. the following examples.

Sk. *ut-sāha*- > *usāha*- Pillar Edicts.

Sk. *ut-sṛta*- > *usaṭa*- S M G D J ; *uṣaṭa*- K.

Sk. *saṁvatsara*- > *saṁvachara*- br. sd. ; -*la*- s. Kopbal.

Thus in the first two examples the cluster was due to the combination of the last consonant of the preposition and the first one of the other word, and the explosion of the former being lost only the latter prevailed of the two. But when the conjunct appeared in the body of the word in the third example it became -*ch*- in the Minor Rock Edicts. But this rule is vitiated through dissimilation in the following examples :

Sk. *cikitsā*- > *cikisā*- S M D J ; *cikisa-ka*- K ; but *cikicha*- G.

§ 53. -Sibilant+consonant- : we will divide these again into three groups according to the three sibilants.

(a) -*ś*+consonants- :

(i) Sk. *paścāt* > *paca* S M ; *pachā* G K D J. Thus S M do not retain the aspiration which the others do. In K we get the word *kecha*, the aspiration in which case is due to Sk. Saṁdhi between *kaḥ-cit* = *kaścit*. But S G give *koci*, M *keci* and d j *kecā* ; these then which lack the aspiration do not derive their words from Sk. parallels but add *ci* or *cā* to their own nom. sing. of *ka*- viz. *ko* or *ke*.

(ii) *-śl->-s-*, cf.

Sk. **niśliṣṭakā->ninṣiḍhayā-* Pillar Edicts.

(iii) *-śv-* : This conjunct is preserved everywhere.

Sk. *śāsvata->sasvata-* d j.

Sk. *aśva->asva-* Pillar Edicts.

Sk. *ā-√śvas->a√svasa-* d j ; *asvatha* Pillar Edicts.

(b) *-ṣ + consonants-* :

(i) *-ṣk->-k-*, cf.

Sk. *duṣkṛta->dukaḷa-* S M K D ; *dukata-* G.

Sk. *duṣkara->dukara-* S M G ; *dukala-* K D J.

(ii) *-ṣt->-th-*, cf.

Sk. *tuṣṭa->tuṭha-* T.

Sk. *-viṣiṣṭa->-viṣiṭha-* T.

Sk. *aṣṭamī->aṭhamī-* Pillar Edicts ; *aṭha-* S M K.

Sk. *vyuṣṭa->vyuṭha-* ru ; *vyūtha-* br. ; *vivutha-* s.

Thus the following consonant is aspirated everywhere. In the last example, in some edicts, the cerebral character of the conjunct is lost.

(iii) *-ṣth-* : cf. the following examples :

Sk. *-adhiṣṭhāna->-adhithāna-* S M D ; *-adhiṭhāna-* J ; *-adhiṣṭāna-* G (also *niṣṭāna-* at G).

Sk. *śreṣṭha->sreṭha-* S M ; *seṭha-* K ; *seṣṭa-* G.

Sk. **niṣṭhurya->nithuliya-* d ; *niṭhulṭya-* d j Pillar Edicts.

Sk. *√tiṣṭh->√tiṭha-* S ; *√ciṭha-* M K D ; *√tiṣṭa-* G.

Thus whereas in other edicts the conjunct appears as *th*, in G alone it is preserved as *ṣṭ* with the aspiration lost. It should also be noted that in few cases *th* loses its cerebral articulation.

(iv) *-ṣp->-p-* or *-ph*, cf.

Sk. *catuṣpada->catupada-* Pillar Edicts.

Sk. *niṣpatti->niphati-* D.

(c) *-st + consonant-* :

(i) *-st-* : cf.

Sk. *nāsti > nathi* K D J d ; *nāsti* S M G.

Sk. *hastin->hathi-* D K ; *hasti-* S M G.

Sk. *saṁstuta->saṁthuta-* K J ; *saṁstuta-* S M G (G has *sastuta-* also).

Sk. *āsvasta->asvatha-* Pillar Edicts ; *asvaṭha-* once Mi.

Sk. *-anuśāsti->-anusāhi-* K Su ; *-anusathi-* K D J T ; *-anusasṭi-* and *-sasti-* in G ; *-anuśasti-* S M.

Thus S M and G preserve the conjunct *-st-*. The others reduce it to *-th-*. Cerebralisation is optionally observed once in Mi and in K Su and G only in one example. Overwhelmingly, however, they preserve the dental character of the consonant.

(ii) *-sth-* : cf.

Sk. *gr̥hastha* > *gahatha*- M K ; *grahatha*- S ; *gihitha*- T ; *gharasta*- G.

Sk. *anasthika* > *anaṭhika*- Pillar Edicts ; Ksb. however gives *anathika*-.

Thus here, only G among the Rock Edicts preserves the conjunct. In the latter example all the Principal Pillar Edicts except Ksb show cerebralisation.

§ 54. Consonant clusters with nasals. We divide these clusters into two divisions viz. I. consonants+nasals, and II. nasals+consonants.

I. Consonants+nasals.

1. *j+n̄* : Initially this conjunct becomes *n̄*- in S M G K and Mysore group, but *n*- in K D J and Pillar Edicts. cf.

Sk. *jñāna* > *n̄ana*- S M.

Sk. *jñāti* > *n̄āti*- G br. sd. jtr., *n̄ātikya*- K ; *nāti*- K D J and Pillar Edicts.

Medially the group undergoes some other changes also. cf.

Sk. *ā√jñap* > *āṇapa*- S M br. ; *āñapa*- G ; *ānapa*- K D J T kb.

Sk. *pratijñā* > *paṭimnā*- j ; *pāṭimnā*- d.

Sk. *kṛtajñatā* > *kaṭamñatā*- G ; *kīlanātā*- M K.

Sk. *vijñapti* > *vinati*- kq, *√vinnapa*- sn.

Sk. *rājñā* > *rāñā* S G ; *rājina* M Su ; *lājinā* K D J d j. rm. ng. bb.

Thus (a) Once it is cerebralised in S M br. as *-ñ*-.

(b) It is assimilated in S G d as *-ñ*- or *-m̄ñ*-.

(c) It becomes dental *-n*-, or *-m̄n*- in M K D J j T sn. kb. kq.

(d) *-ñ* > *-n* and the conjunct is dissolved by svarabhakti in Su M K D J d j rm ng. and bb. in *rājñā*.

2. *-rñ*- : Medially the conjunct is assimilated to the nasal, but where as the cerebral character is preserved in the Mysore group, it is lost in the Pillar Edicts. cf.

Sk. *parṇasāśa* > *paṇnasasa*- Pillar Edicts.

Sk. *pūrṇa* > *puṇna*- Pillar Edicts.

Sk. *suvarṇa* > *suvaṇṇa* br. sd.

3. *-Consonant + n*- : We get many clusters of this type.

(i) Initially *sn*- becomes *sin*- in S M K and *n*- in S. cf.

Sk. *sneha* > *sinēha*- S M ; *ṣineha*- K ; *neha*- S.

(ii) Medially we get the following groups.

(a) *-gn*- : Only g is preserved in M K D G, where as in d j it is dissolved in *-gin*-, cf.

Sk. *agni* > *agi*- M K D G.

Sk. *anudvigna* > *anuvigina*- d j. It must be noted that the conjunct *gn* in the second example is due to saṁdhi between *j* and *n*.

(b) *-pn-*: It is dissolved in *-pun-* at K d j; but it is also cerebralised in S G. Cf.

Sk. $\sqrt{prāpnu-} > \sqrt{pāpuna-}$ K d j; $\sqrt{pāpuna-}$ S; $\sqrt{prāpuna-}$ G.

(c) *-śn-* $>$ *-sin-* bh., cf.

Sk. *-praśna-* $>$ *-pasina-*, bh.

4. *-Consonant + m-*: The following groups are available:

(i) *-tm-*: whereas it is assimilated to *-t-* in these inscriptions, in G and br. sd. it became *-tp-*, cf.

Sk. *ātman-* $>$ *ata-* S M K d j Pillar Edicts; *mahalanēva* p.; *ātpā* G; *hitatpā* G; *mahātpā-* br. sd.

(ii) *-rm-*: The group is assimilated to *-ṛm-* everywhere. In some cases however the anusvāra is not represented, cf.

Sk. *dharmā-* $>$ *dhaṛma-* Everywhere, but *dhraṛma-* S M(G K); *dhama-* M G K mk. and *dhrama-* S M.

Sk. *karmā-* $>$ *kaṛma-* Everywhere but *kraṛma-* or *kraiṛma-* S; *kama-* d. (For the words in S, see note on the groups with *ṛ* § 49 above).

(iii) *-sm-*: cf.

Sk. *a-kasmāt* $>$ *akasmā* d j.

Sk. Loc. sing. *-smin* $>$ *-mhi* G; *-spi* S M; *-si* elsewhere.

Sk. *tasmāt* $>$ *taphā* K.

Vedic *asme* $>$ *aphe* d j.

Sk. *asmi* $>$ *sumi* Minor Rock Edicts.

Similarly **tu-ṣmat* $>$ *tupha-* d j ru. sn.

Thus the group *-sm-* becomes *-mh-* in G, *-sp-* in S M and *-s-* elsewhere, but in personal pronouns K d j ru. sn. give *-ph-* for it. Once in *sumi* it is dissolved in Minor Edicts and once in *akasmā* it is preserved in d j.

(iv) *-hm-*: cf. the following parallels for Sk. *brāhmaṇa-*:

Sk. *brāhmaṇa-* $>$ *bramaṇa-* S M; *baiṇbhana-* Su K.; *brahmaṇa-* G; *bāmhaṇa-* G; *bāṇhkaṇa-* G; *bābhana-* K D J T.

§ 55. Nasals + Consonants:

1. *-ñ + consonant-*: The following groups are available:

(i) *-ñk-*, cf. Sk: *sañkuca-* $>$ *sañkuja-* Pillar Edicts.

(ii) *-ṅg-*, cf. Sk. *maṅgala-* $>$ *maṁgala-* S M G K D J; *magala-* S M K.

(iii) *-ṅgh-*, cf.

Sk. *saṅgha-* $>$ *saṁgha-* Pillar and Minor Rock Edicts; *sagha-* b.

Thus everywhere the nasal becomes anusvāra which in some cases is, however, not represented.

2. *-ñ + consonants-*: cf. the following groups:

(i) *-ñc-*: Sk. *pañca-* $>$ *paṁca-* S M G K D J d j Ksb.; *paṁina-* Pillar Edicts.

(ii) *-ñj-* : Sk. $\sqrt{bhuñj-}$ $\sqrt{bhumja-}$ G.

Sk. *vyañjana-* > *vyamjana-* G ; *viyañjana-* K D J sn. ; *vayajana-* ru ; *viyajana-* M ; *vañana-* S.

Thus the nasal *ñ* becomes anusvāra which in some cases is dropped. In Pillar Edicts *-ñc-* > *-ñn-* and in S in *-ñj-* > *-ñ-* the consonant is assimilated to the nasal.

3. *-ñ + consonants-* : cf. the following groups :

(i) *-ñd-* : Sk. *acañḍa-* > *acañḍa-* d j ; cf. *cañḍiya-* Pillar Edicts.

Sk. *dañḍa-* > *dañḍa-* S K.

Thus the nasal is turned into anusvāra.

(ii) *-ñy-* : Sk. *ānṛṇya-* > *anṛṇiya-* S M, *ānaniya-* K D d ; *ānaneya-* j ; *ānanina-* G d j.

Sk. *apunya-* > *apuñā-* S M ; *apuna-* K ; *puṇa-* M ; *apumñā-* G.

Sk. *hiranya-* > *hirañina-* Su G ; *hirañina-* K D J.

Thus except in *apumñā-*, G (Su) gives *-ñn-*. In S M it is either dissolved or represented as *-ñ-* (i.e. *-mñ-*). M once preserves the cerebral character. K D J also either dissolve it or assimilate it to *-ñn-*, the anusvāra being dropped in some cases.

4. *-n + consonants-* : cf. the following groups :

(i) *-nt-* : Generally the nasal is tuned into anusvāra. cf.

Sk. *sautīraṇā-* > *sañtīraṇā-* S G ; *sañtīlanā-* K D J.

Sk. *antara-* > *añtara-* S M ; *añtala-* K D J T.

Sk. *antevāsin-* > *añtevāsi-* br. sd. jtr.

Sk. *anta-* > *añta-* S M K D J Pillar and Minor Rock Edicts.

Sk. *sāmanta-* > *śāmanta-* SK D J ; etc. ; but in some cases the anusvāra is dropped. cf. ; *satīraṇa-* M ; *ātara-* S M ; *āta-* M K ru. sd. ; *saṃata-* M. This tendency is especially to be observed in M and at times in G (cf. *alīkrāta-*, *aparāta-* etc.)

(ii) *-nth-* : The same tendency to make anusvāra of *n*, cf.

Sk. *nirgrantha-* > *nigamñha-* T.

Note the cerebralising effect of *r*.

Sk. *pānthā-* > *pañtha-* G.

(iii) *-nd-* : Sk. *chandas-* > *chañda-* d j Pillar Edicts.

Sk. *nandimukha-* > *nañḍimukha-* Pillar Edicts.

(iv) *-ndh-* : Sk. *bandhana-* > *bañdhana-* G K D J j Pillar Edicts ; *badhana-* S M.

Sk. *-skandha-* > *-kañdha-* S M K D ; *-khañda-* G.

Note the loss of aspiration in G.

For its treatment in the medial position cf. the following examples :

(v) *-ny-* :

Initially *ny-* > *ni-* in *nigoha-* T bb ; but *ny-* > *ñ-*, cf. *ñayāsu* G.

Sk. *anya-* > *añna-* K D J Pillar Edicts; *ana-tra-* M; *amñā-* > S G; *añā-* S M G Su; *aṇa-* M.

Sk. $\sqrt{\text{many-}}$ > $\sqrt{\text{mana-}}$ K d j; $\sqrt{\text{mañina-}}$ K D; $\sqrt{\text{mañā-}}$ S M G; $\sqrt{\text{maññā-}}$ G; $\sqrt{\text{maṇa-}}$.

Sk. $\sqrt{\text{hany-}}$ > $\sqrt{\text{haññā-}}$ S s.; $\sqrt{\text{hañina-}}$ K.

Thus the conjunct is assimilated to the nasal and is represented as *-ñn-* (the anusvāra being represented or not) in K D J and Pillar Edicts. In S M G the same process happens but the nasal *n* is palatalised to *ñ* due to *y*. The conjunct is represented as *-ññ-* or *-ñ-*. Note, however, the cerebralisation in M in $\sqrt{\text{maṇa-}}$ and *aṇa-*.

(vi) *-nv-*: cf. Sk. *anu* $\sqrt{\text{ikṣ-}}$ > $\sqrt{\text{anuvekha-}}$ T. Here the conjunct is dissolved by svarabhakti.

5. *-m* + Consonant-: cf. the following groups:

1. *-mc-*, cf. Sk. *kim*+*cid* > *kiñci* G; *kici* S M G K D; *keñci* bh.; *kiñchī* D J; *kichī* M K D J d j kq.

The aspiration in some cases is probably due to analogy with *kecha* at K.

2. *-mp-*: cf. Sk. $\sqrt{\text{kamp-}}$ > $\sqrt{\text{kañpa-}}$ d j.

3. *-mb-*: cf. Sk. *ambā-* > *aba-* M; *aba-ka-* K.

The anusvāra is omitted in these cases.

Sk. *sambodhi-* > *sabodhi-* S M Su; *sañbodhi-* G K D.

4. *-mbh-*: cf. Sk. *-ārambha-* > *-āṣāmbha-* S M G; *-ālañmbha-* D K J T; *-arabha-* M.

Sk. *-stambha-* > *-ṭhabha-* ru; *-thabha* ru. *-thañmbha-* T s. ru.

Thus in all the cases noted above *-m-* becomes anusvāra, which is, however, dropped sometimes.

5. *-my-*: cf. Sk. *-sañ-yāna-* > *-sañyāna-* S M G; *-sayāna-* K D J d j.

Sk. *sañ-yama-* > *sañyama-* S T Mi; *sayama-* S M G K D J Ksb Rdl Mth Rp.

Sk. *samyak-* > *sañma-* S; *sañmyā-* D J; *samya-* G M, *ṣamyā-* K.

Thus in all these examples *m* becomes anusvāra as usual; but in the last case the conjunct *-my-* is preserved and still the preceding vowel receives anusvāra in D J. This is perhaps because here the conjunct *-my-* occurs in the body of the word.

6. *-mr-*: cf. Sk. *āmra-* > *añbā-* Pillar Edicts.

Sk. *Tāmraparñi-* > *Tañbapamñi-* S M G K J; *-pañi-* M.

Thus *-mr-* > *-*mbr-*, *-*mbr-* > *-mb-*, cf. *tāmra-* > *tañba-* etc.

7. *-m* + sibilant-: cf. Sk. *viñimsā-* > *viñṣā-* S M K D J G Pillar Edicts; *viñimsā-* T G.

Sk. *viñśati-* > *viśati-* bb. Pillar Edicts.

Sk. *hañsa-* > *hañsa-* Pillar Edicts.

Sk. *saṁśayika* > *saṁśayika*- S ; *saṁśayika*- K ; *śaśayika*- M.

Sk. *saṁsaraṇa* > *saṁsalana*- sn.

In all these cases the anusvāra as above is either represented or not.

8. -mv : cf. Sk. *saṁ-vatsara* > *saṁvachara*- br. sd. Kopbal ; *savachara*- br. sd. ; -la- s.

Sk. *saṁvarta* > *savaṭa*- G.

§ 56. -nasal + nasal-, cf. the following groups :

(i) -nn- : cf. Sk. -*pratipanna*- > -*paṇṇa*- T.

Sk. *abhyun*√*nam*- > *abhyuṇ*√*nam*- T.

Sk. *pratyāsanna* > *patyā*- or *paliyā*- + *saṁna*- Pillar Edicts.

Thus as usual the first nasal becomes anusvāra. It is in one case dropped in one of the Pillar Edicts.

Sk. *prasanna* > *prasana*- S M ; but *prasanna* G : *paśanna*- K.

Sk. *saṁnaṁdhā* > *saṁnaṁdhāpa*- sc ; but *saṁnaṁdhāpa*- kb. sn.

(ii) -ṇm-, cf. Sk. *āṣaṇ-māsika* > *āsaṇmāsika*- Pillar Edicts.

Sk. -*nm*-, cf.

Sk. *yaṇ-mātra* > *yamatra* S M. Here it is not the case of dropping the anusvāra. The Aśokan parallel is derived from the base *ya*- with its final consonant lost.

Sk. -*mm*-, cf. Sk. *Lummiṇi* > *Lummi*- rm.

As in the above cases the first nasal becomes anusvāra.

§ 57. Consonant clusters with more than two consonants : We may compare the following groups which are arranged according to the final consonant.

I. Initially :

(i) *dvy*- : cf. Sk. *dvyardha* > *diyaḍha*- M K ; *diadha*- S ; *diyaḍhiya*- Minor Rock Edicts.

Thus *dv* > *d*- and then the conjunct *dy*- is dissolved by svarabhakti.

(ii) *str*- : cf. Sk. *strī* > *striyaka*- S M ; *istri*- S M ; *ithi*- G K D J.

Thus once in S M the conjunct is preserved without prothesis and also with it as in G K D J. G K D J add the prothetic vowel, simplify *tr* to *t* and aspirate due to *s*.

II. Medially : cf. the following groups :

(i) -*kṣṇ*-, cf. Sk. *ślakṣṇa* > *sakhina*- d.

Sk. *abhikṣṇa* > *abhikhina*- bh.

(ii) -*ṅkt*-, cf. Sk. -*pañkti*- > -*paṇti*- M K.

-*ṁst*-, cf. Sk. *saṁstuta* > *saṁthuta*- K J ; *saṁstuta*- S M G ; *sastuta*- G.

Thus the group -*st*- > -*th*- in K J but it is preserved in S M G.

(iii) *-rṣy-*, cf. Sk. $\sqrt{kr-}$ (*karṣyati*) > *kaṣati*- S M.

Sk. *īrṣyā* > *isā*- d j ; *iṣyā*- Pillar Edicts.

Thus when only the sibilant is preserved in the Rock Edicts the Pillar Edicts give the conjunct *-sy-* unassimilated.

-ñkhy-, cf. Sk. *sañkhyā* > *sañkheye* K ; *sañkhaye* S M ; *sachāya*- G.

Thus the nasal becomes anusvāra and *-khy-* > *-kh-* in S M K ; but it is palatalised in G to *-ch-*.

kṣy-, cf. Sk. *nir√lakṣya* > *ni√lakhiya*- Pillar Edicts.

Sk. *duṣprativekṣya* > *dupaṭivekha*- Pillar Edicts.

-tsy-, cf. Sk. *matsya* > *macha*- Pillar Edicts.

Mark, here, the palatalisation due to *y*.

-rdhy-, cf. Sk. *aparārdhya* > *apaladhiya*- ru. *avaradhiya*- br. ; *avaladhiya*- s.

Sk. *dyardhya* > *diyadhiya*- Minor Rock Edicts.

Thus only in the latter case the dental *dh* is cerebralised due to *r*.

(iv) *-ṣkr-*, cf. Sk. *vinīṣ√kram* > *vinī√khama*- G K D J ; *ni√krama*- S M.

-ṣṭr-, cf. Sk. *Rāṣṭrika* > *Ri(Rā)ṣṭika*- *Laṭhika*- G, *Raṣṭika*- S (HLZ *raṭhika*-), *raṭrika*- M.

-t-sr-, cf. Sk. *ut-srāpita* > *usapāpita*- Pillar Edicts.

Note that *t-* having lost its explosion is assimilated to *s*.

-rgr-, cf. Sk. *nirgrantha* > *nigamṭha*- T.

ṣpr-, cf. Sk. *duṣprativi-√ikṣ* > *dupaṭivekha*- Pillar Edicts.

-mṣr-, cf. Sk. *saṁprati√pad* > *saṁpati*- S M K D d j ; *-saṁprati*- G ; *saṁpaṭi*- Pillar Edicts.

(v) *-ñkṣ-* cf. Sk. *sañkṣipta* > *sañkhita*- S G. (see under the treatment of *-kṣ-*).

LIST OF ABBREVIATIONS

b	Bairāt Minor Rock Edict.
bb	Barābar Cave Inscriptions.
bh	Bairāt-Bhābhārū Minor Rock Edict.
br	Brahmagiri Minor Rock Edict.
BSOS	Bulletin of the School of Oriental Studies.
BÜ	BÜHLER.
D	Dhauli Rock Edict.
d	Dhauli Separate Edict.
G	Girnār Rock Edict.
Gr	Greek.
HLZ	HULTZSCH.

I-E.	Indo-European.
J	Jaugaḍa Rock Edict.
j	Jaugaḍa Separate Edict.
jtr	Jatiṅga-Rāmeśvara Minor Rock Edict.
K	Kālsī Rock Edict.
kb	Allahabad Kauśāmbī Pillar Edict (Minor).
Ksb	Allahabad Kauśāmbī Pillar Edict.
kq	Allahabad Kauśāmbī Queen's Edict.
M	Mānsehrā Rock Edict.
Mi	Delhi-Miraṭh Pillar Edict.
mk	Maski Minor Rock Edict.
Mth	Mathia Pillar Edict (Lauriya-Nandangarh).
ng	Nāgārjuna Cave Inscription.
nj	Niglivā Pillar Inscription.
Pkt.	Prakrit.
Rdh	Radhia Pillar Edict (Lauriya-Ararāj).
rm	Rummindēī Pillar Edict.
Rp	Rāmpurvā Pillar Edict.
ru	Rūpnāth Minor Rock Edict.
RV	Rgveda.
S	Shāhbāzgarhī Rock Edict.
s	Sahasrām Minor Rock Edict.
sc	Sāñchī Minor Pillar Edict.
sd	Śiddāpur Minor Rock Edict.
Sk.	Sanskrit.
sn	Sāranāth Minor Pillar Edict.
Su	Sopārā Rock Edict.
T	Delhi-Toprā Pillar Edict.

[A few notes on some of the important words will be included in the last part, viz., A Comparative Etymological Dictionary of Aśokan Vocables.-- M. A. M.]

(To be continued.)

ADDENDA

P. 239, § 7, (a), iii, 4 : The vowel -i- > -e- cf.

Sk. *ānṛṇya* > *ānaniya*- K D J d, but *ānaneya*-j.

P. 240, § 7, (b), i, 3 : -*kim-* cid > *keñci* bh, but *kinchi* D J, *kichi* M K D J d j
kq, *kimci* G and *kici* S M G K D.

A COMPARATIVE ETYMOLOGICAL INDEX TO FORMATION OF KONKANĪ

By

S. M. KATRE

The present index covers all the vocables occurring in the *Formation of Konkanī* except the purely morphological illustrations. The references are to the sections, and a superior figure indicates the footnote within that section. The abbreviations are those used in TURNER'S *Nepali Dictionary* with the modifications indicated in my *Comparative Glossary of Konkanī*. The reader can easily follow these abbreviations from TURNER'S *Nepali Dictionary* or any standard work on Indian linguistics ; they are not indicated here again in order to conserve space.

In linguistic publications printed in India the possibility of errors creeping in due to lack of proper solid diacritical types is immense and this Index is no exception to the rule. I have tried to correct here the many errors due to falling off of type in the main body of the work and the reader can easily arrive at the correct forms by reference either to the doctrines established in the text or by the context in the Index.

The present Index was prepared in pursuance of the many requests made to me by some of the most competent Indian linguists, and I am glad to have this opportunity of presenting the facts in a small compass and in revising some of the work in this direction of Professors BLOCH and TURNER. I have referred to their works wherever possible, and I have indicated just sufficient cognates in each case so as to avoid reference to them by the reader at every stage. This repetition could not be avoided in view of the inaccessibility of those two major works.

- AŪṬA three and a half. (ngs. g. *aūṭ*) s. AGUṢṬĒ, x ĀGUṢṬĒ nx. ĀGTĒ brazī-
238. [Sk. *ardha*-**tūrtha*- : Pk. ery, forge, furnace, kiln 12 A. (nx.
addhuṭṭha-, *addhuṭṭha*- ; M. *auṭ*, *aūṭ* three and a half, *aūṭkē* three and a half or any multiple of it, *aūṭkī* a table of the multiples of three and a half ; G. *ūṭhu*, *ūṭh*. For **tūrtha*- cf. Sk. *turiya*- and NIA I 401.] *āgṭi* f., gx. *ākṭē* n. forge, *āgṭi* f. conflagration, *āgṭē-dākṭē* n. forge, *āgṭē lohārācē* forge, s. *aguṣṭikā* f.) [The feminine forms nx. *āgṭi* and s. *aguṣṭikā* go back to Sk. *agnīṣṭhikā*, the s. form being a lw. with secondary assimilation or a semi-tatsama. The neuter forms show Sk. **agnīṣṭhakam* : Pk. *aggiṭṭhayam*, M. *ākṭē*, *āgṭē* n.—Sk. *agnīṣṭhāh* : Pa. *aggiṭṭho*. M. *āgṭā* shows Sk. **agnīṣṭhakah*; other cognates in NI-A. are derived from Sk. *agnīṣṭhikā*. Cf.
- s. AGAṬU m. a bar, latch, bolt. 12 A. [Sk. *argala*- mn. bar, cf. *sārgaḍaḥ* barred : Pa. *aggaḷa*- mn., Pk. *aggala*- m. ; M. *āgaḷ*, *āghaḷ* mf., G. *āgḷo*, *āgḷi*, N. *āgḷo*. BLOCH 286,^a TURNER 33^a, CGK 12.]

Kan. *aggitige* etc. BLOCH 290^b, TURNER 1^b *āgeṭhi*, CGK 12.]

- s. gs. AGRĀRA n. a village, residential locality 55. [lw. with secondary assimilation from Sk. *agrahārah*]
- s. ANKO, x. nx. gx. ĀNKO m. a number, numerical sign or figure 124. (also written *āniko*; x. *aniko*, nx. gx. *ānik*). [The -o forms of K. go back to Sk. **anikakah*;—Sk. *anikāh*: Pa. Pk. *aniko*, M. *ānik*, *anikk* m. G. *anik* mn., *ānik* m. BLOCH 285^a, TURNER 6^b *anika*, CGK 4.]
- s. nx. ANGI shirt, vest, bodice 60 a. [Sk. *anigkā* bodice: M. *anigi* f. the long body garment or frock of a child, *āgi* f. loose garment; G. *āgi* f. a coat presented to the bridegroom by his maternal uncle, *anigi*, f. *anigiyyū* n. small coat, *anigiyo* m. a sleeveless jacket for women reaching up to the waist, H. *āgiyā* f. bodice, small vest. CGK 5.]
- s. AJŪNI, ogx. ĀZUNU, x. nx. gx. ĀZUN 29 vi; g. AJŪN 26 a i. Yet, nevertheless; still; till now. [Sk. *adya*-+*ahnaḥ*, cf. Ved. *idā(nim)* *ahnaḥ*: Pa. *ajjunho*, M. *ājūn*.]
- s. AŅJANA pigment, collyrium 60 a. [lw. with -n- from Sk. *añjanam*: Pa. *añjanam*, Pk. *añjanam*, M. G. *añjan*.]
- s. gs. AṬLIGĀ a net-work of bamboo hanging from the ceiling used as a depository 12 A. (x. *āṭṭāḷgi* f., depository). [A semi-tatsama from Sk. *aṭṭālikā* with -l- in s. gs., but with the expected -ṭ- in x. From this *aṭṭālikā* we have M. *aṭṭāli* f. raised terrace, G. *aṭṭāri*, *aṭṭāli* f. balcony, H. *aṭṭāri* f. terrace, N. *aṭṭāli*. From Sk. *āṭṭalakāḥ*: Pa. Pk. *aṭṭā-lako*, Pk. *aṭṭāḷago*, *aṭṭāḷayo*, M. *aṭṭālā* (and *aṭolā*, *aṭvalā*) m. platform in the field, H. *aṭālā*, Sgh. *aṭahu*.—Sk. *aṭṭālah*, Pa. *aṭṭālo*: H. *aṭāl* pile, stock. Cf. Kan. (h)*aḍlige*. BLOCH 286^b TURNER 9^a *aṭāli*, CGK 16.]
- s. gs. AṬṬHĀSĪ, x. nx. OTṬYĀOISĪ, gx. OTṬHĀSSI eighty-eight 229. (nx. *āṭṭhyāsīm*, s. gs. *āṭṭāisīm*, gx. *āṭhoṣī*). [Sk. *aṣṭhāṣṭiḥ* f. M. *aṭṭh-yāsī*, G. *aṭhyāsī*, H. *aṭhāsi*. TURNER 9^b CGK].
- s. gs. AṬṬHĀVANNA x. nx. OTṬĀVON, gx. AṬṬHĀVON, fiftyeight 229. (nx. *āṭṭhāvan*, gx. *āṭhāvon*, x. *oṭhāvon*). [Sk. *aṣṭāpañcāśat* f.: Pk. *aṭṭhāvannaḥ*; M. *aṭṭhāvan*, G. *aṭhāvan*, H. *aṭhāwan*, etc. TURNER 9^b CGK 66.]
- s. gs. AṬṬHYĀNAVVI, x. nx. OTṬYĀNOVOI, gx. AṬṬHĀNŌI ninety-eight 229. (nx. *āṭṭhyānnōy*, gx. *āṭānōi*). [Sk. *aṣṭānavatiḥ* f.: Pk. *aṭṭhānāvim*; M. G. *aṭhyānav*, G. *aṭhānū*, H. *aṭṭhānwe*. TURNER 9^b, CGK 65-6.]
- s. gs. AṬHYĀSTARI, x. nx. AṬṬYĀSTOR, gx. AṬHĀSTOR seventy-eight. 229. (gx. *āṭāstor*, x. *oṭṭe-ostor*, nx. *āṭṭh-āstar*). [Sk. *aṣṭāṣṭatīḥ* f.: Pk. *aṭṭahattarim*; M. *aṭṭhehattar*, G. *iṭhoter*, H. *aṭhattar* TURNER 9^b, CGK 65-6.]
- gx. AṬHRĀ eighteen 40. Cf. AṬHRĀ.
- s. gs. AṬKHAṬTĀ obstructs, gets in the way, hinders. 26 a i. (cf. x. *āḍkaḷ* f. hindrance, gx. *āḍk(h)ol* n. difficulty, nx. *āḍkhaṭṭi* f.) [cf. M. *āḍk(h)alṇē* to stumble, hit against, *āḍkhūḷ* n. hindrance. For *ad-* in the K. and M. words cf. *adḍa-* of Sk. and Pk.: the second member is from Sk. *√skhal-*. CGK 69-70.]
- g. AṬCĀN difficulty, s. gs. AṬCANI, gx. AṬCAN 39. (nx. *aḍcan* f., gx. *oḍcon* f.; cf. K. *aḍcatā*, nx. *aḍcūmk*, *aḍconk*, gx. *āḍcone*, *āḍcoune*, *āḍcūmk*). [Cf. M. *aḍcan* f. pressure, urgency, distress; G. *aḍcan* f. inconvenience; H. *aṭcan* f. difficulty; connected with Kan. *aḷacu* to press closely, Ta. *aḍei*, *aḍeiṇe*, Te. *aḍacu*, *aḍanicu*; cf. Kan. *aḍaku*, Ta. *aḍukku*. CGK. 17-8.]
- s. gs. AṬPECA, g. gx. nx. OṬEC 80 b 2; s. gs. AṬPECA 87 3°, 129, 233; x. nx. gx. OṬIC 129; x. nx. gx. OṬEC, OṬEJ 233 two and a half. [Cf. M. *aḍic*, *aḍcē*, *aḍjē*; G. *aḍhi*, etc. K. and M. *aḍic* go back to Sk. *ardra*-+*ṭṭiya-* Pk. *aḍdha*-*(t)*icca-*, cf. Amg. *tacca-*

- < Sk. **tṛtya-*: *ducca-* < **dṛtya-*;
—K. M. *oḍej*, *oḍjē* < Sk. *ardha-*
tṛtya-: Pk. **aḍḍhaiyya-*, *aḍḍhaijja-*.
BLOCH 287^a, TURNER 10^a CGK 18.]
- g. ANBHĀV experience 39. (nx. *aṇbhog*
m., s. gs. *aṇbhavu*, gx. *aṇbog*, x. *aṇbog*,
aṇbou). [Sk. *ambhavaḥ*; s. gs. is semi-tatsama with -*n-* instead
of -*ṇ-* of the other dialects. CGK 19.]
- s. gs. ANVO low, mean 112 1°. (x. *aṇvo*). [Sk. *aṇukah*.]
- gx. ĀTREK excess 40 α (x. *atreg* m. long-
ing, curiosity; nx. *atreka* m. pl.
ardent desire, gx. *otrek*, *ottreg* aspi-
ration). [lw. Sk. *atirekā-*.]
- s. gs. ATHVĀ, ogx. ĀTHAVĀ, x. nx. gx. VŌ,
x. YĀ 295. Or, else. [lw. Sk. *athavā*,
vā;—x. *yā* is connected
with H. *yā'ni* fr. Ar.]
- gx. ĀNĀN anona squamoso 40 α, (x. gs.
andaṇa n. custard apple; x. nx. *āt*,
gx. *ānit* f.) [M. *āt* n., G. *annus*,
amḍus m., O. *āta*, H. *āt*, *ātā*, N. *āt*.
TURNER 31^b CGK 7.]
- gx. ĀNTĀSKĀRN n. heart 40α. (nx. *anī-*
taskaraṇ n., *āntaskān*, x. *anītas-*
karn, gx. *omīloskorn*, *āntoskorn* n.)
[Sk. *antaḥkaraṇam*: M. G. *amītaḥ-*
karaṇ n.]
- s. gs. ANTRĀṢṬI ind. in mid sky, without
support. 60 a. (cf. gx. *anītrāṣṭi*).
[lw. Sk. *antara-sthiti*, cf. *antaḥ-*
stha-.]
- nK. ANDHĀR m. darkness 54 B. (x. *andhakār*). [Sk. *andhakāraḥ*: Pa.
andhakāro, Pk. *andhāro*; M. *ādhār*,
G. *ādhārū*. BLOCH 287^b-288^a,
TURNER 2^a 22-34.]
- gx. ANN n. rice 40α. (s. gs. *anna*, x.
an, gx. *on*, *onn*, *ānād*) [lw. Sk. *annam*
n. food, rice: Pa. Pk. *anna-*
n.]
- g. ANPĀT n., s. gs. ANPATYA necessity
39. [lw. semi-tatsama fr. Sk. *anupapatti(ka)-*;
cf. M. *anpat*, *anpad* penury, want, necessity.]
- s. gs. AMĀSA f. new-moon 54 B. (x. nx.
gx. *āmās*, nx. *amāvās*). [Sk. *amā*,
amāvāsya f.: Pk. *amāvāsā*, *amā-*
vassā; M. G. *amās*, M. *amās*, *avas*,
āvas, *amūs*, *amos*, *amośā* f. BLOCH
288^b, CGK 29.]
- s. gs. AMBRŪTA n. ambrosia 60 a;
AMBRŪTA 176. (x. nx. *amrut*, nx.
amṛt, gx. *āmbrut*). [Sk. *amṛtam* >
**amrutam*; the -*mbr-* or -*mr-* of
K. forms show the semi-tatsama
nature of the vocable, not preserved
in MI-A. which have *amata-* or
amiya- or *amaya-* as the inherited
forms.]
- g. ĀRTH m. meaning, significance 39.
(s. gs. ARTHU, x. *arth*, nx. *arth*, gx.
ārth, *orth*). [lw. Sk. *ārthah*. CGK
32.]
- gx. ĀRDO mfn. half 40. (s. gs. *ardha*,
nx. *ardh*, gx. *ord*). [lw. Sk. *ardhā-*,
CGK 32.]
- c. sv. AVAḌ m. gooseberry 26β ii b. (s.
gs. x. nx. *āvāḷo*, nx. gx. *āvāḷo*). [Sk.
āmalaakah: Pk. *āmalayo*; M. *avḷā*,
G. *āmḷū*; G. *āvāḷ* corresponds to M.
āvḷā with -*v-* instead of the ex-
pected -*m-*. BLOCH 289^a, TURNER
21^b *amalo*.]
- s. gs. AVĒRI, AVERĀ, ogx. ĀVĒRI, nx. gx.
x. ĀVER the day after tomorrow 294.
[Sk. *aparasmīn*: Pk. *avaramhi*, Ap.
avarahi.]
- s. gs. AŚŚI 214, x. nx. gx. OSĒ 294. In
this manner, thus. [-cf. M. *asā* <
aisā < Sk. **ā-dṛśaka-*.]
- s. gs. AṢṬECĀḷISA, x. nx. AṢṬECĀḷIS, gx.
AṢṬECĀḷ(IS) forty-eight 229. (gx.
āṣṭhecāḷis). [Sk. *aṣṭacattvāriṃśat*
f.: Pa. *aṣṭhacattārisa-*, Pk. *aṣṭhacat-*
tāḷisa-, *aṣṭhacattāla-*; M. *aṣṭhetāl*,
G. *aṣṭtālis* etc. TURNER 9^a *aṣṭhacālis*,
CGK 38.]
- x. ASKATKĀI weakness 299 B. (nx.
askatāi f., gx. *oskotāi* f.; cf. s. gs.
aśakti f.). [For the suffix -*kāi* cf.
29. The first part *askat* weak, gx.
oskot < Sk. *aśakta-* with transposi-
tion. CGK 39.]
- s. gs. ASLO of this type 255. (gx. *osolo*),
[cf. M. *aslā* < *asā*.]
- s. gs. AḷNĪ, AḷĪ adj. insipid, tasteless
30. (nx. *aḷnī*, gx. *oḷnī oḷnī*). [cf.

- Sk. *alavaṇaḥ*, *alavaṇaka*:- Pa. *alo-niko*, Pk. *aloṇia*:-; M. *aḥi*, G. *aluṇā*. BLOCH 290^a, TURNER 25^a *alinu*, CGK 42.]
- s. gs. ĀIKATĀ listens, hears 80 b 2°. (gx. *āikorinik*, s. gs. *āikūka*). [BLOCH connects M. *aiknē* with a possible Pk. *ahikkhana* < Sk. *abhikṣ*- 301^a with a question mark and characterises it as an isolated word with obscure etymology. Can it have connection with Pa. *ā-cikkhati* 'relates', Amg. *āikkhaī* 'addresses a sermon to' with possible extension from 'address' to 'cause to hear' ?]
- s. gs. ĀITVĀRU, ĀITĀRU Sunday 51. [Sk. *ādityavāraḥ* : M. *aitvār*, G. *aitvār*, *itvār*, BLOCH 301^b.]
- gx. ĀUKĀS m. time, interval 26β i b. (s. gs. *avkāsū*, nx. *avkās*). [lw. Sk. *avakāśaḥ* : MGH. *avkās*, N. *abakās* Turner q. v.]
- nx. ĀK m. figure, sign, numeral, number 60 a. (gx. g. *ānik*, s. gs. x. *aniko*). [Sk. *anikaḥ*, *anikakah* : M. G. *ānik*, N. *anika* TURNER q. v.]
- s. gs. ĀNGA n. 60 a, 124 ; x. nx. gx. *āṅg* n. 124. [Sk. Pa. Pk. *aṅgam* : M. G. *āṅg*, *āṅg*, N. *āṅg*, *āṇ* TURNER q. v.]
- s. gs. ĀNGAṆA x. nx. gx. ĀNGOṆ n. courtyard 60 a, 124. [Sk. *aṅganam* : Pk. *aṅgaṇaṇi* ; M. *aṅgaṇ* m., *āṅgē* n. ; G. *āṅgū*, *āṅgiyū*, TURNER 33^a *āṇan*, BLOCH 285^b, CGK 46 ; cf. Kan. *aṅgaṇa*, *anikaṇa*, *aṅgana*, *aṅgaḷa*.]
- s. gs. ĀṆḍA n. testicle 124. (nx. *āṇḍ*, gs. *āṇ-pāri*). [Sk. *andām* : Pa. Pk. *andam* ; M. *aṇḍ*, G. *āḍ* m., M. *āḍē* n., N. *ār*. BLOCH 286^b, TURNER 31^b, CGK 50.]
- x. nx. gx. ĀNDOR darkness, obscurity 124. [Sk. *andhakāraḥ* : Pa. *andhakāro*, Pk. *andhaūra*:-; M. *ādihār* m. (and with -ka extension) *ādihārū* G. *ādihārū*. BLOCH 287-8 ; TURNER 2^a *ādhyāro*.]
- nx. ĀV n. mucous, mucous avoided by the nose. 16^a. [Sk. *āmāḥ* raw, *āmam* constipation : Pa. Pk. *āma*:-, M. *āv* f., G. *ām* m. mucous. BLOCH 293^a, TURNER 30^a *āū*, CGK 55.]
- gx. ĀS m. drake 16 a. [Sk. *haṁsāḥ* : Pa. *haṁso*, Pk. *haṁsa*:-; M.G. *hās* TURNER 634^b, CGK 56.]
- gx. ĀSVEL f. a bear 8. [Sk. *ṛkṣaḥ* a bear : Pa. Pk. *accha*- whence K.M. as-; for -vel of K. and -val of M. cf. Sk. lex. *bhallūkaḥ*, *bhallah* : Deś. *bhallu*- m., Pk. *bhalla*:-; for M. and K. forms cf. Sk. *accha-bhallaḥ*. BLOCH 289^b, TURNER 475^b *bhālu*, CGK 56. TURNER 652^b refers to J. PRZYLUŚKI BSL 90.196 Sk. *malluḥ* m. bear who connects it with Austro-Asiatic (with characteristic variation m:- *bh*-.)]
- gx. ĀK n. shout, call 16 b. (s.gs. *hāka*, gx. *āk(h)curinik* to shout, *āk māruinik* id.) [Pk. *hakkā*, *hakkai* : M. G. H. N. B. *hāk*, M. *hāk*, *hākṇē*, *hākṇē* BLOCH 428^b, TURNER 654^a *hāk*, *hāknu*, CGK 56.]
- x. nx. gx. ĀKĒ 109 139 ii ; s. gs. ĀKHO 53 whole, complete. [Sk. *ākṣata*- unbroken whole : Pa. *akkhata*:-, Pk. *akkhaya*:-; M. *ākhā*, G. *ākhū* CGK 58.]
- g. x. nx. gx. ĀG f. fire 16 c, 123 a. [Sk. *agnih* m. fire : Pa. *aggi*- m. Pk. *aggi*- mf.; M. G. *āg* f. The fem. gender observed in all NI-A. except N. WPah. *pañ*, Ku. BLOCH 290^b, TURNER 32^b *āgo*, CGK 60.]
- x. nx. gx. ĀGOḷ bolt, bar, latch 133 B (s. gs. *agaḷu* q. v.)
- s. gs. ĀGGAḷU, nx. ĀGVAḷ. sv. ĀGOḷ, AGGOḷU m. braid of hair, tress 12 A. [cf. Sk. *agravalayaḥ* topmost lock of hair : M. *āgoḷ*, *āgvaḷ*, Sgh. *ak-vala* all of which go back to a MI-A. form **agra-valaḥ* (see Poona Orientalist I v 9), CGK 62.]
- nx. ĀGTĪ f. brazier 30. (s. gs. *aguṣṭē* q. v.)
- nx. ĀGHĀDO m. name of a plant, Achyranthes aspera. [cf. Sk. *āghāḍāḥ* a musical instrument, lex. the plant

Achyranthes aspera and with *-ka* extension in Deś. *āghādā*, M. *āghādā* m., G. *āghāḍo*, *āghāḍo* CGK 62. M. *aghedā*, G. *āghēḍo* quoted by BLOCH 286^a.]

s. gs. ĀṆKPO figure 124. Meaning also hook, hasp. (nx. gx. x. g. *āṇkḍo*) [der. from *āṇk* q. v. M. *ākdā*, *ahḍā* m. hook. CGK 44-5.]

gx. x. ĀṆKVĀRPOṆ virginity 299 B. (cf. s. gs. *āṇkvārī* f. relating to celibacy, x. *āṇkvār* f. m. virgin, unmarried, *āṇkvārī* f. virginity; nx. *āṇkuvār* f., *āṇkuvārpṇ* n., *āṇkuvārvaṇit*; gx. *āṇkuār* f., *āṇkuārpoṇ* n.). [cf. *kumārī* f. virgin, girl, *kumārāḥ*: Pa. *kumaro* Pk. *kumara*; M. H. *kūvar* m., *kūvarī* f.; Sk. **ākumārīkā* [cf. *ākumāram* to a child), with transposition of the nasal to the first syllable, secondarily formed from Sk. *kumārā-* as *-k-* in K. shows.]

s. gs. ĀMGAṆA, x. nx. gx. ĀMGOṆ 112 1°. v. s. v. ĀNGAṆA.

s. gs. ĀMGSO m. a towel. [cf. M. *aṇgchā*, *aṇgochū*, G. *aṇguccho*, Sdh. *aṇgocho*, Ksh. *aṇōca*, H. *aṇgochū* quoted by BLOCH 286^a; if derived from *aṇgavastram* following BLOCH the form Pk. **vaccha-* < *vattha-* (< *vastra-*) is to be explained by the confusion between *-tth-* and *-cch-* in Pk. Mss. cf. CGK 49. TURNER questions this derivation under *aṇaūcho*. The word is more clearly derived from Sk. lex. *aṇgoṇchah*, *aṇgoṇchanam*; for the connection between *ukṣāti* *ukṣāte* sprinkles, moistens, *uñchati* gleans, *prokṣati* sprinkles *proñchati* wipes out whence **uñchati* rubs off, in the lexicon forms quoted above see my Sanskrit *kṣ* in Pāli, JBORS xxiii, part I § 10 (b). Sk. lex. *aṇgoṇchah*, *aṇgoṇchanam* may also be considered to be hypersanskritisations of MI-A. **aṇga-puñchana*) > **aṇga-uñcha-(na)-*.]

s. gs. ĀCĀRU m. taboo 12 A. [lw. Sk. *ācārah* with specialized meaning.]

g. nx. gx. x. ĀJ, s. gs. ĀJī today 12 A, 16 a, 129, 294; x. nx. gx. āz 294. Sk. *ādyā*: Pa. Pk. *ajja*, M.G. *āj*; for final *-i* in s. gs. cf. A. *āzi*, O. *āji* representing MI-A. **ajja*, earlier *-ajjia*. BLOCH 290^b, TURNER 33^b, CGK 63.]

s. gs. ĀJJO, x. nx. gx. ĀJO m. grand-father, s. gs. ĀJJI, x. nx. gx. ĀJī f. grand-mother 12 A, 132. [Sk. *āryakah*: Pa. *ayyako*, Pk. *ajjaa-*, M. *ājā*, *ājas*, G. *ājō*. BLOCH 290^b, TURNER cc^b *ājō*, CGK 63, 64.]

x. gx. ĀṬ, nx. g. ĀṬH, s. gs. ĀṬA eight 16 a, 63, 138, 201, 229. [Sk. *aṣṭā*, *aṣṭā*: Pa. Pk. *aṭṭha-*; M. G. *āṭh*. BLOCH 291^a, TURNER 34^a CGK 64.]

s. gs. ĀṬṬA thickens, congeals, evaporates 87 3°. (cf. s. gs. *āṭṭayatā* causes to condense, thickens; x. *āṭaumk*. gx. *āṭoumk*). [Cf. M. *aṭṇē* to condense, thicken, G. *aṭvū* to be spent up > Sk. *ārtah*, Pa. Pk. *aṭṭa-* ? cf. also s. gs. *āṭṭi* a steaming vessel. CGK 66, 67.]

s. gs. ĀṬṬISA, ĀṬṬISA x. nx. gx. ĀṬṬIS. gx. ĀṬṬIS thirty-eight 229. [Sk. *aṣṭātriṃśat* f.: Pa. *aṭṭaṭṭisam*, M. *aṭṭis*, G. *aṭṭris*, TURNER 9 *aṭṭa-tis*, CGK 67.]

s. gs. ĀṬṬHĀVISA, x. nx. OTTĀVĪS, gx. OTTĀVĪS twentyeight 229. [Sk. *aṣṭāvīmśatiḥ* f.: Pa. *aṭṭhāvisati*, Pk. *aṭṭhāvisam*, Ap. *aṭṭāisa-*; M. *aṭṭhāvis*, G. *aṭhāvis*, H. *aṭhāis*, N. *aṭhāis* TURNER 9^b, CGK 65.]

s. gs. ĀṬSAṬṬI f., x. nx. ĀṬSOṬ, gx. ĀṬSOṬ 229 sixtyeight. [Sk. *aṣṭaṣaṣṭiḥ* f.: Pa. *aṭṭhasaṭṭhi*, Pk. *aṭṭhasaṭṭhim*, M. *aṭsaṭ*, G., *aṭsaṭh*, H. N. *aṭsaṭh* TURNER 11^b.]

gx. ĀṬHĀU m., s. gs. ĀṬHAVU, ĀṬHŌVU memory 40a. (cf. s. gs. *āṭhvaṇa* f., nx. *āṭhvaṇ*, *āṭhav*, x. gx. *āṭou*, nx. *āṭhvuṇik*, *āṭhauṇik*, gx. *āṭouṇik*). [Sk. *āsthāpa-*, *āsthāpana-*: M. *āṭhvaṇ* f. CGK 67.]

s. gs. ĀṬHRĀ, x. nx. OTRĀ, g. gx. OTHRĀ eighteen 229. (nx. *aṭhrā*, x. *aṭrā*). [Sk. *aṣṭādaśa*: Pa. Pk. *aṭṭhārasa*,

- Ap. *aṭṭhāraha*; M. *aṭhrā*, G. *arāḍ* (h), *aḍhār*, H. *aṭṭhārah*, N. *aḥhārah*. BLOCH 286^b, TURNER 9^b, CGK 17.]
- s. gs. ĀTHVO the eighth 244. [Sk. *aṣṭa-makah*; M. *āṭhvā*.]
- s. gs. ĀPA transverse 121. [Pk. *aḍḍa*-athwart; M. *āḍ*, G. *āḍū* slanting, N. *aṭ* in *aṭbhaṅge* TURNER 11^a. Cf. Kan. *aḍḍa*. In K. used also as adv. in the sense 'contrarily, against' as in x. nx. gx. g. *āḍ*, M. *āḍ*, G. *āḍū* CGK 67.—s. gs. *aḍḍi* f. obstruction, objection, paralleled by Kan. *aḍḍi* obstacle, Tu. Te. *aḍḍi*, Ta. *aṭṭi* CGK 18.]
- s. gs. ĀNA f. promise 123 b. (x. nx. gx. *āṇ* abjuration, oath, citation). [Sk. *ājñā* f.: Pa. *aññā*, knowledge, *āṇā* f. order, Pk. *āṇā*, *aṇṇā* f.: M. G. *āṇ* f. oath, Sgh. *ana* order, *Sdh. āṇa* submission TURNER 647^b jānnu; BLOCH 291, CGK 74.]
- s. gs. ATTĀ adv., x. nx. gx. ĀTĀ now 294. (sv. dk. dj. g. *āta*, nx. *āṭṭā*) [cf. M. *atta*, *āta*; G. *atyāre*; Sdh. *ita* Ksh. *ati*, *otu* there. Perhaps Sk. *ataḥ* or *atra* with loc. ending: Pk. *atto* BLOCH 287^b, CGK 74-5.]
- gx. ĀDIK, ODIK, ODHİK excessive 26 β i b. [lw. Sk. *adhika*-. CGK 76.]
- gx. ĀDO half 87 3°. [Sk. *ardhaka*-.; cf. x. *ardo*, nx. *ardho*, gx. *ārdo*, *ordo* all of which are lws. For NI-A. inherited words see TURNER 35^a *ādhū*, BLOCH 292^a.]
- g. ĀDLO first., foremost 26 α ii. (ogx. v. *ādlo* anterior, aboriginal, former, previous, old). [cf. M. *ādḷā* first, foremost, der. from Sk. *ādi*-.]
- gx. ĀNĀN mf. the tree and *ānān* n. fruit of *anona squamosa* 42α (*anidaṇa*, x. *āt*, n. nx. *āt* f., gx. *āmī* f.)
- gx. ĀNĀMD f. joy 40 β. [lw. Sk. *ānan-dāh*.]
- s. gs. x. nx. gx. ĀNI, ogx. ĀṆI and, again, another 295. (s. gs. *ānni*, x. vlg. *ānik*, nx. gx. *ānī*, sv. kdr. *āṇi*, dk. *āñi*, dj. cit. *āni*). [Sk. *anyāḥ*: Pa. *añño*, Pk. *aṇṇa*-.; BLOCH 291^b connects Ap. *anu* and M. *āṇi* with I-A.
- **ana*- which would normally explain -*ṇ*- in these forms; elsewhere only the dental -*n*- prevails as in G. *ane*; cf. TURNER 14^a *anī*, CGK 78.]
- s. gs. ĀNIKAI still 294. [der. from prec.; cf. M. *āṇkhī*, *āṇik* CGK 78.]
- s. gs. ĀMTA n. pl. entrails 87 4°; ĀNTĀ 124. (nx. x. *āmī*). [Sk. *āntrām* n.: Pa. Pk. *antam*; M. *āt*(*dē*), G. *ātardū*, N. *āt*, *āntro* TURNER 32^a, 35^b, BLOCH 291-2, CGK 50.]
- gx. ĀNBĀVĀRTI seeker after experience; faithless 26 β i b. (x. *ānbā-vāḍṭi* m. disbeliever, pagan; gx. *ānbāvārti*, *onbābārti* adj. free-thinker). [lw. Sk. *anubhavārthin*-, CGK 24, 79.]
- s. gs. ĀPADTĀ touches 30, 80 b 2°. (gx. *āpodoṃk*, *āpḍuṃk*.)
- gx. ĀPURTO insufficient 26 β i b. (s. gs. *āpūrto*). [lw. Sk. *āpūrta*- unfilled, insufficient; M. *apurtā*, G. *apūrtū*, CGK 26.]
- gx. ĀPURBĀI f. scarcity, singularity 26 β i b. (s. gs. *āprūpāi*, *āprūbāi*, x. *āprubāi*, nx. *āprūbāi*; x. *āpurbāi*, gx. *āpurbāi*, *opurbai* where the sense of 'fondness, love, esteem' is developed; gx. *āprub* f. esteem). [Sk. *āpūrvā*-.: Pk. *apurbba*-.; with anticipation of *r* (through **āpūrva*: *āpurbba*) M. *āprūp* *āprūb* *āprūbh*; H. *ap rūp*, *ap rūb*, CGK 27.]
- s. gs. ĀPPAṆA onself, self 26 β i a; gx. ĀPĀN 40 α; ĀPUN, ĀPON 63, 123 d, 162 a, 254. [der. Sk. *ātman*-.: Pk. *appa*- and in declension *appaṇa*-(*<ātmanah*): M. G. *ūpaṇ*, N. *ūphnu*. BLOCH 292^a, TURNER 36^a, CGK 80.]
- s. gh. ĀMMI we 69, ĀMĪ 16 g. K. ĀMĪ 246. [Sk. dat. loc. *asmé*, inst. *asmābhīḥ*: Pa. *amhe* nom.-acc., *amhehiṃ* inst. Ap. *amhehiṃ*; M. *āmhi*, G. *ame*, A. B. *āmi* (B. in the sense of 'I'), O. *āmbhi*; N. *hāmi*. BLOCH 292^b TURNER 636^b.]
- s. gs. ĀMBĀṬA, x. nx. gx. ĀMBOṬ sour, acid 176. [Sk. *āmlam* n, acidity,

- amla-* acid: Pa. Pk. *ambila-*, *amba-*; with extension in M. *ambat*, H. *ambat*, TURNER 22^a under *amilo*.]
- s. gs. ĀMBE m. pl. 55, ĀMBO sg. 53, 133 A. [Sk. *āmṛaka-*: Pa. Pk. *ambaka-* in M. *ābā*, G. *ābo*, Sdh. *āmo*; Sk. *āmra-*: Pa. Pk. *amba-* in H. A. *ām*, B. *āb*, N. *āp* TURNER 32^a, BLOCH 292^b.]
- s. gs. ĀMBLI f. unripe mango 176. (gs. *āmbulī*.) [dim. of *āmo*; < Sk. *āmṛikā*.]
- s. gs. ĀMSĀNĪ f. acidity, sourness. (x. nx. gx. g. *āmsān* f.). [*ām* < Pa. Pk. *amba-*, Sk. *ām̐la-* with suffix *sāṇ(i)*.]
- s. gs. ĀMSO acid, sour 298. [*ām* with suffix *-so*.]
- s. gs. ĀYDĀNA, x. gx. nx. ĀIDON 278; gx. ĀYDĀN 40^a. [lw. Sk. *āyātanaṃ* as a semi-tatsama.]
- s. gs. ĀYLO, ĀILO 'came' 58. [Past tense of *ye-um̐k*, cf. M. *ālā*.]
- x. gx. nx. ĀR boa constrictor 58. (s. gs. *hāru*). [Sk. *ajāgaraḥ*, M. *ār* m. s. gs. *hāru* shows initial *h-* through forms like *hairū* snake < *ahirūpa-* etc.]
- gx. ĀREKĀRN, ĀREKĀN a paralytic woman 16 d.
- s. gs. ĀRTI f. lights waved before the image of God 31 a. [Sk. *ārātrika-*: Pk. *ārattia-*; M. *arat*, H. P. G. M. *ārī* BLOCH 292^b, TURNER 37^a.]
- s. gs. ĀRSO a mirror. 54 A, 175. [Sk. *ādarśaka-*: M. *ārsā*; Sk. *ādarśikā*: G. *ārśi*, B. *ārśi*, A. *ārśi* (lw.), O. *ārīśi*, H. P. *ārsi*, N. *ārśi* TURNER 37^b.]
- x. ĀLAS n. idleness, sloth. (nx. *ālas*). [Sk. *ālasyam*: Pa. Pk. *ālassam* M. *ālas* BLOCH 294^a.]
- s. gs. ALLĒ ginger 96 a. (x. nx. gx. g. *ālē*). [< **ārdla-* (cf. Sk. *ārdrah* wet): Pa. Pk. *alla-* moist; with *-ka-* extension in M. *ālē* fresh ginger, Sdh. *ālo* moist, G. *ādu* BLOCH 293^a, TURNER 38.]
- gx. ĀLTĀḌĪ on his side or shore 40 β. (s. gs. *āltāḍi*). [*āl-* in opposition to *pel-* (cf. G. *pelū*) corresponds to M. *al-* in *aḷḷkḷe*, *alāḍ*, G. *āle* and shows 'nearness'; —°*tāḍi* or °*tāḍi* of K. < **taṭikā* (Sk. *taṭaḥ* m. bank: Pa. *taṭa-* mn., Pk. *taḍa-*; M. *taḍ* mf.)]
- s. ĀVASTĀ f. state, condition 26 β i b. (s. gs. *avasthā*). [lw. Sk.]
- s. gs. ĀVĀLO gooseberry 53. (n. *avaḷa*, x. *āvālo*, nx. gx. *āvāḷo*). [Sk. *āmālakāḥ* Emblic myrobalan, *āmālakam* its fruit: Pa. *āmālakā*, Pk. *āmālaya-m*; M. *āvḷā*, *āvḷā*. G. *āmḷū*, *āb(h)ḷū*. N. *āmlo* TURNER 21^b *amalo*, CGK 34.]
- gx. ĀVĀY mother, s. gs. ĀVAI 40β; (s. gs. *āvusu*) 195.
- g. x. nx. ĀS f desire 166. [Sk. *āśā*: Pa. Pk. *āsā*, G. M. *ās* f., N. *ās* BLOCH 293^b, TURNER 39^a.]
- g. ĀSĀ, s. gs. ĀSSO 'let it be' 39. [imperative from *āsum̐k*.]
- s. gs. ĀSSŪKA, x. nx. gx. g. ĀSUMK to be 268, 281; s. gs. ĀSŪKA 259. [Sk. *ākṣeti* abides: Pa. *acchati* stays, Khar. *hāchatī* is, Pk. *acchaī*; M. *asṇē*, N. **chunu* TURNER 191^a and BSOS. 8. 795-812.]
- nx. ĀSPĪ eyebrows 31 a. [Pa. *asātikā*.]
- gx. ĀSTĀLĪ: ĀSTĀLO 42^γ. [fut. and conditional from *āsum̐k*.]
- g. gx. x. ĀS-PĀS round about, near about 16 g. [*ās* < Sk. *āsra-*, Pk. *assa-*, M. G. H. *ās*; *pās* < Sk. *pārśva-*: Pk. *passa-*, *pāsa-* BLOCH 293^b.]
- ĀSRO refuge 53. [< Sk. *āśraya-*: M. H. *āsrā*, G. *āsro*, Sdh. *āsiro*, N. *āsrā*, *āsro* BLOCH 293^b, TURNER 39^b.]
- ĀḷŪ n. tubor 89. (s. gs. *ālū*). [Sk. *ālū-*, *āluka-*: M. *ālū*, *ālkuḍi*, G. *ālvi*, H. P. L. *ālū*, O. *ālū*, N. *ālū*¹ BLOCH 290^a, TURNER 38^a.]
- gx. Īv n. cold 12 B. [Sk. *himāḥ*: Pa. Pk. *hima-* m. cold, M. *hiv*, G. *him*, N. *hiū*, TURNER 637^b, BLOCH 429^b.]
- s. gs. IKRĀ, x. nx. IKRĀ, gx. YEKRĀ eleven 80 b 2°, 229, 231, 241. [Sk. *ékā-*

- daśa* : Pa. *ekādasa*, Pk. *ekkādaha*, *ekkārāsa*, *eggārāha*, *eārāha*, M. *akrā*, G. *agyār*, H. *egārāha*, N. *eghāra* TURNER 58^a, BLOCH 285^a.]
- s. gs. IKNĪSA, EKUNĪSA, x. nx. gx. YEKUNĪS nineteen 229. [Sk. *ekona-vimśaḥ* : Pa. *ekūnavisaṃ*, Pk. *egū-ṇavisaṃ*; M. *ekunīs*, G. *ognīs*; H. *unīs*, N. *unais* (< Sk. *ūnavimśa*-) TURNER 50^a, BLOCH 300^b.]
- gx. IGĀRJI church 40 β. (s. gs. x. *igarji* f.) [lw. Port.]
- gx. IMG, s. gs. HĪMCU asafoetida 16 e. [Sk. *hinguh* m.: Pa. *hiṅgu* n.; M. *hīg* m., G. *hīg* f., H. *hīg* m., P. *hiṅg* f., Sdh. *hiṃu* f., N. *hiṃ*, *hīg* TURNER 638^b, BLOCH 429^a.]
- s. gs. x. nx. gx. IMGLO live coal 12 B, 69, 124. [Pa. *iṅghāla*, Pk. *iṅgāra*- (cf. Sk. *āṅgāraḥ* and *iṅgāraḥ*) : M. *iṅāl*, G; *iṅol*, G; *iṅāro* BLOCH 294^a, TURNER 6^a.]
- gx. IJ m. lighting 16 e. f. (s. gs. *vīju* q. v.).
- gx. IZĀT honour, reputation, respect 40β. [lw. Pers. Ar. *'izzat*.]
- s. gs. ITTYĀKA, x. nx. gx. KITYĀK why 294. [abl. dat. of s. gs. *ittē*, x. nx. gx. *kitē*.—cf. *illo*.]
- s. gs. ITLO so much 255. [cf. Sk. *iyat-tika* : Pk. *ettaa*-, *ettia*-, H. *ittā*; M. *itukā*, *itkā*, G. *eṭlo*, Sdh. *etiro*, H. P. *itnā* Sgh. *etakin* BLOCH 294^b, TURNER 522^a.]
- s. gx. IṀḌ, sgs. HĪṀḌU flock 12 B. [Sk. *hiṇḍa*-.]
- gx. IṀḌLO, IṀḌULO hammock 12 B. (s. gs. *hindlo*). [Sk. *hindolaka* : M. *hiḍulā*, *hiḍolā* m., G. *hidoḷo*, Sdh. *hindoro*, H. *hindulā*, B. *hēdlā*, Sgh. *idolu* BLOCH 429.]
- gx. IṢṬĀGĀT, IṢṬĀGĀT friend 39, 40, [lw. Sk.]
- nx. IṬ f., s. gs. IṬṬICĀ brick 12 B. [< **iṣṭā* (cf. Sk. *iṣṭakā* : Pa. *iṭṭhakā*); Pk. *iṭṭā* : M. *iṭ*, *viṭ*, G. *iṭ*, H. *iṭ*, *iṭ*; for possible Austro-as. origin see PRZYLUCKI in *IHQ*. CGK. BLOCH 294^b, TURNER 40^a.]
- s. gs. UKKAṬTĀ, UKAṬTĀ lifts 96 a. 122, 143 b. [As cognates for K. forms we have : 1. Sk. *ūtīrati* digs up : Pk. *ukkirāi*; M. *ukarnē* to scrape up; P. *ukkarṇā*, Sdh. *ukiraṇu* to engrave.—2. Sk. **utkalati* (cf. Sk. *utkalita*- rising) : M. *ukaḷṇē*, G. *ukaḷvū*, H. *ukalnā* to boil, Sdh. *ukarṇu* to go out.—3. MI-A. **ukkhada*-, **ukkhida*-. (< **ut-skṛta*-) : M. *ukhaḷṇē* to uproot, G. *ukhālṇū*; Ku. *ukhelno* to upset, N. *ukhelnu*, *ukhālmu* to pull up.—4. MI-A. *ukkaddhaī* (cf. K. *kāḍh*-below) draw out, uproot : M. *ukhadṇē*, G. *ukhadvū*, H. *ukhādnā*. Cf. TURNER 44, BLOCH 294-5 under N. and M. forms quoted above.]
- gx. UGĀPTĀLŌ opener 40. (s. gs. *ughadtālo*). [Sk. *udghāṭayati* : Pa. *ugghāṭeti*, Pk. *ugghāḍai*; M. *ughadṇē*, G. *ughādvū*, H. *ughāṇnā*, N. *ughārnu* TURNER 45^a.]
- s. gs. UGRĀṆA n. store-house 55.
- ns. ngs. UGHAD open 122. [Sk. *udghaṭa*- and with *-ka*- extension in M. *ughḍā*.]
- s. gs. UGHADTĀ opens 146 b. [v. s. v. UGĀPTĀLŌ.]
- s. gs. UMCTO thumb 29 a, 30. [Sk. *aṅguṣṭhāḥ*, *aṅguṣṭhaka* : Pa. Pk. *aṅguṭṭha*- m.; M. *āḡṭho*, G. *āḡṭho*, H. *āḡṭhā*, N. *aiṭho*. For initial *u*- of K. forms cf. Sk. *aṅgūliḥ*, *aṅgūriḥ* f. : Pa. Pk. *aṅguli*-f.; Rom. syr. *ūnglī*, H. *uṅglī*, P. *uṅgal* in opposition to all other NI-A. forms with initial *ā*.]
- s. gs. UCCĀRU pronunciation 121. [lw. Sk.]
- gx. UJO, s. gs. UJJO fire 37; g. nx. gx. UJO 63. [Sk. *uddiyota* : Pa. Pk. *ujjoa*-]
- s. gs. UṬKĀRAYTĀ wake (one) up, cause to rise 263 3°. [Caus. of s. gs. *uṭāyitā*.]
- s. gs. UṬĀYTĀ 263 3°; (*uṭāyitā*, x. nx. gx. *uṭāumk*). [Though caus. in form, used intransitively in K. cf. M. *uṭṭhē*, G. *uṭhvū*, H. *uṭhnā*, N.

- uṭṭnu* < **uṣṭhāti* (cf. Sk. *uṭṭiṣṭhāti*) TURNER 47^a, BLOCH 296^a.]
- s. gs. UPTĀ flies 30, 121; UPPŪKA 260. (x. nx. gx. *uḍumk*). [Sk. *uḍḍa-yate*: Pa. *uḍḍeti*, Pk. *uḍḍei*; M. *uḍḍē*, G. *uḍvū*, H. *uṇā*, N. *uṇnu* TURNER 47^b, BLOCH 296^a.]
- s. gs. UTTARA, x. nx. gx. UTOR reply 121. [lw. Sk.]
- s. gs. UDDĀKA, x. UDĀK 12 c; gx. UDĀK 40 α. [semi-tatsama from Sk. *udakām*, Sgh. *diya* TURNER 645^b.]
- s. UMDŪRU rat 12 C. gs. VIṀDŪRU, sv. UMDIR, g. HUṀDIR, x. nx. gx. UMDIR 64 B. [Sk. *undurah*].
- s. gs. UPARTĒ, UPPARTĒ, gs. URPĀRTĒ topsy-turvy 181.
- s. gs. UPĀSU m. fast 54 B. [Sk. *upā-vāsa*: M. *upās*, H. N. *upās* all of which are semitatsamas; Sgh. *uvasu*. BLOCH 297^b, TURNER 52^a.]
- s. gs. UBĴATĀ is born 122. [Sk. *utpad-yate*: Pa. *uppajjati*, Pk. *uppajjai*; M. *upajñē*, G. *upajvū*, H. *upajñā*, N. *ubjanu*. BLOCH 297^b, TURNER 52^b.]
- s. gs. UBRATĀ stands 263 3°. [With slight change of meaning in M. *ubhārñē* to raise, G. *ubhārvu* < **udbhārayati*. Cf. M. *ubhārñē* G. *ubhārvū* to effervesce, Sdh. *ubhiranu* < Sk. *udbharati*. TURNER 53^a.]
- s. gs. UBRĀKĀRAYATĀ causes to stand up 263 3°. [Caus. of prec.]
- x. nx. gx. ns. gs. UBHO high, upright 122, 137b. [Sk. *ūrdhvāḥ*, *ūrdh-vaka*: Pa. *ubbhaṃ*, *uḍḍhaṃ*, Pk. *ubbha*-, *uḍḍha*-, *uḍḍha*-; M. *ubhā*, G. *ūbhū*, Sdh. *ubho*, N. *ūbho* BLOCH 298^b, TURNER 43^b.]
- ns. ngs. x. nx. gx. UMBAR 57, 124 *Ficus glomerata*. [Sk. *udumbārah*: Pa. *udumbaro*, KhDhp *udumara*; Pk. *umbara*- m., M. *ūbar* m., G. *umro*, *umarḍo* etc. BLOCH 298^a, TURNER 261^a.]
- s. gs. ULṬO reverse, opposite 30. [M. *ulṭā*, G. *ulṭū*, B. O. H. P. L. *ulṭā*, N. Ku. *ulṭo* < **ullaṭyaka*-. Cf. BLOCH 299^a, TURNER 54^b.]
- s. gs. ULLAYTĀ speaks 73. [Sk. *ulla-pati*: Pk. *ullavāi*.]
- s. gs. ŪVVA louse 106. [Sk. *yūkā*: Pa. *ūkā* f., Deś. *ūā*; M. *ū*, *ū*; cf. A. *ūi* white ant (cf. s. gs. *mūi* ant), B. O. *ui*; Kaf. *ashk*, *wū*, *ū* TURNER 290-291; BLOCH 300^a. For descendants with initial stop, cf. N. *junro*.]
- s. gs. ŪCA high 121; ŪMCA 224. [Sk. *uccā* above: Pa. Pk. *ucca*-; M. *ūc*, G. *ūc*, N. *ūc*. BLOCH 295^b, TURNER 42^a.]
- s. g. ŪNE less 112 1°. [Sk. *ūnaka*:- Pk. *ūnaa*:-; M. *uṇā*, G. *uṇū*, H. *ūnā* Sdh. *ūnu*; without extension in H. *ūn*. BLOCH 296.]
- s. gs. ĒKA, ĒKU, ĒKI; x. EK, x. nx. gx. YĒK one 28, 73, 229, 231. [Pk. *ekka*- < lw. from Sk. *eka*- with doubling of -k-: M. G. H. N. *ek* BLOCH 300^b, TURNER 56^b.]
- s. gs. EKUNĀIŚI, x. nx. YĒKUNĒOŚI, gx. YĒKUNĀŚI seventy-nine 229. [Cf. Sk. *ūnāśītiḥ*: N. *unāsi*; Sk. *ekonāśītiḥ*: M. *ekunāśi* G. *ogaṇesi* TURNER 50^a.]
- s. gs. EKUNĀCĀLIŚA, x. nx. YĒKUNĒCĀLIŚ, gx. YĒKUNĀCĀL(ĪS) thirty-nine 229. [Sk. *ekonacatvāriṃśat* f.: M. *ekun-cālīs*, G. *ogaṇcālīs*; cf. N. *unāncālīs* TURNER 50^a.]
- s. gs. EKUNṬĪSĀ, x. nx. YĒKUNṬĪS, gx. YĒKUNṬĪS twenty-nine 229. [Sk. *ekonatrīṃśat* f.: M. *ekunṭīs*, G. *ogaṇtrīs*; cf. *unāntīs* TURNER 50^a.]
- s. gs. EKUNNAVADA, x. nx. YĒKUNĒNŌVAD, gx. YĒKUNĀNŌI eighty-nine 229. [Sk. *ekonānavatīḥ*: M. *ekunnavad*; cf. N. *unanabbe* TURNER 49^b.]
- s. gs. EKUNPANNĀSĀ, x. nx. YĒKUNĒPONĀS gx. YĒKUNPONĀS forty-nine 229. [Sk. *ekonopañcāśat*: M. *ekunpannās*, G. *ogaṇpacās*; cf. N. *unāncās* TURNER 50^a.]

- s. gs. EKUNSATARI, x. nx. YEKUNESOT-TOR, gx. YEKUNĀSOTOR sixty-nine 229. [Sk. *ekonāsaptatiḥ* f.: Pk. *egūnasattarim*; M. *ekunṣattar*, G. *agnoter*, N. *unhattar* TURNER 50^a.]
- s. gs. EKŪNSĀṬI, x. nx. YEKUNṢĀṬ, gx. YĒKUNOSĀṬ fifty-nine 229. [Sk. *ek-onṣaṣṭhiḥ* f.: M. *ekunṣāṭh*, G. *ogon-sāṭh*, cf. N. *unsāṭh* TURNER 50^b.]
- s. gs. EKKĀVANNA, x. nx. YEKPON, YEKĒON, gx. YĒKĀVON fifty-one 229. [Sk. *ekapañcāsat* f.: Pk. *ekkāvaṇ-ṇam*; M. G. *ekāvan*, N. *ekāwan* TURNER 57^a.]
- s. gs. EKKECĀĪSA, x. nx. YEKECĀĪS, gx. YEKECĀĪ(ĪS) forty-one 229. [Sk. *ekacatvāriṃśat* f.: M. G. *ektāḷis*, N. *ekcālis* TURNER 57^b.]
- s. gs. EKKYĀĪSĪ nx. x. YEKKYĀOIŚI, gx. YEKĀSSI eighty-one 229. [Sk. *ekā-ṣītiḥ* f.: Pk. *ekkāsī*; G. *ekāsī* M. *ekyāyī*; of N. *ekāsī* TURNER 57^b.]
- s. gs. EKKYĀNAVVI, x. nx. YĒKANÖVÖD, gx. YĒKĀNÖI ninety-one 229. [Sk. *ekānavatiḥ* f.: M. *ekyāṇṇav*, G. *ekāṇu*, Sdh. *ekānawc*, N. *ekānabe* TURNER 57^a.]
- s. gs. EKTĪSA, x. nx. gx. YĒKTĪS thirty-one 299. [Sk. *ekatrinīśat* f.: M. *ektīs*, G. *ektris*; N. *ektis* TURNER 57^b.]
- s. gs. EKAVISA, x. nx. gx. YĒKVIS twenty-one 299. [Sk. *ekaviṃśatiḥ* f.: *ekaviṃśat* f.: M. G. *ekvis*, H. *ekāis*, N. *ekkāis* TURNER 57^b.]
- s. gs. EKṢĒ one hundred 98. [Sk. *ekāśatam* : M. *ekṣē*.]
- s. gs. EKSAṢṬI, x. nx. YEKSOṢṬ, gx. YEK-SOṬ sixty-one 229. [Sk. *ekasaṣṭhiḥ* f.: M. G. *ekasaṭ* N. *eksaṭh* TURNER 58^a.]
- s. gs. EKḶO, ĒKLĪ single, alone. [Pk. *ekkalla*-preeminent, Sk. *ekala*-alone : M. *eklā*, G. *eklū*; K. with -/ in opposition to G. M. -/ shows connection with Sk. *ekala*-.]
- s. gs. AĪSĪ f. eighty; x. nx. OĪSĪ, gx. ĀISSĪ 229. [Sk. *aṣītiḥ* f.; *āṣiti*, Pk. *asū*; M. *aṣī*, G. *ēṣī*, N. *assi*, *asi* TURNER 29^b. BLOCH and TURNER give the M. form as *aṣṣī*, BLOCH 301.]
- gx. ÖVAĻ mf., ÖVĀĻ n. 42^a.
- x. gx. OTA, s. gs. VATA sun-shine 74. [lw. Sk. *ātapam* : **āpatam* > **avatam* : *vata*, *vota*.]
- x. nx. gx. ONĀD food, grain 125 a. [Semi-tatsama fr. Sk. *annādyam*, cf. N. *anāj* TURNER 13^b.]
- gx. OĻKHATĀ recognizes 74. [Sk. *upalaksayati* : Pk. *uvalakkhai*; M. *oḷakhaṇē*, G. *oḷakhvū*.]
- s. gs. KATHĪNA, nx. KATHĪN difficult 21. [lw. Sk. *kāṭhina* : M. *kāṭhin*, G. *kāṭhan*; -ṇ- in all these forms shows their semi-tatsama nature.]
- s. gs. KADAYILLĒ n. gruel 26 a i. [cf. M. *kadhavinē* to boil; G. *kadhiyalū*, *kadāyeliū* boiled so as to be thick < Sk. *kvathayati*.]
- s. gs. KAḌAYTĀ boils 26 a i. [M. *kadhavinē*; G. *kadhwū* to boil M. *kadhñē*, Sdh. *kāṭhanu* BLOCH 305^a.]
- s. gs. KAḌU bitter 26 i; gx. KĀḌU 40; s. gs. KAḌU, x. nx. gx. KŌḌU 111. [Sk. *kāḍu*-, *kāḍukua*-. Pa. *kaṭuka*-, Pk. *kaḍua*- M. *kaḍū*, G. *kaḍu*, *kaḍvū*, BLOCH 305^b, TURNER 70^b.]
- gx. KĀḌSĀN f. bitterness 40. (s. gs. *kaḍsāṇi*). [der. fr. prec. with suffix *sāṇ(i)*.]
- s. gs. KAḌO m. essence 26a i; 143 a. [cf. M. *kādhā*, G. *kāḍo*, *kāḍho* < Sk. **kvāthakaḥ*. K. forms < Sk. **kvāthakaḥ* : G. *kāḍho*; cf. Sk. *kvāthah* : M. *kaḍh* m. ebullition.]
- s. gs. KAḌHAI f. frying pan 31 a. [Sk. *kaṭāhaḥ*, *kaṭāhi* f.: Pa. *kaṭāha*- m., Pk. *kaḍāha*- m.; M. *kaḍhai*, f., G. *kaḍhā* m., *kaḍhāi* f., Sdh. *kaṭāhi* f., *kaṭāho* m.; H. *kaṭāhi*, N. *kaṭāi*, *kaṭhāi*, *kaṭāhi* BLOCH 305^b, TURNER 76^b.]
- s. gs. KAṆASU, x. nx. hx. KOṆŌS m. ear of corn 112 1°. [Sk. *kaṇāsa*-. M. *kaṇas*, *kaṇis* n., G. *kaṇas* n. BLOCH 305^b.]

- s. gs. KANU m. a grain 26*ai*; 112 1°. [Sk. *kāṇaḥ* a grain: Pa. Pk. *kaṇa*-m. husk-powder; M. G. *kaṇa* m. *kaṇi* f. *kaṇū* n. BLOCH 305^b, TURNER 72^a.]
- s. gs. KANṬHI f. necklace 124. [Sk. *kaṇṭhī* f. throat, *kaṇṭhikā* necklace: M. G. *kaṇṭhi*: M. *kaṇṭhā* m., G. *kaṇṭho* m. < Sk. *kaṇṭhakaḥ* TURNER 69^b.]
- s. gs. KANṬI f. window 60 a.
- gx. KADĪ when 40*a*. [cf. M. *kadhī*.]
- gx. KADŪL 42*a*.
- gx. KADĒ 42*a*.
- s. gs. KANTHU m. a bark-garment 124. [Sk. *kanthā*: M. G. *kanthā*.]
- s. gs. KAPĀṬA, x. KAVAḌ an almirah 21*a*. [Sk. *kapāṭa*:- M. G. N. *kapāḷ* cf. TURNER 73^b.]
- x. nx. gx. KĀR, s. gs. KARI do 39. [Imp. 2nd. sing. of KĀRUMK q. v. M. II. *kar*.]
- s. gs. KARAPSĀNI f. scorched smell; smell of burning 298. [cf. M. *karapṇē* to burn, scorch; *karap* f., virtuals burned in dressing *karapṭāṇ* f. stink of burning articles; *karapṇiṇē* to singe, *karpā* burned, *karpi*. The first part *kar-* in the above forms corresponds to Tam. *kari-* to be charred, to become charcoal or black, be scorched with Dr. cognates all over; cf. Kan. *kappu* black (< **karpu*?) etc.; cf. BLOCH BSOS 5.738 for Dr. **kāda*-, **kāla*- 'black' and SCHRADER, Brahnavidyā 1.]
- gx. KĀRUMK to do 40*a*. (s. gs. *koruka*, x. nx. *kōrumk*). [Sk. *kāraṭi*, *karōti*: Pk. *karoti*, Pk. *kareṭi*, **karaṭi*: M. *karṇē*, G. *karvū*, H. *karnā*, N. *karnu*. BLOCH 306^b, TURNER 136-7.]
- s. gs. KARAYTĀ causes to be made 263 2°. [Sk. *kārayati*, **kārayati* (whence Pk. caus. type **kare-i* in opposition to the simplex *kareṭi*); cf. **kārāpayati* in Aś. and derivatives in NI-A. under N. *garānuu* TURNER 136^a.]
- s. gs. KARTI f. the broken shell of a cocoanut. [Sk. *karoti*: M. *karṭi*.]
- s. gs. KARTĀ does 12 A, 46, 259, 263 2°, KORCĒ 49. [v. s. v. *kArumk*.]
- gx. KĀRM n. act 40*a*. [lw. Sk. *kārman* n.; s. gs. *karma*:-cf. s. gs. *kāma* as inherited form.]
- gx. KĀRMĀL mf., KĀRMĀL n. the Averrhoa carambola and its fruit 42*a*. (s. gs. *karmbala* n.). [cf. M. *karmāl* f. n., *karambal* fn., *karambeḷ* fn.]
- g. gx. KALPANĀ f. idea 20, 210. (ogx. *cōlōpōna* in Father Stephen's grammar). [lw. Sk. id.]
- gx. KĀLĀM mf., KĀLĀM, n. 42.
- gx. KĀLAY f. ZINC 40. (s. gs. KALAYI). [M. *kālhi*, *kalhe* f., G. *kalāi*, H. *kalāi*; lw. Ar.]
- s. gs. KALĀSŪ sacred vessel 26*ai*. [lw. Sk. *kalāśaḥ*; v. s. v. *kaḷso*.]
- s. gs. KAVḌI f. cowrie 87 3°. [Sk. *kapardakaḥ*, *kapardikā*: Pk. *kavadda*-, *kavaddiā*; M. *kavḍi* f., G. *kavḍā* m; f. in II. P. L.G.: (*koḍi*) and m. in P. *kauḍ(ā)*, Sdh. *koḍu*, M. *kavḍā* etc. TURNER 109^a, and BLOCH 306^b.]
- s. gs. KĀŚĪ how? 52, 214, 293-4; x. KOSO 294; g. KĀS 39. [cf. M. *kaśā*, G. *kaśū* any, whatever; < **kādṛśaka*:- MI-A. **kāśaa*- etc.]
- s. gs. KĀŚĪ, x. KĀSĪ f. cultivation, agriculture 8. [Sk. *kṛṣiḥ*.]
- gx. KĀṢṬI adj. sufferer 40*a*. [lw. Sk. *kaṣṭin*-.]
- s. gs. KASTĀ ploughs 118. [cf. *kaśi* above; < Sk. *kṛṣāti*.]
- s. gs. KASLO of what type? 255. [cf. M. *kaślā*: der. *kaśśi* above.]
- s. gs. KAḶO m. bud 26*ai*; x. *koḷo*, gx. *kāḷo* 44. [Sk. *kalikā* (whence **kalakali*): M. *kaḷā* m., *kaḷi* f.; G. *kaḷiyo* m., *kaḷi* f.; N. *kali* TURNER 79^a.]
- s. gs. KAḶTĀ knows 26*ai*, 117. [cf. M. *kaḷṇē*, G. *kaḷvū*, P. *kaḷnā*; < Sk. *kalayati*, *kalanam* BLOCH 307^a.]

- s. gs. KAḲṢO m. KAḲṢĪ f. pitcher 26 a i, 198. [Sk. *kalāsah* : G. *kaśaś*, N. *kalas* ; Sk. *kalāsakah* : M. *kaśā* ; K. *kaśī* f. G. *kaśīyo* < Sk. *kalaśikā* ; cf. BLOCH 307^b, TURNER 79^a.]
- s. gs. KĀṆḌŪKA to pound 60 a. [Sk. *khaṇḍayati* : Pk. *khaṇḍāi* ; M. *kāḍhē*, G. *kāḍhū*.]
- s. gs. KĀṆDO m. onion 124. [Sk. *kandaka* : M. *kāṣā*, G. *kādo*, H. *kādū* etc. BLOCH 309^a.]
- s. gs. KĀKṢĪ f. cucumber 133 B. [Sk. *karkaṭikā* : Pk. *kakkāḍiā* ; M. *kākdī* f., G. *kākad* n., *kākdī* f. ; cf. G. *kākūṭ* f. a kind of cucumber ; BLOCH 307^b, TURNER 82 *kākri*.]
- gx. KĀGĀD, s. gs. KĀGADA paper 40 a. [M. G. *kāgad*, G. *kāgaj*, *kāgaḷ* N. *kāgaj*, *kāgal*, *kāgad* ; lw. H. *kāgad* ; *kāgāz* fr. Per. TURNER 84^b.]
- s. gs. KĀṆKAṆA n., x. nx. gx. KĀṆKOṆ bangle 124. [Sk. *kaṇkaṇam* : M. G. *kākaṇ*, N. *kaṇkan* TURNER 66^a.]
- x. nx. gx. KĀJ n. work 132. [Sk. *kāryāḥ* to be done : Pa. Pk. *kajja* M. G. N. *kāj* BLOCH 308^a, TURNER 85^a.]
- s. gs. KĀJJAḲA n. unguent, lamp black, x. nx. gx. KĀJJAḲ nx. gx. KĀJJOḲ 18 b, 26 ia, 63, 102, 121. [Sk. *kajjalām* n. : Pa. Pk. *kajjalām* ; M. G. *kājaḷ*, H. *kājal*, N. *gājal* TURNER 140^a.]
- g. gx. nx. KĀḲ take away, remove. [Imp. 2nd sing. of *kāḍūka* q. v. cf. M. G. *kādh* etc.]
- s. sg. KĀḲA forest 18 b. [Kan. *kāḍu*.]
- s. gs. KĀḲŪKA to take off, remove, strip off, 261. [Pa. *kaḍḍhati* draws : Pk. *kaḍḍhai* ; M. *kāḍhē*, G. *kāḍhū*. P. *kaḍḍhiā*, H. *kāḍhnā*, N. *kāḍnu*, *kāḍhmu*. BLOCH suggests connection with Sk. *kārṣati* (and *kṛṣṭāḥ*) which TURNER considers obscure, cf. BLOCH 308^a, TURNER 86^a. Louis H. GRAY in JAOS 60.361-2 derives Pa. Pk. *kaḍḍh*- from **kardh*- which is scarcely cognate with Sk. *kārṣati* but seems to be from the I-E. base **qaldhe*- an extension in *-dh-* from the base **qale* 'draw' seen in Epic and Ionic *kálos*, Attic *kálōs*, Old Saxon *gihālōn*, Old Frisian *halia* etc. This gets over the main difficulty in TEDESCO'S suggestion in DLZ 35.828-9 of connecting *kaḍḍha*- with *kaṭṭha*- (< *kṛṣṭā*-) with the impossible change of *-tṭh-* to *-ddh-*.]
- s. gs. KĀṆĪ f. story, tale 88, 110, 119 2°. [Sk. **kathāṁkā* (cf. *kathānakam* n. Pk. *kahāṇaa*-) : M. G. *kahāṇī* f., G. *kāṇī*, N. *kahāṇī* TURNER 81^b.]
- s. gs. KĀṆṬO m. a thorn 124. [Sk. *kāṇṭakah* : Pa. *kaṇṭako*, Pk. *kaṇṭaa*- M. *kāṭū*, G. *kāṭo*, H. *kāṭā* N. *kāṭo* BLOCH 308^a, TURNER 83^a.]
- s. gs. KĀṆḌAPA n. thrashing of grain, corn, etc. 298. [cf. M. dial. *kāṇḍap* and stand. *kāṇḍaṇ* ; v. s. v. *kāṇḍū*.]
- s. gs. KĀṆḌTĀ pounds, threshes 80 a. [cf. *kāṇḍta*.]
- s. gs. KĀṆSO squint-eyed 26 a ii. [Sk. *kāṇākṣakah*.]
- s. gs. KĀṬRĪ f. scissors 26 β ia 87 3°, 195 ; g. *kātār* 39. [Sk. *kartari*, *kartarikā* : Pa. Pk. *kattari* f. Deś. *kaṭṭari*, M. G. *kātar*, M. *kātri*, Sdh. *kalarī*, Sgh. *kalura*, B. *kātari*, O. *katurī*. BLOCH 308^b, TURNER 17^a *katranu*.]
- s. gs. KĀNU m. ear, x. nx. gx. g. KĀN 12 A, 18 a, 26 β ia, 63, 102, 125 a, 133 B, 193, 195. [Sk. *kārṇaḥ* : Pa. Pk. *kaṇṇa*- ; M.G.H.N. *kān*. BLOCH 309^a, TURNER 86.]
- s. gs. KĀNTŪKA, x. nx. gx. KĀNTUMK to scrape a cocoanut 124. [Sk. **kṛntati* : Pa. *kantati* ; M. *kāṭṇē*, *kāṭṇē*, G. *kātvū*. BLOCH 308^b, TURNER 86^a.]
- gx. KĀṆDAV mf., KĀṆDĀV n. 42.
- s. gs. KĀṆSĀḲA n. temple 300. [Sk. *kaṇṣāśālā* ; cf. M. *kāṇsīl*, *kāṇsal*, *kāṇsūl*, *kāṇāḍ* ; G. *kāṇsiyāl*.]
- s. gs. KĀPŪRU camphor 26 β ia. (x. nx. gx. *kāpur*). [Sk. *karpūra*- mn. : Pa.

- Pk. *kappūra* mn.; M. G. *kāpūr*, G. H. P. *kapūr*, N. *kapur* BLOCH 309^a, TURNER 74^a.]
- s. gs. KĀPPAḌA n., x. nx. gx. KĀPOḌ, gx. KĀPĀḌ cloth 63, 40, 153 B. [Sk. *karpaṭa* mn. old rag: Pa. *kappaṭaṇ* n., Pk. *kappaḍa*- m.; M. G. *kāpaḍ* n.; with *-ka* extension in H. *kaprū*, N. *kaparū*, L. *kaprū*. BLOCH 309^a, TURNER 73^a.]
- s. gs. KĀPPŪKA to cut 260. [Sk. *kalpāyati* trims, cuts: Pa. *kappeti* trims, Pk. *kappei* cuts; M. *kāpñē*, G. *kāpvū*, L. *kappaṇ* to cut, Sdh. *kapaṇu*, Sgh. *kapaṇu*. BLOCH 309^a, TURNER 74^a.]
- s. gs. KĀPTĀ cuts 134. [cf. prec.]
- s. gs. KĀPPŪSU. x. nx. gx. KĀPUS m. cotton, 48. [Sk. *karpāsi* f., *karpāsam* n.: Pa. *kappāsi* f., Pk. *kappāsa*- m., M. *kāpus* m., G. *kāpas* m., *kāpus* n., H. N. *kapās* BLOCH 309^a, TURNER 73^b. According to J. PRZYLUŚKI BSL 25.69 the Sk. forms are borrowed from an Austro-Asiatic word, which appears in Sk. again as *kar-paṭam* and without the prefix as *paṭam*.]
- s. gs. KĀPŊI, gx. KĀPPAŊI, x. nx. gx. KĀPŊN f. hair cut, clipping of hair 134. [cf. *kāppūka* above; M. *kāpñi* f., *kāpaṇ* reaping; G. *kāpñi* f.]
- s. gs. KĀMA n., x. nx. gx. KĀM work 18 b, 63, 102, 125 b, 133 B, 193, 195. [Sk. *kārman* n.: Pa. Pk. *kamma*- n.; M. G. H. N. *kām*; BLOCH 309^b, TURNER 87^b.]
- s. gs. KĀMĀRU m. iron-smith 31 b i, 54 B, 109, 117. (x. nx. gx. *kāmār*). [Sk. *karmakārah*: Pk. *kammāraa*- m.; N. *kamāro* slave; TURNER 75^b.]
- s. gs. KĀYĻO, KĀYAĻO, g. ngx. KĀVĻO, KĀVAĻO m. a crow 26 α ii, 49 A, 109, 115 b; g. gx. KĀVĻO, KĀVAĻO 49 B, 115 d. [Sk. *kāka*- without extension in G. N. Ku. H. *kūg* and with extension in M. *kāvḷā*, G. *kāgdo*, *kāgdī*, TURNER 84^b.]
- g. gx. nx. x. KĀL, s. gs. *kāli* yesterday 16 a, 90, 131 a, 214, 293, 294. [Sk. *kālyām*: Pa. Pk. *kallaṇ*, Pk. *kalhiṇ*; (all meaning 'at day-break, dawn'): Pk. *kallaṇ*, *kalhiṇ* yesterday; M. *kāl* yesterday, G. Ku. *kāl* tomorrow, N. *kāl*, Sgh. *kāl* tomorrow, Ksh. *kāl* day after tomorrow; -A. O. *kāli*, B. *kāl(i)*, H. *kal*, P. *kall*, *kallu*, L. *kallh* yesterday, Ku. *kāl* yesterday. BLOCH 309-10, TURNER 90^a.]
- gx. KĀLTO, g. ngx. KHĀLTO beneath, lower, inferior 80 a. [cf. M. *khāltā* adv. beneath, *khālcā* lower, *khālaṭ* lowish (of ground); G. *khālū* n. hollow round a tree, M. *khāl* below, A. *khāl* a pit, N. *khālcī*, *khālsī* valley, *khālḷo*, *khāldo* pit, depression < Sk. *khallah* m. cheek: Pk. *khalla*- n. hole. TURNER 121^b.]
- s. gs. KĀSĒ n. bronze 26 α ii, 62, 131 C. [Sk. *kaṇṣaḥ*, *kāṇṣyam* bell-betal: Pa. *kaṇso* m., Pk. *kaṇsa*-, *kāsa*- n.; M. *kāsē*, G. *kāsī*, Sgh. *kas* metal gong, N. *kāso*. BLOCH 310, TURNER 83^b.]
- s. gs. KĀSAVU tortoise 26 β i a, 61. [Sk. **kākṣa-paḥ*, *kacchapah* m.: Pa. *kacchapo*, Pk. *kacchabha*-, *kacchava*-; M. *kāsav*, *kāsav* Sgh. *kūsumbu*, H. *kachwā*, N. *kachuwā*; BLOCH 310^a, TURNER 67^b.]
- x. nx. gx. KĀLIJVONT 'with a heart', kindly, well-disposed, careful 299 C. [cf. M. *kāḷij* n., G. *kāḷaj(dū)*, *kāḷjū* n. heart, *kāḷejū* n. liver, hear, H. P. L. *kāḷjā*, N. *kāḷejo* < Sk. *kāḷeyakah*, *kāḷeyah* Pk. *kāḷeya*- n. TURNER 79^a.]
- s. gs. KĀḶU m. time 18 a, 89, 117. (x. nx. gx. g. *kāl*). [Sk. *kālāḥ* m. time: Pa. Pk. *kāla*- m.; M. G. *kāl*, O. *kāla*, H. N. *kāl*. BLOCH 310^b, TURNER 90^a.]
- s. gs. x. nx. gx. g. KĀḶO m. black 26 α ii. f. *kāḷi*, n. *kāḷē*). [Sk. *kāḷah*, *kāḷakah* black, dark: Pa. *kāḷo* black, *kāḷo*, Pk. *kāḷaa*:- M. *kāḷā*, G. *kāḷo*, Sgh. *kaḷu*, L. *kāḷū*, H. P. *kālū*, N. *kāḷo*. BLOCH in BSOS 5.i compares Pa. and Sgh. forms (< **kāḍa*-, **kāḷa*- with Pa. Sgh. *-ḷ-*) with Kan,

- kādu* black (and also 'forest' cf. K. *kāda* above) Tel. *karra*, Gondi *kosso* 'lamp-black', and believes them to be of Dravidian origin.]
- s. ns. gx. KĀLJĪ f. anxiety 299 C. [cf. *kālġvont* above; M. G. *kālġi*.]
- gx. KĀLSĀN f. blackness 299 B. (s. gs. *kālsāni*). [v. s. v. *kālo* above and suffix *sān(i)*.]
- K. KI interrogative particle 295; 'that' after verbs of saying. [M. *kī*, H. B. *ki*, N. *ki*. With the second meaning appear to be lws. at least in sense from Pers. BLOCH 273^a TURNER 91^a.]
- g. KILAC, s. gs. KILACI f. scream 39. [cf. M. *kilas*, *kilsā*, *kiloši* *kilos* in the sense of 'loathing, sickly loathing', *kilasñē* to loath which BLOCH 310^a derives from Sk. *kilāsa*-fatigue; but cf. M. *kicañē* to scream, shriek, squeak, squeal, *kickicñē* to chatter; and N. *kicmu* to pound, smash < Pk. *kiccanta*-broken, G. *kickicāvvū* to press hard, M. *kicvañē* to mangle, TURNER 91^a. K. forms seem to indicate M. *kicañē* or a base *kic*- or *kic* seen in the above vocables found in N.M.G.; cf. further N. *kac-kac* constant grumbling, H. *kackacnū* wrangle, G. *kackacvū* to gnash the teeth; N. *kucinu* to be crushed, B. *kūcānū* to shrivel. All these point out to *kac*- *kic*- and *kuc*- as onomatopoeic formations despite Sk. *kuc*-, *kuñc*-.]
- ns. ngs. KIDKI f. window 80 a. [M. *khiḍki*, G. *khaḍki* f., N. *khirkī*, *khīrkī*, H. P. *khīrkī* < Sk. lex. *khaṭakkikā* f. side door: Deś. *khaḍakkī*; BLOCH 319^b, TURNER 123^a.]
- s. gs. KITLO how much 255. (gs. *kitulo*). [M. dial. *kiḷlā*, G. *keṭlo*, H. *kitnā* < Sk. *kiyatta*- + -*allaka*-.]
- s. KIŚAN nomen proprium 9. [Sk. *Kṛṣṇāh*.]
- K. KIḶO insect 102, 111. [Sk. *kiṭakah*; Pa. *kiṭakam* n., Pk. *kiḍaa*-m.; M. *kiḍā*, G. *kiḍo*, H. P. L. *kiṭā*, N. *kiro*; BLOCH 311^a, TURNER 92-3.]
- s. gs. KUṆKAḶA n., x. nx. gx. KUṆKO fowl 24. [Sk. *kukkutāh*: Pa. *kukkuḷo*, Pk. *kukkuḍa*-m.; G. *kukḍo*, N. *kukhro*, H. *kukṭā*, Ku. *kukuro*; cf. M. *kukḍeku* n. crowing, *kuk*, *kūk* crowing, *kukñē*, *kūknē* to crow (of a cock); cf. also M. *kōbā*, *kōbdū* occurring in K. *kombo*, *kombḍo*. TURNER 95^a.]
- s. gs. KUṆKŪMA n., x. nx. gx. KUṆKŪ 124. [lw. Sk. *kuṅkuma*-; M. *kūkū*, G. *kākūm* *kūkū* BLOCH 314^b.]
- s. gs. KUCCI f. shavelings 133 B. [cf. N. *kuco* brush < Sk. *kūrcāh* m. bundle of grass, brush; Pk. *kucca*-m. beard, Rom. syr. *kuc* beard, chin; Sdh. *kuco* n. pubic hair; elsewhere in the sense of brush. BLOCH 311^b, TURNER 95^b.]
- s. KUTTAṆU nomen proprium 10. [Sk. *Kṛṣṇāh*; cf. *Kisan* above.]
- x. KUDḶEPOṆ n. blindness 299 B. [-*poṇ* suffix with x. *kudḍ-e* < Kan. *kuṇḍa*- 'blind', cf. s. gs. *kurḍo*, x. nx. *kuḍḍo*, *kuḍo*.]
- s. gs. KUMBĀRU m. potter 54 B, 124. [Sk. *kumbhakāra*-; Pk. *kumbhā-āra*-; M. G. *kumbhār*; Sdh. *kuṇbharu*; P. H. *kumhār*, Sgh. *kum-bukaru*. BLOCH 313^a.]
- s. gs. KULLO m. buttock 102. [cf. M. *kulā*, *kullā*, *kulhā* m., *kulhānā*, G. *kulo* buttock, *kullā*, *kuḷḍi* scrotum, ali < Sk. **kūlyaka*-; Sk. *kulyā* f. small river, ditch; Pk. *kullā* f.; *kūl* watercourse, *kulo* ditch. BLOCH 313^a, TURNER 101^b.]
- x. nx. gx. KUḶĀR s. gs. KUḶĀRA n. mother's house, maternal home (speaking of the lady) 54 A, 109. [Sk. *kuḷāgāram*; cf. M. *Māher* < *mātṛ-gḥaram*.]
- s. gs. KŪṬA n. company 121. [cf. M. *kūṭ*.]
- gx. KĒSĀR mf. saffron 40 β; KĒSĀR n. 42α. [Sk. *keśara*-, *keśara*-, M. G. N. *kesar*, M. *kēsar*, M. G. *kesri* BLOCH 314^a, TURNER 105^a.]
- gx. KEGĀD mf. KEGĀD n. *Hedychium Gardenianā* 42 α. (s. gs. *kedagi*)

- [Sk. *ketakah* m. : Pa. *ketako*, Pk. *keaa*- m., with MI-A -da- extension in M. *kevdā*, G. *kevḍo*, P. *keuṛā*, H. *kewṛā*, N. *kēwarā*, *kemrā* or *keuro* TURNER 103^b, BLOCH 314^a. K. forms directly fr. Sk. *ketakī* with semi-tatsama voicing of intervocalic stops.]
- s. gs. KEDDO, x. nx. gx. KEDO how big 255. [cf. M. *kevdhū*, *kevdā*, G. *kevḍū* < Sk. **kiyat-ṛddhaka*-.]
- s. gs. x. nx. gs. KEDNĀ when 294. [cf. M. *kedhvā*, *kevhā*.]
- s. gs. KELLĒ was done 86 2h^a, 109; KELLO 259. (x. nx. gx. *kelo*, -ē, -ī). [cf. M. *kelā*, < -*allaka*- extension of Sk. *kṛtā*- : Pa. *kaṭa*-, Pk. *kaḍa*-, Pa. *kata*- : Pk. *kaa*-; cf. BLOCH 314^a.]
- s. gs. KEḶĒ n. banana 55, 102. [Sk. *ka-dali* : Pa. Pk. *kadalī*, Pk. *kayali*, M. *keḷē*, G. *keḷū*, N. *kero*; for possible Austro-Asiatic connection of this I-A. vocable see J. PRZYLUŚKI in MSL 22.206 who considers it as Austro-Asiatic **li* preceded by the two prefixes *ka-* *ta-*; TURNER 104, BLOCH 314.]
- s. gs. KOṬĠĒ n. cow-pen, cattle-shed 138 (cf. x. nx. gx. *goṭho*). [M. *koṭhā*, G. Sdh. N. *koṭho* room, chamber, granary or belly < Sk. *koṣ-ṭakam* : Pa. *koṭṭhakam*, Pk. *koṭṭhaa*- n; BLOCH 314^b, TURNER 106-7.]
- x. KOṬṬEPON n. falsehood 299 B. [cf. M. *khofā*, G. *khofo*, M. G. H. N. *khof* falsehood < **khofṭa*-, **khofṭaka*-; TURNER 129^a.]
- s. KOṢSĀN bitterness 299 B. [v. s. v. *kaḍu*.]
- s. gs. KOṆA, KŌṆU, KŌṆĪ, x. gx. nx. KOṆ, KŌṆ fm. who 28, 102, 253. [OM. *kavaṇa*, M. G. *koṇ* H. *kaun*, Braj *kawan*, P. *kaun*, N. *kun* all of which < Sk. *kūh pūnaḥ* : Pa. *ko pana*, Ap. *kavaṇu*; cf. M. dial. *kuṇi* for *koṇi* in composition; BLOCH 315^a, TURNER 98^a.]
- x. KOBU, s. gs. KABBU sugar-cane 44. [Kaṇ. *kabbu*.]
- s. gs. KŌRŪKA, g. ngs. KŌRUMK 290. [v. s. v. *kArumk*.]
- s. gs. KOLLO m. fox 134, 143 a, 195. [Sk. *kroṣṭṛ*- : Pa. *koṭṭra*-; Pk. *kolhua*-, *kuḷha*- : Deś. *kolhua*-, M. *kolhā*, *kolā*, G. *kohlū*, *kolū*; BLOCH 315^b.]
- s. gs. KŌSU a measure of distance about two miles 118, 143 a. (x. nx. gx. *kōs*). [Sk. *krōśaḥ* m. shout, distance : Pk. *kosa*- M.; M. G. H. N. *kos*; BLOCH 316^a, TURNER 108^b.]
- gx. KRUPĀ, x. KURPĀ f. pity, compassion 10. [Sk. *kṛpā*.]
- s. gs. KHĀĪ, ogx. KHŌĪ, nx. gx. KHOĪ, x. KHĀĪ 26 a i, 78 b, 214, 294. [Sk. *kāsmīn* : Pk. *kamhī*; cp. *thāī*.]
- s. gs. KHAḌKHAḌĪ adj. blunt, frank, open, honest 299 C. [cf. M. *khaḍkhaḍit* and N. *khaṭkhaṭāṇnu*, *kharkharāṇnu* TURNER 116^a.]
- s. gs. KHAṆŪKA, x. nx. gx. KHOṆUMK to dig 102, 260. [Sk. *khānati* : Pa. *khanati*, Pk. *khaṇāi*; M. *khaṇṇē*, G. *khaṇvū*, H. *khaṇnā*, N. *khaṇnu* BLOCH 317^a, TURNER 114^a.]
- g. KHABĀR f., s. gs. KHABBARI news 39, 63. [cf. M. G. H. N. *khābar* < lw. Ar. *khābar* TURNER 114^b.]
- gx. KHĀRO true 40 α (s. gs. *khāro*). [cf. M. *kharā*, G. *khāro*, N. *khāro* < Sk. *kharaka*- (cp. *khāraḥ* hard : Pa. Pk. *khara*-; M. *khar*). BLOCH 317^a, TURNER 115^b.]
- gx. KHĀRḌĪ : KHĀRḌO, s. gs. KHARḌU rough, waste, scrapings, 26 α i, 40 α, 42r. [cf. M. *kharḍā* scrapings, G. Sdh. *kharḍo* < Sk. *khara*- with extension, cf. Deś. *kharaḍia*- n. BLOCH 317^a.]
- ns. KHAVO m. shoulder. [M. *khavā* m., *khavāṭ* n., *khavāḷā* m., G. *khavho* < Deś. *khavaa*- to which BLOCH 317^a compares Sk. *kaphaṇi*-, Lat. *scapula*.]
- s. gs. KHASU m. pull, strain, sprain 26 β ii b. [cf. G. *khās* itch, *khasko*, *khaskū* hindrance; M. *khaskū*, *khackā* a smart pull, *kac* f. pressure;

- cp. M. *kasñē*, G. *kasvū* to feel tired, H. *kasaknā* to suffer, *kasak* curvature BLOCH 307,^a TURNER 81^a under *kasnu*.]
- s. gs. KHASKAHASTĀ grates 78^a. [M. *khaskhasñē* ibid; H. *khaskhas* f. a harsh sound, B. *khaskhas* roughness; H. *khaskhasānā* to grind the teeth? and N. *khaskhasānu* TURNER 118^a.]
- s. gs. KHAṬĀ tills, ploughs 78^a. [v.s.v. *kastū*.]
- s. gs. KHAḶU m. starch or any liquid extract 26 α i. 80^a. [M. *khaḷ* f. starch, paste; G. *khoḷ* m. oil-cake; Sdh. *kharu* mf., P. *khal* f., H. *khal* m., *khalī* f., L. *khaḷ* f., O. *khalī*; < Sk. *khalī* f.: Pk. *khalī* f.; BLOCH 317^b (<*khalā*-), TURNER 116^b under *khalī*.]
- s. gs. KHĀŪCYĀKA, x. nx. gx. KHĀUMK to eat 260. [Sk. *khādati*: Pa. *khādāi*, Pk. *khāi*; M. *khāñē*, G. *khāvū*, H. *khānā*, N. *khānu*. BLOCH 318^b, TURNER 120^b.]
- s. gs. KHĀKTĀ coughs 78^b. [M. *khākarnē*, *khākarnē*, *khākernē*: Sk. *kakh-*, *khak-* to laugh; cf. M. *khok(h)lā*, *khok*, *khōk*, *khok(h)ñē*, N. *khoknu* to cough TURNER 128^b.]
- s. gs. KHĀNDHU, x. nx. gx. KHĀND m. shoulder 124. [Sk. *skandāh* m.: Pa. Pk. *khaṇḍha-* m.; M. *khāḍ*, G. *khāḍ(o)*, *kāḍh* f., N. *kāḍ(h)*. BLOCH 318-9, TURNER 83^b.]
- s. gs. KHĀKKO, nx. KĀKH, KHĀK, gx. KHĀK, KHAK, g. gx. nx. KHĀK x. KĀK the arm-pit 26 β i a, 63, 78 b, 80 b 1°, 139 α ii. [Sk. *kākṣaḥ* m., *kākṣā* f. armpit: Pk. *kakkha-* m.; M. *kākh*, *khāk*, *khāk*, *kāk*; G. *kākh* f., B. *kākh*, O. *kākh*, H. *kākh*, Rom. *kakh* armpit; in opposition to this -*kkh*- treatment of Sk. -*kṣ*- there is the -*cch*- treatment giving a slightly different meaning: Pa. Pk. *kaccha-* m. armpit; but A. *kāsuḷi* (s. gs. *kāṣṭi*) loin-cloth; B. *kāch* hem of loin-cloth, H. *kāch* loin-cloth, G. *kāch*, M. *kās*; but P. L. *kacch* f. armpit, *kacchā* m. side of boat and Ksh. *kach* m. armpit (lw. fr. P. L. with *ch*) stand intermediate. For this double treatment cf. also Sk. *kākṣaḥ*, ep. *kacchaḥ* m. marsh: Pa. *kaccha-* mn. marshy place, Ksh. *kach* m. short grass, Pk. *kaccha-* m. marsh, G. *kāchar* n. coarse grass; but P. L. *kakkh* m. grass, Sdh. *kakhu* m. straw. BLOCH 308^a, TURNER 317^b.]
- K. KHĀṬ bedstead. VOC a. [Sk. *khāṭ-vā*: Pk. *khāṭā* f.; M. G. *khāṭ* f., Bi. H. N. *khāṭ*; BLOCH 318^a, TURNER 119^b.]
- s. gs. KHĀṆA n. eating, eatables. 26 α ii, 89, 102, 109, 112 1°, 298. (x. nx. gx. *khāṇ*). [Sk. *khādanam*: Pk. *khāṇam*; M. *khān*, G. *khānū*, H. N. *khānā*, N. *khān* TURNER 120^a.]
- s. gs. KHĀTTĀ eats 26 α ii, 88, 102, 263 4°. x. nx. gx. KHĀTĀ 102. [v. s. v. *khāumk*.]
- s. gs. KHĀMDU, KHĀNDU x. nx. gx. KHĀMD m. shoulder 26 β i a; 138. [v. s. v. *khāndu*.]
- s. gs. KHĀMBO, KHĀMBHO 26 i a, 124, 138. [Sk. *skambhāh* with -*ka*- extension: N. *khāmo*, *khābo*; Ku. *khāmo*, B. *khāmbā*, P. *khambhā*; without extension in Pa. Pk. *khambha-* m. H. *khām* m., G. M. *khāb* m. BLOCH 319^a, TURNER 120^b.]
- s. gs. KHĀRU m. salt 26 α ii, 139 α i. (x. nx. gx. g. *khār*). [Sk. *kṣārah* m.: Pa. Pk. *khāra-* m. potash; M. G. N. H. P. *khār* BLOCH 319^a, TURNER 121^a.]
- s. gs. KHĀVAYTĀ feeds, causes one to eat 263 4°. [Sk. *khādāyati*- M. *khāvā vñē*.]
- s. gs. KHĪRĪ f. pudding made with milk 139 α i. [Sk. *kṣīrī* f. (cf. *kṣīram* n.): Pa. Pk. *khīra-* n. M. G. *khīr* f., N. *khīr*. BLOCH 319^b, TURNER 122^b.]
- s. gs. KHŪRU m. hoof 102. [Sk. *khuraḥ* m.: Pa. Pk. *khura-* m; M. *khūr* m., G. *khur* f., N. *khur*. BLOCH 320, TURNER 124^b.]

- s. gs. KHĒLU KHELTĀ play, plays 73, 78 a, 144 a. [cf. M. *khel* inf. *khelnē*, G. *khelo* actor, *khelvū*; For the derivation of M. G. forms and other related forms see TURNER 127 under *khel*, *khelnu*; BLOCH 320^b.]
- gx. KHOMKLI f. cough 78 b. [v. s. v. *khāklā*.]
- s. gs. KHOPPŪRU elbow 78 a, 133 B. [Sk. *kūrparaḥ*: Pk. *koppara-*, *kuppara-*; M. *kopar*, *kōpar* m.; G. *kopariyū* n. BLOCH 315^b.]
- gx. GANV m. wheat 40. s. gs. GAVU, x. nx. gx. GŌV 57, 113 1°. [Sk. *godhūmāḥ* m. pl.: Pa. *godhūmo*. Pk. *gohūma-* m; M. *gahū* m., G. *gahū*, *ghāū* m., H. *gehū*, N. *gahū*, *gāū*. BLOCH 322^a, TURNER 138^b.]
- s. gs. GACCI f. push, thrust 80 a. [cf. M. *gacci* f. push on the back of neck or nape, *gackā* m., -*ki* f. a quick jolt, *gacakhē* to be jerked or jolted; G. *gacakhū*, *gackiyū* bobbing up and down.—cp. also N. *gacche* power, strength, ability, *gacchyāumu* to take a handful of.]
- s. gs. GAḌḌĀ m. chief 193, 195. [Kan. *gaḍḍa* chief; cf. Kan. *gaṇḍa* husband.]
- gx. GĀRĀJ, s. gs. *garaḥa* 40 α. [M. G. *garaj* < lw. Ar. *garaj*.]
- gx. GĀRIBPĀN, s. gs. GĀRIBPAṆA n. poverty. [-*pan* formation fr. K. *garib*; cf. M. G. *garib*, N. *garip*, *garip* < lw. Ar. *garib*.]
- gx. GĀRO pale, white. (s. gs. GORO) 43. [Sk. *gaurāḥ*, *gauraka-*; Pa. Pk. *gora-*; M. *gorā*, G. *gorū*, N. *goro*; BLOCH 325^b, TURNER 150^a.]
- ns. GARODAR pregnant 57. [Sk. *guru-*: Pa. Pk. *garu-*, compd. with *udara-*; cf. M. *garodar* BLOCH 321-2.]
- s. gs. GARMĪ heat 26 α i. [M. G. *garmī* < lw. Per. *garmī*.]
- gx. GĀVĀY musician 40 α. [M. *gavayyā*, G. *gavaiyo*, N. *gavaiyā*.]
- s. gs. GAVĪ m. cowherd 31 a, 68, 102. (s. gs. *gavāni* f. cowherdess). [M. *gavī* m.; *gavāṇ* f.; G. *gavī* *gavā-* *liyo* m., *govāl* m. *govāl* m., *govā-* *lan* f. *govālī* f., Sdh. *gavāru*, P. *gavāl*, H. B. N. *goāl*. BLOCH 322^a. TURNER does not record N. GOĀL but *gwār* cowherd and *gwālo* cowherd, *gwālini* cowherdess, 152^b all < *gopālāḥ*, *gopālakah*: Pa. *gopālako*, Pk. *govālaa-* etc. For K. M. Sdh. P. *ga-* cf. Sk. lex. *gāvi*, **gāva-* and *gavah* m., *gavi* f.].
- s. gs. GAḶG m. throat 12 A, 26 α i. [Sk. *galah*, *galakah* m.; Pa. *galo* m. *galakam* n., Pk. *gala-* m.; M. *gaḷā* m. G. *gaḷū* n.; H. *galā*, N. *galo*: BLOCH 322^b, TURNER 137^b.]
- s. gs. GĀNDA n. sandal wood or its paste 124. [Sk. *gandhāḥ*: Pa. Pk. *gandha-* m.; Ksh. *gānd* f. TURNER
- s. gs. GĀVU m. village, x. nx. gx. GĀV GAU 26 ii, 60, 113 1°, 145 a, 133 A, 169 B. [Sk. *grāmāḥ*: Pa. Pk. *gāma-* m.; M. *gāv*, *gāv* mn., G. *gām* n., H. *gāv*, N. *gāū*; BLOCH 323^b, TURNER 139^a.]
- s. gs. GĀGRĪ f. a girdle of small bells worn round the waist 80 a, 133 B. [cf. M. *ghāgrā* m. child's rattle, *ghāgrī* f. a bell or jingling ball (as of a child's girdle); G. *ghāghrī* f., N. *ghāgrī* < Sk. *ghargharī* f. TURNER 156^a.]
- x. GĀDIEGĀR cart driver 299 A. [formation in -*gār* fr. K. *gādī*; M. G. *gādī*, H. *gāri*, N. *gāri* < Deś. *gādī* cart. BLOCH 323^a, TURNER 140^a; Sdh. *gāḍo* points to MI-A. **gādḍa-*; for further discussion see TURNER s. v.].
- s. gs. ĀGĀṆḌĀVA, x. GĀṆĀU, gx. GĀṆŪ, nx. GĀṆHŪ m. ass 26 β i a, 63, 87 3°. 197. [Sk. *gardabhāḥ*: Pa. *gadra-bho*, Pk. *gaddaha-*, *gaḍḍaha-* m.; M. *gāḍhav*, Sdh. *gaḍahu*, Sgh. *gaḍūbu*, L. *gaḍḍāḥ*; elsewhere the dental form as in M. *gadhdā*, G. *gadho*, *gaḍdho*, Sgh. *gadubu*. BLOCH gives Sgh. *gaḍūbu* and TURNER *gadubu*; BLOCH 323^a, TURNER 134^a. BLOCH, *L'indo-aryen* 326 compares Sk. *garda-bhā* with Te. *gāḍiḍe*, Ta. *kaḷudei*, Kan. *kate*, which shows some connection between *garda-* of *gardabhā-* and Dr. **kaḷt-*.]

- gx. GĀṆ, s. gs. GHĀṆI f. smell; evil smell 80 a. [M. *ghāṇ* f., G. *ghāṇ* f. evil smell < Skr. *ghrāṇa* : Pa. Pk. *ghāṇa* ; BLOCH 326^b; the fem. gender perh. through < **ghrāṇika*.]
- ns. GĀṆĒ n. singing. music 89. [M. *gāṇē* n. singing; G. *gāṇū* n., H. *gānā* song, N. *gān*, *gānā* < Sk. *gānam*, *gānakam*; for the verb M. *gā-ṇē*, cf. BLOCH 323^a.]
- s. gs. GĀMṬI, x. GĀMṬ f. knot; s. gs. GĀṆṬI, nx. gx. *gāṇṭ* f. 26 β i a; 86 1^ob, 133 A, 145 a. [Sk. *granthih* m. knot : Pa. *gaṇṭhi*- m., Pk. *gaṇṭhi*- mf.; M. G. *gāṇṭhi* f., A. *gāṇṭhi*, O. *gaṇṭhi*, B. *gāṇṭhi*, H. *gāṇṭhi* TURNER 140^b under *gānu*.]
- s. gs. x. GĀDDE n. field 63. [Kan. *gadde*.]
- s. gs. GĀYI, *gāi*, cow 26 α ii, 51. [cf. MI-A. *gāvi* as lw. in Sk. lex.; M. G. *gāy* f., N. *gāi*, A. B. O. *gāi*. TURNER 138^b.]
- s. gs. GĀBU, x. nx. gx. GĀB m. foetus or embryo (of lower animals only) 63, 80 b 1^o, 102, 133 B. [Sk. *gārbhaḥ* m. foetus : Pa. Pk. *gabbha*- m.; M. *gābh* m., G. *gābh* m., N. H. *gābh*; and without aspiration in Ksh. *gab* m. womb, Ku. *gāb*, B. *gāb*, Sgh. *gaba*. BLOCH 323^a, TURNER 141^a, v. s. v. *gābbo* for extended base.]
- s. gs. GĀBBO the inner core of the trunk of a Plantain; the spadix or fruit receptacle of the Plantain. [Sk. *garbhakāḥ*.]
- gx. GIREST a householder 29 C. [lw. Sk. *gṛhastha*-; cf. N. *giryasti giryastin* TURNER 142^b.]
- gx. GIRESTKĀR householdership 299 B. [abstract form fr. *girest* with suffix -*kāi*.]
- s. gs. GILTĀ swallows 102. [Sk. *gilati* swallows : Pa. *gilati*, Pk. *gilai*; M. *gīlṇē*, Sdh. *gīraṇu*, B. *gīlṇē*, Sgh. *gīlṇavā*; G. *galvū* BLOCH 324^a.]
- s. gs. GUGGULU m. bdellium 121. [Sk. *gūlgulu*, *gūggulu* : Pa. Pk. *guggula*-; M. *gugūl* m., *guggul* (lw. with -l-); G. *gugul*, N. *gugul* BLOCH 324^a, TURNER 143^a.]
- s. gs. GUJARU a Gujarati 133 B. [Sk. *gurjara*- : Pk. *gujjara*-; M. G. *gujar*, G. *gujjar*.]
- s. gs. GUṬUKKU the sound of swallowing 80 a. [cf. M. *guṭkali*, *guṭkuli* f. eructation; G. *gaṭ*, *gaṭgaṭ*, *gaṭak* gurgling; M. *ghuṭkā* m. gulp, G. *ghuṭakvū*; M. *ghuṭghuṭ*; G. *gūṭḍo*, Sdh. *ghuṭkanu* to swallow, N. *ghuṭkanu*. For the NI-A. forms with *gh-* cp. Pk. *ghoṭṭai*, Ap. *ghuṇṭai* and K. *ghōṭu*, *ghōṭ*; there seems to be a contamination between MI-A. **guṭṭ-* and **ghuṭṭ-* and **guṭ-* in sense cf. H. N. *gurgurdi*, M. G. *gudgudi* a gurgling hookah; cp. also MI-A. **gaṭṭ-* in K. *gaṭgaṭi* drinking continuously, without stop. Cf. BLOCH 327^b, TURNER 158^b.]
- s. gs. GUṬṬU : GHŌṬU the sound of drinking a mouthful, 80 a. [cf. H. *ghōṭ* and prec.]
- gx. GUNEST of good qualities 299 C. [lw. Sk. *guṇastha*-, **guṇestha*-.]
- s. gs. GUMPU m. group 124. [cf. Sk. **guṣṭa*- : MI-A. *gumpḥa*-; M. *gūṇḥṇē* to string together; perhaps a lw. in Kan. *gumpu* fr. Sk. borrowed in K.]
- s. gs. GŪRU m. teacher, master 210. [lw. Sk. id.]
- s. gs. GURGURU rambling 30, 80 a. [M. *gurgurī*, *gurgur* f.; G. *gurgurvū*, N. *gurgur* TURNER 146^a, cf. M. *gurgurṇē*, *ghurghurṇē* BLOCH 324^b, G. *gurvū*, *ghurakvū*; and TURNER 159^a *ghughur* snarling. In the sense of 'snoring' K. *ghoretā* see N. *ghurnu* 159^a.]
- gx. GUSOMK to enter 10. [M. *ghusṇē* to enter forcibly, G. *ghusvū* N. *ghusnu*, P. *ghusṇā* TURNER 159^b without etymology. < Sk. **ghṛṣāti*; cf. M. *ghusaṇḥē* with extension, BLOCH 327^a.]
- K. GŪ human excrement. 88, 110. [Sk. *gūṭha*- : Pa. *gūṭha*-, Pk. *gūṭha*- m. dung; M. G. *gū*, N. *guhu*, *ghu* or *gu* TURNER 146^b, BLOCH 325^a.]

- s. gs. GŪLI f. pill, pilule 102. [Sk. *guḷikā* : Pk. *guḷiā* ; M. *guḷi* rectum protruding at stool, *guḍi* f., *guḍē* n. *guḍā* m. ball ; cf. N. *golo* ball, *gol* circle : M. G. *gol*, M. *goḷā*, *goḷo* etc. TURNER 150.]
- s. gs. GELLELO one who has died 277. 277. [Double formation in *-alla-* of Sk. *gatā-* ; M. *gelelā*, G. *gayelo* ; this double extension gives adjectives from imperfect forms.]
- s. gs. GELLO, x. nx. gx. GELO 'died'. 55, 259, 102, 277. [Single extension *-alla-* of Sk. *gatā-* ; M. *gelā*.]
- s. gs. GOIKĀR a Goan 299 A. [Sk. *goman-* ; MI-A. **gova-* > **goya-* **goī* with suffix *-kār*.]
- x. nx. gx. GOṬ(H) cowshed 138. [Sk. *goṣṭhāḥ* : Pa. Pk. *goṭṭha-* n. ; M. G. Ku. B. *goṭh*, and with *-ka-* extension in M. *goṭhā*, G. *goṭho*, TURNER 148^a, BLOCH 325^a.]
- gx. GOḐGOḐLO thundered. [cf. M. *gaḍ-gaḍṇē* to rumble, G. *gaḍgaḍvū*.]
- s. gs. GODSĀNI f. sweetness 299 B. (x. nx. gx. *goḍsāṇ* q. v.)
- s. gs. GOḐSO sweet. [M. *goḍsā*, *goḍsar* ; M. K. *god* < Sk. *gauḍa-* (cf. *guḍa-*) BLOCH 325^b, TURNER 146^a *guliyo*, 144^a GUR.]
- s. gs. GORO white, fair complexioned 102. [v. s. v. *gāro*.]
- x. GOROZ 44. [*gārāj*.]
- x. nx. gx. GORVI proud 299 C. [lw. Sk. *garvin-*.]
- gx. GHĀTĀY, s. gs. GHĀṬĀI f. strength 40 α. [cf. M. *ghaṭṭāi* f. ; G. *ghaṭṭ-paṇū* n.]
- g. GHĀṬṬ, s. gs. GHĀṬṬI strong 39 [M. G. *ghaṭṭ* ; cf. Sk. *ghana-* dense, heavy, strong and I-A. **ghṇṭṭa-* may be an extension of this form. Cf. also Kan. *gaṭṭi*.]
- gx. GHĀḌĀP n. happening 40 α. [cf. M. *ghaḍaṇ*, *ghaḍni* f. fashioning ; G. *ghaḍvū*, BLOCH 326^a under *ghaḍṇē* < *ghaṭate* : Pk. *ghaḍai*.]
- s. gs. GHADĪ f. moment 26 α i. [Sk. *ghaṭi-kā* f. : Pa. *ghaṭikā*, Pk. *ghaḍiā* ; M. G. *ghaḍi*, N. *ghari*, *ghari* TURNER 153^b, BLOCH 326^a.]
- gx. GHADĪYĀL n. watch, clock 40 α. [M. *ghaḍiyāl*(ē) n. watch, G. *ghaḍiyāl* fn. ; M. dial. *ghaḍāl*, *ghaḍālē*.]
- s. gs. GHADTĀ happens 26 α i. [Sk. *ghaṭate* Pk. *ghaḍai* Sk. *ghaṭayati* : Pk. *ghaṭeti* ; M. *ghaḍṇē*, G. *ghaḍvū*, H. P. *ghaṇā* ; BLOCH 326^a and TURNER 157^a under *ghāro*.]
- s. gs. GHARA, g. GHAR, gx. GHĀR, x. nx. gx. GHOR n. house 18 b, 26 α i, 40 α, 78 b, 117, 193, 195, [I-E. **gʷhoro* : Pa. Pk. *ghara-* n. ; M. G. H. N. *ghar* TURNER 154^b ; usually but wrongly ascribed to Sk. *gha-*, BLOCH 326^a.]
- gx. GHĀRDĀR house, family 40 α. [M. *ghardār* n., G. *gharbār*, N. *ghar-duwār*, *gharbār* TURNER 155^a. For *ghar-* see prec. ; K. M. *-dār*, G. N. *-bār*, N. *-duwār* < Sk. *dvāra-*.]
- gs. GHĀISOCO n. excessive fear, trepidation 51. [< *ghāta-* and *śoka-*.]
- gx. GHĀGAR m. a pitcher 40 β. [< **ghargara-* (cf. Sk. *gārgarah* m. a whirlpool, *gargari* f. waterpot) : M. *ghāgar* f. a vessel, G. *gāgar*, Sdh. *ghāgari* f. TURNER 156^a, BLOCH 326^b.]
- s. gs. GHĀṬU m. landing place ; A mountain pass 102. [Sk. lex. *ghaṭṭah* landing place, *saṃghaṭṭah* : m. G. *ghāṭ* m., Sdh. *ghāṭu* (< **ghāṭṭā-*), H. N. *Ghāṭ* TURNER 156^b, BLOCH 326^b.]
- s. gs. GHĀṬṬŪKA to churn 8, GHĀṬ(T) ŪKA 261 ; GHĀṬṬA churns 262. [M. *ghāṭṇē* to agitate, churn < MI-A. **ghaṭṭa-* BLOCH 326^b ; connection with Sk. *ghṛṣṭa-* : Pk. *ghaṭṭha-* doubtful TURNER 153^a.]
- g. gs. GHĀNI smell, bad smell 26 α ii. x. gx. nx. *ghān* 112 1°, 133 A, 146 a. [v. s. v. *gān*.]
- s. gs. GHĀMṬA, x. nx. gx. GHĀMṬ f. bell 26 β i a, 124. [M. *ghāṭ* f., G. *ghaṇṭ*, Sdh. *ghaṇṭu*, Pj. H. *ghaṇṭā* (lw. fr. Sk.), N. *ghāro* ; for inherited forms

- cf. Sdh. *ghaṇḍo*, L. *ghaṇḍ*, P. *ghaṇḍā* etc. TURNER 156^a, BLOCH 326^b.]
- gx. GHĀM perspiration. [Sk. *gharmāḥ* : Pa. Pk. *ghamma-* m., M. G. N. *ghām*, BLOCH 326^b, TURNER 156^b-7^a.]
- s. gs. GHĀMSĀNI f. the smell of perspiration, x.nx.gx. GHĀMSĀN 133 B, 298. [-sān(i) formation fr. prec.]
- s. gs. GHĀYU, GHĀVU a wound 26 α ii 49 A. [Sk. *ghātaḥ* : Pa. *ghāto*, Pk. *ghāa-*; M. *ghāy*, *ghāv*, G. *ghā*, *ghāy*, *ghāv*, N. *ghāu*; BLOCH 326^b, TURNER 155^b.]
- s. gs. GHĀRI a fried savoury 26 α ii [Deś. *ghāriū* f.: M. *ghāri* f. wheat cake fried and stuffed; G. *ghāri* a sweetmeat.]
- s. gs. GHĀLŪKA to put, place 301. [M. *ghālṇē*, G. *ghālṇū* < Pk. *ghalla-* which is given as a dhātuvādeśa for *kṣip-*.]
- s. gs. GHĀSU m. a mouthful, (x. nx. gx. *ghās*) 26 α ii. [Sk. *ghāsa-*, *ghāsāḥ* food : Pa. Pk. *ghāsa-* m.; M. *ghās* m., G. *ghās* n.; N. *ghas* BLOCH 326^b, TURNER 156^a.]
- s. gs. GHĀSTĀ polishes, rubs 26 β i a, 133 B, 262. [Sk. *gharṣati* : Pa. *ghaṁsati*, Sk. *ghṛṣyate* is rubbed; M. *ghāsṇē*, G. *ghāsvū*, H. *ghasnā* N. *ghasnu* TURNER 155^b, BLOCH 326^b.]
- K. GHĪ clarified butter 56, 102. [Sk. *ghṛtām* : Pa. *ghatam*, Pk. *ghaa-*, *ghia-*; M. G. H. *ghī*, N. *ghiu*, *ghīr*, *ghyu*, *ghyū* TURNER 157^a, BLOCH 327^a.]
- s. gs. GHŪVTĀ revolves, turns 102. [cf. M. *ghumṇē* to ferment, G. *ghumvū* to revolve in mind, Sdh. *ghumaṇu* to turn, H. *ghūmnā*, P. *ghummnā* all of which go back to Pk. *ghummai*; K. forms show MI-A. **ghūma-* as their basis, also attested in Pk. *ghumāi*.]
- κ. GHENĒ taking, accepting. [cf. M. *ghenē*; *ghepnē*, Sdh. *ginhaṇu* < Pk. *geṇha-* *gheppa-*, BLOCH 327^b.]
- s. gs. GHETTĀ takes, accepts 78 b. [see prec.]
- x. nx. gx. GHŌU husband 119 1°. (cf. -*ghovo* in s. gs. in cmpds like *bāil-ghovo* addicted to women's company). [M. dial. *ghov*, *ghovo* husband < Pk. *goha-*. On the different etymologies suggested so far see my Prakrit *goha-* in the G. S. *Sardesai Commemoration Volume*, BLOCH 327^b.]
- s. gs. GHŌḍĪ f. a mare 197. [Sk. *ghoṭikā* : M. G. *ghoḍī*, H. *ghoṛī*, N. *ghoṛī*; TURNER 160^a.]
- s. gs. GHŌḌO sing., GHŌḌE plur. horse(s) 53, 54, 55, 102, 193, 195, 197, 201, 208. [Sk. *ghoṭakaḥ* : Pa. *ghoṭako*, Pk. *ghoḍaa-*; M. *ghoḍā*, G. *ghoḍo*, H. *ghoṛā*, N. *ghoṛā* TURNER 160^b, BLOCH 327^b.]
- x. nx. gx. GHORKĀR house-holder 299 A. [*ghor* < *ghar* q. v. and °-*kār*.]
- s. gs. GHOLTĀ drudges, shakes, stirs 96 a. [Sk. lex. *gholayati* : Pk. *gholei*; M. *gholnē*, G. *gholvū* agitates, H. *gholnā*, N. *gholnu*; BLOCH 327^b, TURNER 161^b.]
- g. CĀḌ much 39, gx. CĀḌ mf., CĀḌ n. 40 β, 42 α, β. [M. *caḍh* superior, G. *caḍhtū*; v. s. v. *caḍtā*.]
- s. gs. CĀPTĀ climbs, ascends 26 α i. [M. *caḍhṇē*, G. *caḍhvū*, Sdh. *caṭhaṇu*, P. *caṭhnā*. N. *caṭnu*, *caṭhanu*, H. *caṭhnā* < **caḍha-*, cf. Pk. *caḍāi* mounts, *paccaḍḍāi*; BLOCH 328^a, TURNER 164^b. Pk. *caḍāi* is connected with I-E. **qelde-* (< **qele-de-*), an extension of the base **qele-* 'be high, lift high' according to GRAY, JAOS 60.362 ff.; and with -*dhe-* extension **qel-dhe-* gives us M. G. H. forms.]
- s. gs. CĀPTĪ, gx. CŌPTĪ f. ascent, rise 298. [M. G. *caḍhti*, Sdh. *caṭhati* f., H. P. *caṭhti*, N. *caṭti* TURNER 164^b.]
- K. CAṆO m. chick-pea, gram 26 α j; 53, 102; gx; *caṇo* 40 α. [Sk. *caṇaka-* m. Pk. *caṇaa-* m.; M. *caṇā*, G. *caṇo*, P. *caṇā*, H. *canā*, N. *canā*; BLOCH 328^a, TURNER 165^a.]

- s. gs. CANDRU m. moon 60 a. [lw. Sk.]
- s. gs. CARTĀ grazes 26 α i. [Sk. *cārati* : Pa. *carati*, Pk. *carai*; M. *carñē*, G. *carvū*, H. P. *carñā*, N. *carnu*; BLOCH 328^a, TURNER 168^b. Observe the specialized meaning of 'graze' in I-A. in opposition to 'move' of *cal*-: Pk. *cal*-, *call*-.]
- s. gs. CARMA n. skin, hide 26 α i. [lw. Sk. *carman* n. For inherited forms see *cāmqē*.]
- gx. CĀLI, s. CALLI, gs. CELLI f. gi-1, daughter 40 a. [cf. G. *celi* female disciple, *celki* a girl; M. H. *celi*, N. *celi* a girl; female pupil. TURNER 183^a < **cella*-; cf. BLOCH 331-2 under *celā*.]
- s. gs. CALTĀ moves 26 α i. [Sk. *calati* moves: Pa. *calati*, Pk. *calai*, *callai* (< **calyāte*, **cālyati*);—M. *calñē*, G. *calvū* < Sk. *calayati*; elsewhere M. *cālñē* etc. BLOCH 329^b; TURNER 169 *calnu*.]
- gx. CĀLTĀLE 'was happening' 40 α. [v. s. v. *caltā*.]
- gx. CĀVĪS twenty-four. 40β. [v. s. v. *coviśa* below.]
- gx. CĀVECYĀLĪS 40 α. [v. s. v. *covecā-ṭiśa* below.]
- s. gs. CĀNGA good 124. [OM. *cāg* good, M. *cāglā*, *cāgaṭ* *cāgūlpaṇ* n., *cāgūlpaṇā* m. goodness; G. *cagi* a species of good horses < Sk. lex. *caṅga*-handsome: N. *caṅgā* well, in good health, TURNER 163^b.]
- s. gs. CĀNDṆE n. moonlight 60 a, 124. [**cāndraṇaka*- (cf. Sk. *candrāḥ*): M. *cādnē* moonlight, *cādni* f. star; G. *cādarunū*; H. *cādnī*, N. *cādni*; TURNER 170^b.]
- s. CĀMPE flower of Micheli champaka 60 a. [Sk. *campaka*:- Pa. *campako*, Pk. *campaa*- m.; M. *cāpe* n., *cāpā*; G. *cāpū* n., P. *cambā*, Sdh. *cambo*, H. N. *cāp*; BLOCH 329^a, TURNER 170^b.]
- s. gs. CĀKA n. wheel 26 β i a, 133 A; x. gx. nx. CĀK 133 A. [Sk. *cakrām* n. Pa. Pk. *cakka*- n.; M. *cāk* n. wheel, G. *cāk* m., *cākū* thick round mass; P. *cakk* m., L. *cakkar*, Sdh. *caku*, N. *cāko*, H. *cāk*; BLOCH 328^b, TURNER 171^a.]
- gx. CĀKĀR, s. gs. CĀKARAU servant. 40 α. [M. G. N. H. *cākar* lw. fr. Pers.]
- s. gs. CĀNGĪ 244. [v. s. v. *cā'ga*.]
- s. gs. CĀMDAṆĒ n. moonlight 26 β i a., 87 4°. [v. s. v. *cāmdṇē*.]
- s. gs. CĀBTĀ bites 26 β i a, 102. [Sk. *carvayati*: Pk. *cavvia*- chew (< *carvita*-); M. *cavñē*, G. *cāvū*; H. *cabānā*, N. *cabānu*, P. *cabbñā*, L. *cabbāṇ*, Sdh. *cabaṇu*, Ku *cābño* etc. showing the -bb- treatment of -rv-. In section 102 of this work the general treatment was mentioned as -bb- with the above example quoted, but the -vv- treatment is seen in K. *nivtā* is extinguished, *nivvaytā* extinguishes < Sk. *nivāti*: Pa. *nibbāti*. It is to be noted that there are not many inherited words in K. containing in their original OI-A. stage the nexus -rv-; and mostly they are adopted as lws. as in K. *parva* or in their inherited forms as *paraba* or *sābbāri* (q. v.) showing preference to the -bb- treatment. In K. *nivtā* etc. we are dealing with a nexus -r of *nir*- and *v*- of *vāti* which is to be distinguished from the preceding -rv-, but whether this difference has any result on the differentiation of treatment is still a matter for further investigation.—BLOCH 329^b, TURNER 166^b.]
- s. gs. CĀBBŪKA to bite 260. [v. s. v. *cābtā*.]
- s. gs. CĀMĀRU tanner, leather-worker. 36 b 1, 54 B. x. nx. gx. *cāmār* 109 [Sk. *carmakārah*: Pa. *cammakāro*, Pk. *cammaāra*-; M. *cāmhār*, *camār*, G. H. N. *camār*,—BLOCH 329^a, TURNER 166^b.]
- s. gs. CĀMDĒ n. hide, leather. 26 β i a, 125 b, 133 B. [Sk. *carman*: Pa. Pk. *camma*- and with MI-A. suffix -qa- (*kā*)- in M. *cāmḍi* f., G. *cāmḍi* f; *cāmḍū* n.; H. *camḍā*, N. *camḍā*; TURNER 167^a. Without extension

- in M. *cām*, G. H. B. *cām*, P. L. *camm*, Sdh. *camu*, TURNER 172^a; BLOCH 329^a.]
- s. gs. CĀMPE 124. [v. s. v. *cāmpē*.]
- s. gs. CĀRI 54 B. [v. s. v. *cyār*.]
- s. gs. CĀLA f. tenement 26 α ii. [cf. Sk. *sālā* : M. *cāl*.]
- s. gs. CIKKANA adhesive, unctuous, 121. [Sk. *cikkaṇa* : M. *cikaṇ cikaṇā*; G. *cikaṇū*, H. *ciknā*, P. *cikkān* etc. BLOCH 329^b.]
- s. gs. CIKKÖLU m. mud, mire 121. [Sk. *cikhalla* : M. *cikhal*, G. *cikhal*, *cikhhal* m., P. *cikkay*. Sgh. *sikal*, H. *cikhar*, *cikhal*, BLOCH 330^a.]
- s. gs. CITTALE n. spotted deer 197. [Sk. *citrāḥ* spotted, lex. *citrāla* : Pk. *cittala* ; M. *citaḥ* (TURNER *citaḥ*), *cittaḥ* ; G. *citaḥ*, *cillo* spotted snake ; N. *cittal*, *cital*, H. *cital*, B. *cital* etc. TURNER 175^a. BLOCH 330^a.]
- s. gs. CIBBAḌA musk melon 102, 133 B. Sk. *cirbhaṭa*, *cirbhaṭikā* : Pk. *cibbhaḍa* n., *cibbhaḍiā* f.; Sk. *cirbhiṭa*, *cirbhiṭikā* : Pk. *cibbhiḍa* n., **cibbhiḍiā* f.; M. *cibhaṭ*, *cibhaḍ* f., *cibhūḥ*, *cibhūd* f. musk melon plat, *cibīḍ* n. musk melon ; G. *cibhḍū*.]
- g. CUKĀVĀL, s. gs. CUKĀVALI f. erratum 39. [cf. K. *cūk* : M. H. *cūk*, G. N. *cuk* < **cukka*- TURNER 179^a; cf. M. *cukṇē*, G. *cukvū*, BLOCH 331^a and TURNER 179^a *cuknu*.]
- s. gs. CUNNO m. lime 102, 133 B. [Sk. *cūṇaka* : M. *cunā*, G. *cuno*, H. *cūnā*, Sdh. *cunu* (lw. with -u-?); B. O. N. *cun*, H. P. *cūn*, M. *cūn* n. coconut scrapings and K. *cūna* n. coconut scrapings mixed with sugar < Sk. *cūrṇa* : Pa. Pk. *cūrṇa*. BLOCH 331^a, TURNER 180^a.]
- gx. CURĀN mf., CURĀN n. powder 42 α [lw. Sk. *cūrṇa*.]
- s. gs. CŪPI f. a torch of whips 111. [cf. M. *cūḍi* f., G. M. *cūḍ*, and N. *cur*² a tenon of morticed wood TURNER 181^a, BLOCH 331^b. < Sk. *cūḍaḥ* tuft, *cūḍā* : Pa. *cūḷo*, *cūḷā* ; Pk. *cūḷa*, *cūḷā*, *cūḍā* for the M. G. N. forms ; BLOCH, s. v. compares Deś.
- cuḍulī* meteor : cf. Tu. *maipu-sūḍi* a broom of coconut ribs.
- s. gs. CĒḌŪ n. a maid, maid-servant 195 2. [cf. dial. *ceḍrū* < *ceṭarūpakam* and N. *celo* TURNER 183^a.]
- s. gs. *ceḍo* a man-servant, 'boy' 102. [Sk. *ceṭakaḥ* : Pa. *ceṭako*, Pk. *ceḍa*, H. *cerā* etc. TURNER 183^a under CĒLO.]
- x. nx. gx. CEPEKĀR 299 A.
- s. gs. CERPŪ (variant *celḍū*) boy, son 195 2, 209. [cf. *cēḍū*, *ceḍrū* above. —cp. English *child*.]
- s. gs. CŌŃCI f. beak, bill 124, *coṇci* 74, 102. [Sk. *cañcuḥ* : Pk. *cañcū* f.; M. *cōc* ; *coc* f., G. *cac* ; the forms with -o- go back to **cuñcu*- : Deś, *cumculi* :—BLOCH 332^a and TURNER 179^b under *cuco*.]
- s. gs. COUGA four persons 230, 235 : COUG-JAṆA id. 236. [cf. M. *coughe* < Sk. *caturgrahaka*.]
- s. gs. COUTISA, x. nx. gx. COUTIS, gx. COUTIS thirty-four 50, 229. [Sk. *catuśtrimśat* f. : Pk. *cottisaṇ* ; M. *cautis*, G. *cotris*, H. *caūtis*, N. *caūtis* TURNER 185^b.]
- s. gs. COUTHŌ the fourth 87 3°, 244. [Sk. *caturthakaḥ* : *caūtthaa* ; M. *cauthā*, G. *cotho*, N. H. P. *cauthā* BLOCH 332^b, TURNER 186^b-87^a.]
- K. Coudā fourteen 229, 234, 241. [Sk. *cāturdaśa* : Pa. *catuddasa*, *cuddasa*, Pk. *caūddasa*, *coddasa*, *coddaha* ; M. *caudā*, *cavdā*, H. *caudah*, G. *cauda*, N. *cauda* TURNER 187^a, BLOCH 332^b.]
- s. gs. COUPANNA, x. nx. gx. COUPAN fifty-four 229. [Sk. *cātuṣpañcāśat* f. Pk. *caūvaṇṇaṇ* ; M. *caupan*, G. *coḇan*, H. *cauwan*, N. *caūnna*, *caunna*, ON. *caupanna* TURNER 162^a.]
- s. gs. COURĀSTARI, x. nx. gx. COURĀSTOR seventy-four 229. [Sk. *cauḥsaptatiḥ* f. : Pk. *caūhattarin* ; M. *caurehattar*, G. *cumotar*, H. *cauhattar*, N. *cohattar* TURNER 187^b.]

- s. gs. COURĀĪŚĪ, x. nx. COVEOIŚĪ, gx. COURĀŚŚĪ eight-four 229. [Sk. *caturāṣṭīḥ* f.: Pa. *cullāṣīti*, Pk. *caūrāsī*; M. *cauryśī*, G. *corāśī*, H. *caurāśī*, N. *caurāśī* TURNER 187^b.]
- s. gs. CORYĀṆAVVĪ, x. nx. COVYĀNOVOI gx. CAURĀNŌĪ ninety-four 299. [Sk. *caturnavatīḥ* f.; Pk. *caūṇaūīm*; M. *cauryūṇṇav*, G. *corāṇū*, H. *caurāṇwe*, N. *caurāṇabbe* TURNER 187^b.]
- s. gs. COUSAṢṬĪ, x. nx. COUSOṢṬ, gx. COUSOṢṬ sixty-four 229. [Sk. *caturṣaṣṭīḥ* f.: Pk. *caūsasṭṭhim*; M. *causaṭ*, G. *cosaṭh*, H. *caūsasṭh*, N. *caūsasṭṭhi* TURNER 186^a.]
- x. nx. gx. COKCOKIT shining 299 C. [M. *cakcakit*, G. *cakcaktū*; cf. N. *cakcak* fidgeting TURNER 163^a.]
- gx. COṆṆĀR ascender 298. [cf. M. *caḍh-ṇār* and above under *caḍṭā*.]
- x. nx. gx. COṆṆONIT 299 C. [cf. M. *caṇṇaṇit*.]
- s. gs. CORAYATĀ causes to steal 263 2°. [M. *coraviṇē*, G. *corāuvvū* < Sk. *corayati* in the case of K. and **corāpayati* in the G.]
- s. gs. CŌRU 102. (x. nx. gx. cōr). [Sk. *coraḥ*; Pa. Pk. *cora-* m.; M. G. *cor*; BLOCH 332^a, TURNER 185.]
- s. gs. CORTĀ steals 263 2°. [Sk. *corayati*: Pk. *coria-*; M. *corṇē*, G. *corvū*, H. *cornā*, N. *cornu* TURNER 185^b.]
- s. gs. COVĪSA, x. nx. gx. COVĪS twenty-four 53, 299. [Sk. *cāturviṃśatīḥ* f.: Pa. *catuvisa*, Pk. *caū(v)visam*; M. *cauvis*, *covis*, *cavvis*, *cyauvis*; G. *covīs*, N. *caubis* TURNER 187^a, BLOCH 332.]
- s. gs. COVECĀĪŚĪ, x. nx. gx. COVECĀĪŚ, gx. COVECĀĪ forty-four 229. [Sk. *cātuṣcatvāriṃśat* f.: Pk. *caūyāli-sam*; M. *cauvelā*, G. *camālis*, H. *cauālis*, N. *cauwalis* TURNER 187^b.]
- s. gs. CAUKU courtyard, street, market place where four roads meet 50. [Sk. *catuṣka-* consisting of four; Pa. *catukkam* n., Pk. *caūkka-* n.; M. *cauk* m., G. *cok* m., H. P. *cauk*, N. *cok* BLOCH 332^b, TURNER 183^b.]
- gx. CAUTO fourth 40 a. [v. s. v. *coutho*.]
- s. gs. CAUTO, COUTO 50. [v. h. v. *coutho*.]
- s. gs. CAUDĀ 50. [v. s. v. *coudā*.]
- s. gs. CYĀRI, x. nx. CĀR, gx. CYĀR four 229, 234. (Note that c in x. nx. is a palato-alveolar).- [*< *catārah*, **catāri* (cf. Sk. *catvārah*, *catvāri*), Ap. *cāri*; M. *cāri*, *cyār*, G. H. P. L. N. *cār*; BLOCH 329, TURNER 172^a.]
- s. gs. CYĀĪŚĪ, CĀĪŚĪ, x. nx. gx. CĀĪŚ, gx. CĀĪ forty 229. [Sk. *catvāriṃśat* f.: Pa. *cattāṭisam*, *cattārisam*, Pk. *cattāṭisam*, *cayāṭisam*, Ap. *cāli-sam* M. G. H. *cālis*, M. *cālis*, O. *cāṭisa*, N. *cālis*, BLOCH 329^b, TURNER 173^a.]
- s. gs. CHATTĪSA 239, SATTĪSA, x. nx. SOTTĪS, gx. ŚETĪS thirty-six 229. [Sk. *śatṭriṃśat* f.: Pa. *chattīṃsati*, Pk. *chattīsam*; H. M. *chattis*, G. *chātris*, N. *chattis* TURNER 190^b.]
- s. gs. CHAPPANNA, x. nx. SOUPON, gx. SOPON fifty-six 229. [Sk. *śatṭpañcāśat*: Pl. *chappannaṃ chavaṇṇam*; M. *chappann*, G. H. N. *chappan* TURNER 191^b.]
- s. gs. CHESAṢṬĪ, x. nx. SOUSOṢṬ, gx. SOSOṢṬ sixty-six 229. [Sk. *ṣaṭṣaṣṭīḥ*: Pk. *chāvaṭṭhim*; M. *sāsaṭ*, G. *chāsaṭh*, H. *chīyāsaṭh*, Sdh. *chāsaṭhi*, B. *chesaṭṭi*, N. *chayasatṭhi* TURNER 192^a.]
- s. gs. JAḌA n., -U m., -I f.; g. JAḌ, gx. ZĀḌ mf. ZĀḌ n., x. nx. gx. JŌḌ heavy 26 a i, 39, 42 a, 43 a, 111. [Sk. *jaḍa-*; Pa. *jaḷa-*, Pk. *jaḍa-*; M. G. *jaḍ*, H. *jaṛ*, N. *jaṛro* TURNER 210^b.]
- s. gs. JAṆA person; gx. ZĀṆ mf., ZĀṆ n., 26 a i, 40 a, 42 a, 89, 102. [Sk. *jānaḥ*: Pa. *jano* m., Pk. *jaṇa-*; M. G. Sdh. *jaṇu*, P. H. B. *jan*, N. *jan*, Sgh. *dana* BLOCH 333^b.]
- s. gs. JANMU, g. gx. nx. JOLM birth 125 C. [lw. Sk. *jānman*.]

- gx. ZAMBĀL eugenia jambola 40 α. [*< Sk. jambulāḥ*; Pk. *jambula*-m.; M. *jābūl* f., Sdh. *dimbul*, N. *jāmunu* TURNER 215^a.]
- s. gs. JARI, ogx. ZÖRI, x. ZORI, nx. gx. ZOR if 295. [cf. M. *jar*, *jarī* *< Sk. yarhi* BLOCH 333^b.]
- s. gs. JARO, gx. ZAR fever 26 α i, 40, 137 a. [Sk. *jvaraḥ*; Pk. *jara-*, (cf. Sk. *jval-*); M. *jar* m., H. Ku. *jar*, A. *zar*, N. *jaro* TURNER 210^a, BLOCH 333^b.]
- s. gs. JAV^aLĀ twins 49 B, 113 1°. [cf. Sk. *yugala-*; Pk. *juvala-*; M. *jūval* n., *jūvlā* m., *jūvli* f.; the nasalisation in M. and the *a-* colouration of the initial syllable in K. *< Sk. yama-*. *ya-mala-*; Pk. *jamala*; O. *jāalā*, N. *jamlo* TURNER 209^b; BLOCH 336^b.]
- ns. JAŚŚI relative adv. 'as, how' 124. [cf. M. *jasā* *< Sk. yādṛśaka*.]
- s. gs. JASLO of which type (relative pronoun) 255. [cf. M. *jaslā*.]
- s. gs. JAḶŪ leech 26 α i. [Sk. *jalaukā*, *jalūkā*, *jalāyukā*; Pa. *jalūkā*, *jalū-pikā*, Pk. *jalūgā*; M. *jaḷū*, G. *jaḷo*, Sdh. *jaru*, H. *jalū*, P. *jalogi* BLOCH 334^a, TURNER 219^b under *juko*.]
- s. gs. JAḶTĀ burns 26 α i, 117, 137 a. [Sk. *jvālati*; Pa. *jalati*, Pk. *jalai*; M. *jaḷnē*, G. *jaḷvū*, H. *jalnā*, N. *jalnu*. BLOCH 334^a, TURNER 211^a.]
- gx. ZĀUMK to be, become; to happen, 278. [Sk. *yāti*; Pa. *yāti*, Pk. *jāi*; M. *jāñē*, G. *jāvū*, H. *jānā*, N. *jānu* to go. K. differs from all these in the sense of 'to happen' by having a special verb *vocūka*, x. nx. gx. *vocurink* 'to go' from Sk. **vrat-yati*; MI-A. *vaccāi*.]
- s. gs. JĀNGA, x. nx. gx. JĀNG f. thigh 124; s. gs. JĀMGA, x. nx. gx. JĀMG 16 b, 19, 26 β i a, 195. [Sk. *jān-gḥā*; Pa. Pk. *jañgḥā*, G. M. *jāg(h)* f., N. *jāg(h)*, *jāi*; TURNER 312^b, BLOCH 334^a.]
- s. gs. JĀMBA eugenia jambolana 124, [Sk. *jambuh* f.; Pa. *jambu* f., Pk. *jambū* f.; M. *jāb(h)*, G. *jām*, N. *jāmu*; BLOCH 334^b—5^a, TURNER 215^a.]
- s. gs. JĀVAYI m. son-in-law 26 α ii. 69, 113 1°. [Sk. *jāmātṛ-*, *jāmātṛka-*; Pk. *jāmāuya-* m.; M. *jāvāi* *jāvai*, G. *jamāi*, H. *jāwāi*, N. *juwāi* TURNER 221^b; BLOCH 335^a.]
- s. gs. JĀGAYTĀ wake (one) up 260. [cf. M. *jāgavinē*, G. *jagāvvū*, P. *jagāunā*, H. *jagānā*, N. *jagāunu* *< Pk. jag-gāvei*. K. shows its preference for the *-ya-* forms of the causative. TURNER 205-6.].
- gx. JĀGAR m. wakefulness 40 β. (s. gs. *jāgaru*). [cf. M. *jāgar*, etc. lw. fr. Sk. *jāgara-*.]
- s. gs. JĀGI mfn. awake, attentive 26 α ii; 133 A. [cf. Sk. *jāgrat*; Pa. *jag-gam*; M. *jāgā*, G. *jāgo*, B. H. *jāgā*, N. *jāgo*; BLOCH 334^a, TURNER 213^a.]
- s. gs. JĀMGŚĀNI 80 b 2°. [v. s. v. *jāmg-sāni*, as compd. of *jāmg* and *sāni* *< Sk. sandhiḥ*.]
- ns. ngs. JĀPU thick 128. [cf. M. *jāḍ*, G. *jāḍū* thick, N. *jāro* cold *< Sk. jāḍ-yam*; TURNER 213^b.]
- g. JĀNUMK to know 26 α ii. [Sk. *jānāti*; Pa. *jānāti*, Pk. *jānei*; M. *jāñḥē*, G. *jānvū*, H. *jānnā*, N. *jānnu*; BLOCH 334, TURNER 214^b.]
- s. gs. JĀNTĀ knows 26 α ii, 260. [Der. fr. prec.].
- s. gs. JĀNVĒ n. the sacred thread 94, 106, 102, 123 b. [Sk. *yajñopavitām*; Pa. *yaiññopavitam*, Pk. *jaññovaviam*, *jaññavaviam*; M. *jānvē*, *jānū*, *jānhvē*, *jānhvī*; G. *janvi*, N. *junaī*, *janeu* TURNER 207^a, BLOCH 334^b.]
- gx. ZĀBĀR ZĀBĀR powerful 40 β. [cf. M. G. *jabar*, M. *jabrā*, G. *jabrū* *< lw. zabar* from Pers. TURNER 208^b.]
- gx. ZĀMBĀL mfn., ZĀMBĀL n. (s. gs. JĀMBŪLĀ) a kind of Eugenia 42 α. [Sk. *jambulāḥ*.]
- s. gs. JĀMBAI, JĀMBOI f. yawn 26 β i a. [cf. M. *jābhaī*, *jābhī* f. *< Sk. jṛmbhikā*, **jṛmbhālikā*; for derivatives

- of Sk. *jṛmbhate* see TURNER 209^a under *jamāi*.]
- s. gs. JĀYI f. jasmine 26 α ii, 49 A. [Sk. *jāti*, *jātiḥ* f. : Pa. *jāti* f., Pk. *jāi* f. ; M. G. H. *jāi*, N. *jāi* ; BLOCH 334^a, TURNER 212^a. cf. Kan. *jāji*.]
- g. JĀLI happened ; s. gs. JĀLLO ; 26 α ii, 259. [v. s. v. *jāumk*.]
- s. gs. JĀLI f. sieve 26 α ii. [Sk. *jālikā* : Pa. *jālikā*, Pk. *jāliā* ; M. G. *jāli*, N. *jāli* ; BLOCH 335^a, TURNER 215^b.]
- s. gs. JIKTĀ, JIK^aTĀ, JĪKA wins, win 27 a, 102. [MI-A. *-akka*- extension of Sk. *jīta-* > **jiakka-*, M. *jiknē* ; TURNER 217^b under *jilnu*, BLOCH 335^a.]
- ns. ngs. x. nx. gx. JITLO so much as 255. [cf. M. *jītkā*, *jītlā*, *jītulā*, OM. *jetulā* ; G. *jeṭlū*, H. *jītnā* < Sk. **yattaka-* with *-alla-* extension ; v. s. v. *itlo*, *itko*, *titlo*, *titko*.]
- s. gs. JĪB(H)A, x. nx. gx. JĪB f. tongue 19, 137 f. [Sk. *jīhvā* : Pa. *jīvhā*, Pk. *jibbhā* ; M. G. H. *jibh* f., N. *jib(h)ro* TURNER 218^a BLOCH 335.]
- s. gs. JĪVU life, JIV^aŚI mortality 27 a, 102. [Sk. *jīvāḥ* : Pa. Pk. *jīva-* m. M. G. H. *jīv*, N. *jīu*¹, *jyu* TURNER 216^a, BLOCH 335^b.]
- s. gs. JURTĀ flees, runs away, escapes, decamps 71. [cf. M. *jhurṇē* G. *jhurvū* to fade away, N. *jhurinu* to become parched or dry, TURNER 236^a.—cf Sk. *juryati* decays, *kṣarati* : Pa. Pk. *jhara-* flows < **jhṛ-* as a variant for *jṛ-* ?]
- ns. ngs. JUṬTĀ agrees, tallies, fits 102. [cf. M. *juṭṇē*, G. *juṭvū*, N. *jurnu* TURNER 221^a < **yuṭati* (cf. Sk. *juṭ-*, *juḍ-*).]
- s. gs. x. nx. gx. JŪI f. jasmine 106 ; JŪYI 119 2°, 110. [Sk. *yūthikā* : Pa. *yūthikā*, Pk. *jūhiā* ; M. G. *jui*, H. *jūhi*, B. O. N. *jui* TURNER 219^a.]
- s. gs. JŪNA, x. nx. gx. JŪN old, ripe 102, 133 B. [Sk. *jūrṇāḥ* old : Pk. *jurnā-* ; M. *junā*, G. *jūnū*, H. *jūnā*, TURNER 234^a under *jhinu*¹ ; BLOCH 335^b.]
- s. gs. JEVAṆA n. dinner, lunch, meal 102. [M. *jevaṇ*, B. *jemaṇ* < Sk. *jema-* *nam* ; TURNER 216^b under *jīunār* and BLOCH 336^b under *jeṇṇē*.]
- ns. ngs. x. nx. gx. JO relative pronoun 'who, which', *jī jē* (in sing. as opposed to plur. *je*, *jye*, *jī*) 10 b, 251. [Sk. **yakah* : MI-A. **jao* ; M. G. *jo* ; BLOCH 336^b, TURNER 223^b.]
- s. gs. JOGI a recluse 94, 106. [lw. *yogin* from Sk. as in M. G. N. *jogi* TURNER 224^a.]
- s. gs. JOŚI, JOYIŚI astrologer 30, 57. [Sk. *jyotiṣkaḥ* : Pa. *jotiṣā* f. astrology ; Pk. *joisia-* m. astrologer ; M. G. *jośi*, OM. *joisi*, *joski*, *jospamā* ; G. *dośi*, Sdh. *josi*, P. *josi*, H. *josi*, BLOCH 336^b, TURNER 223^b under *jaisi*, 225^a under *josi*.]
- s. gs. JŌḶU millet 106. [cf. Kan. *joḷa* and M. *jondhlā*.—M. *javār(i)* f., G. *javārū* m. pl., *juvārū*, *juvār*.]
- s. gs. JHAḌI f. fine rain, shower 26 α i. [Deś. *jhaḍi* f. continuous rain : M. *jhaḍi* f. continuous rain, *jhaḍ* swoop ; G. *jhaḍi*, N. *jhari* TURNER 229^b-230^a. BLOCH 337^b compares Kan. *jaḍi*, etc. with this.]
- gx. ZHĀMP 40 α.
- gx. JHĀR f. cascade, JHĀRĪ fountain 40 β. (s. gx. *jhari*) [Sk. lex. *pharaḥ* cascade > **jharikā* or **jhari*, ultimately connected with Sk. *kṣar-* ; cf. JBORS 23, i.]
- s. gs. JHARTĀ wastes away ; subsides, goes down ; 26 α i, 71, 102. [Sk. *kṣarati* : Pk. *jharaī*, M. *jharnē*, G. *jharnvū*, N. *jharmu*², TURNER 230^b.]
- s. gs. JHAḶKATĀ flashes, glistens 26 α i. [cf. N. *jhalkanu*, M. *jhajakṇē*, G. *jhalakvū* < Ap. *jhalakkia-* burnt. TURNER 230^b connects this with PI-A. **jhalakka-*, extension of **jhala-* 'sudden movement' found in N. *jhal-jhal* (231^a), while I have connected it with Sk. *jval-*, COJ 2.]
- s. gs. JHĀḌA n. shrub 26 α ii, 78 a, (x. nx. gx. *jhāḍ*). [Sk. lex. *jhāṭaḥ* m. arbour : Pk. *jhāḍa-* n. ; M. G. *jhāḍ* n., H. P. *jhāy*, N. *jhār* TURNER 232-33. For possible connection be-

- tween Sk. *jaṭā* and *jhāṭa*- see COJ 2.104.]
- s. gs. JHĀṆṬI f. lock of hair which comes out after combing the head 102. [In the sense of long hair or matted tress cf. M. *jhāṭ* f., P. *jhāṭṭā* m.; elsewhere in N. *jāthā* B. H. *jhāṭ* f., P. *jhāṭ(h)* f., Sdh. *jhāṭa* f., G. *jhāṭū* and M. *jhāṭ* n the sense is 'pubic hair', TURNER 212^b. Cf. COJ 2.104 for alternate explanation connecting the various forms referred to by TURNER.]
- s. gs. ṬAPPĀLA, nx. ṬOPPĀL, x. gx. g. ṬOPĀL post 63. [cf. M. *ṭappāl*, G. *ṭapāl* f.]
- s. gs. ṬĀMKO (in *Rāmṭāmkō*) a coin 103. [Sk. *ṭaṅkaka*-, *taṅka*- in M. *taṅk*, *ṭāk* m. weight, *ṭākṇē* rechsel, *ṭākī* f. metal chisel; G. *ṭākṇū* a chisel, *ṭākvū* to chisel, ec.; BLOCH 339^a, TURNER 241^b.]
- gx. ṬHAKĪ injurious 40 β. [cf. M. *ṭhak*, *ṭhakdā* deceitful, *ṭhakṇē* to deceive; G. *ṭhagārū*, *ṭhagvū* to deceive; cp. N. *ṭhag* and *ṭhagṇu* in TURNER 248^b; Sk. **ṭhakka*-. For the -g- forms cf. Pk. *ṭhaga* < **ṭhaka*-.]
- s. gs. ṬHĀKUR chief 103. [Sk. *ṭhak-kuraḥ*: Pk. *ṭhakkura*- m.; M. *ṭhākūr* G. *ṭhākor*, *ṭhākar*, H. N. *ṭhākur* TURNER 251^a.]
- s. gs. ṬHĀṆA camp 26 α ii, 138, 152 a. (x. nx. gx. g. *ṭhāṇ*). [Sk. *sthānam*: Pa. Pk. *ṭhāṇa*- n.; M. *ṭhāṇ*, G. *ṭhāṇū*, N. *ṭhāṇ*; with -ka- extension in M. *ṭhāṇē*, Sdh. *ṭhāṇo*. BLOCH 340^a, TURNER 295-96.]
- s. gs. ṬHIKĀṆI f. order, place 152 a. [M. *ṭhikāṇ* n., G. *ṭhekāṇū*, H. *ṭhikāṇā*, N. *ṭhekāṇ* TURNER 253^a. < *sthita*- with -kka- extension perh. < **ṭheakka*-, as in N. *ṭhekṇu*- q. v.]
- ḌABBO, x. nx. gx. ḌOBO box 63. [cf. M. *ḍabbā*, *ḍabā* m., *ḍabī* f.; G. *ḍab(b)ī* f., *ḍab(b)o* m., H. N. *ḍabbā* < Sk. *dārvih*, BLOCH 341^a and TURNER 256^b.]
- s. gs. ḌUKKARA n., a hog, pig 197. (x. nx. gx. *ḍukor*). [M. *ḍukar* mfn., *ḍukrī* f.; G. *ḍukro* m., *ḍukrī* f., *ḍukkar*, *ḍukkrō*, *ḍukkrī* f. hog, sow, pig. < Sk. *sūkara*-.]
- ns. ḌORA, s. DORA n. rope 103; ns. ngs. ḌORI f. string 153 a. [M. *ḍor(ā)* m., N. *ḍoro* TURNER 262^b. For other forms see under *dora* infra.]
- ḌHĀKṆĒ n. lid 103. [M. *ḍhākaṇ* n., G. *ḍhāknū* B. *ḍhākanē*, N. *ḍhakanā* < Pk. *ḍhāṅkaṇa*-, TURNER 263^a. For connection between these forms and K. *dhāmpūka*, M. *jhāṅṇē* *jhāp-nē* etc. see COJ 2; BLOCH 342-43.]
- gx. ṆĀY, s. gs. ṆAVVADA, x. nx. gx. ṆŌY ninety 40 β, 155 a; s. gs. ṆAVVĪ, x; nx; gx; ṆŌI 116 a. [Sk. *navatīḥ* f.: Pa. *navatī*- f., Pk. *ṇaūim*; M. *navvad*, G. *nevū*, H. N. *nabbe*; TURNER 335^b, BLOCH 356^b.]
- s. gs. ṆAVVA nine 155. [v. s. v. *navva*; cerebralization due to following K. *āt(h)* in the numerical order.]
- s. gx. ṆAVVYĀṆAVVĪ, x. nx. NOVĀNŌI, YĒKUNESEMBHOR, gx. NOVĀNŌI ninety-nine 229. [Sk. *navanavatiḥ* f.: Pk. *ṇavanaii*- f.; M. *navyāṇṇav*, H. *ninyānube*.]
- gx. TĀKLI head, brain 40 α, 42^γ. TĀKLO: TĀKLĪ 47 ^γ. [cf. M. *ṭaklī* f., *ṭaklē* n. a light term for head, especially crown of head; *ṭaklyā* bald, *ṭakkaln* baldness; see further, M. *ṭaṭūki* f. forepart of scull, sinciput, G. *ṭālkū*, *ṭālkū* crown of head; apparently closely connected with this are M. *ḍokē* n. head, *ḍoki* f., *ḍokūl* n., *ḍockī* f., n. head; G. *ḍok* f. neck, *ḍokī* f. id, *ḍokū* head, whence *ḍokāvū* poke the head forward, *ḍokiyū* looking up; v. s. v. N. *ḍoko* TURNER 262^a and BLOCH 342^a under *ḍoi*, *ḍoy*, *ḍokē*.]
- s. gs. TATṬĒ n. a small metal tumbler 26 α i. < **taṣṭa-ka*-, cf. Avestan

- tastā*; M. *tāt* n. rimmed dining plate of metal (gold, silver, etc.), *tast* n. (lw. fr. Pers.) a metal vessel to hold water, ewer, jug.]
- s. gs. TAṆA n. grass 8. [Sk. *trṇam*: Pk. *taṇa*- n.; M. *taṇ*, G. *taraṇ*, *taṇkhalū*, Sgh. *taṇa*. From Pk. *tiṇa*- we have Ksh. *tinka* f. pl. scraps, B. *tinkā* morsel, Bi. *tinkā* small piece of mango leaf fibre, H. *tinkā* blade of grass, P. *tiṇ*. BLOCH 314^a TURNER 292^a *tyāndro*.]
- g. TĀR, s. gx. TARĪ gx. TĀRĪ, ogx. x. TORI, nx. gx. TOR if, but, nevertheless 39, 40 β, 295. [cf. M. *tar*, *tar(h)ī* < Sk. *tārhi*, Pa. *tarahi*, Pk. *tarihi* or cmpd. of *ta* and *rā* (? TURNER 273^b), BLOCH 344^b.]
- gx. TĀRKŪMK to wrangle, dispute, argue 40 β. [lw. Sk. *tarkayati*; cf. M. *taraknē*; for NI-A. derivatives see under N. *tāknu* TURNER 277^b.]
- s. gs. TARNO young; gx. TĀRNO; 26 α i, 30, 40. [Sk. *tāruṇaka*:- Pa. *taruṇa*-, Pk. *talūṇa*-, *taruṇaa*:- Rom. cur. *terno*, syr. *tārnā*, M. *taṇā* BLOCH 344^b, TURNER 274^a.]
- s. gs. TAVO m. a roasting pan 26 α i. [cf. **tapakah*: H. *tawā* m. frying M. *tavā*, G. *tavo*, M. G. *tavi* BLOCH 345^a. For Sk. *tāpukah* see N. *tāwa* TURNER 281^b.]
- s. gs. TAVSĒ n. cucumis sativus 26 α i, [Sk. *trapuṣakam*: M. *tavṣē* the fruit and *tavṣī* f. cucumis sativus.]
- s. gs. TAŚSĪ thus, so, in this way, x. nx. gx. *toṣē* 52, 214, 293, 294. [cf. M. *taśā*, H. *taisā* < Sk. *tādṛśaka*: Pk. *tāśaa*:- cf. N. *tyaso*. Ku. *taśo* TURNER 292^a.]
- s. gs. TASLO of that kind 255. [cf. M. *taslū*; -*alla*- extension of prec.]
- gx. TĀḷĪ f. a small tank, s. gs. TĀḷĒ a pond, gx. *tālē* 42 γ, 26 α i, 102. [cf. M. *tālī* f., G. *taliyū* < *talikā*; M. K. *talē* < **taḍaga*-, *talaka*-**taṭaka*-, BLOCH 345^b under *talāu*.]
- s. gs. TĀLTĀ fries 26 α i. [cf. Sk. **tālayati* (> *talitah*) in N. *tānu*¹ TURNER 280^b; M. *taṭṇē*, G. *taṭvū*, P. *taṭnā*, H. *taṭnā* < Des. *talimo*, BLOCH 345^b.]
- x. gx. nx. g. TĀK, s. gs. TĀKA n. butter-milk 16 a, 26 β i a, 88, 133 A. [Sk. *takram*: Pa. Pk. *takka*- n.; M. *tāk* n., G. *tāk* f., Sgh. *tāk*, BLOCH 345^b.]
- s. gs. TĀNTĀ pulls, extends, stretches 112 1°. [OI-A. **tānayati* (cf. Sk. *tanōti*): Pk. *tānia*:- M. *tāṇṇē*, G. *tāṇvū*, Sdh. *tāṇnu*, *tāṇnu*, P. *tāṇō*, H. *tānnā*, N. *tāṇnu*, TURNER 279^a, BLOCH 345-46.]
- s. gs. TĀNA, g. x. nx. gx. TĀN f. desire, thirst 8, 19. [Sk. *tiṣṇā*: Pa. Pk. *taṇhā* f.; M. *tahān*, *tānh* f., Sgh. *taṇa*, P. *tāṇh* BLOCH 345^a.]
- s. gs. TĀPTĀ gets hot or heated 102. [cf. M. *tāpnē*, G. *tāpvū*, Sdh. *taṇanu*, H. *tāpnā*, N. *tāpmu* < Sk. *tāpyati*: Pa. *tappati*, Pk. *tappaī*, BLOCH 346^a, TURNER 279^b.]
- s. gs. TĀMṬĪ a copper-smith 26 α ii. [cf. M. *tābaṭ* (*kar*) m. caste of copper-smiths; G. *tābḍī* f., -*ḍo* m. a copper pot; < *tām* (< Sk. *tāmrā*-) with suffix -(i) in K.]
- s. gs. TĀMBE n. copper 26 α ii, 133 A. [Sk. *tāmrām*: Pa. Pk. *tamba*- n.; M. *tāb*; BLOCH 346^a and with -*ka*-extension in M. *tābē*, G. *tābā*, P. *tāmbā*, H. *tābā*, O. *tāmbā*, B. *tāmā*, N. Ku. *tāmo* TURNER 280^a. —MI-A. **tramra*:- Ksh. *trām*, Sh. *trām* (lw. with *tr*-, not *c*-), L. *trāmi* f. a large vessel, Sdh. *trāmo*, G. *trābū*.]
- s. gs. TĀMBṬĒ reddish, ruddy, copper-coloured 26 α ii 88. [cf. M. *tābṭī*; der. from prec.]
- s. gs. TĀḶU f. crown of head 89, 102, 117. [Sk. *tālukā*: Pa. *tālua*- n.; M. *tālū*, *tālū* f.; G. *tāḷu*, H. P. L. *tālū* M., G. *tālū* n., N. *tālū* TURNER 281. — cf. N. *tāuko* head, G. *tālū*, M. *tālūki* already referred to under *tālū* supra.]
- s. gs. TĀḶO throat, voice 26 α ii. [cf. Sk. *tāluka*- and prec.]
- gx. TĪKAḶO of that side 40 β [cf. M. *tikaḍcā* < *tikḍe* and s. gs. *tikaḍco*

- consisting of the demonstrative pronominal base with *kaḍe*, seen in Kan. and Tel.; cp. also gx. *hikaḍco*, s. gs. *hekaḍco*, M. *ikḍe*, *ikaḍcā*.]
- s. gs. TITLO so much 255. [cf. M. *tīlkā*, *tītlā*; Sdh. *tetiru*, H. *tītnā*. Ksh. *tyātu*, G. *teḷlū*, N. *tyāti* all < Pk. *tettia-*, *tettula-*; cf. TURNER 292^a.]
- s. gs. TINSĪ three hundred 229. [ibid. in M.; H. *tin so* etc.]
- gx. TIRFĀL Xanthoxylon Rheetsa 40 a. [M. dial. *tirphaḷ* fn., *cirphaḷ* fn. < *triphala-* ?]
- s. gs. TISRO third 88, 102, 244. [Sk. **trisarah*, *-akah*: M. H. *tīsrā*, P. *tīsrāt* f. third person, Sdh. *ṭihara*: BLOCH 347^a.]
- s. gs. TĪLELA, x. nx. gx. TĪLEL n. sesamum oil. [Sk. *tīla-tailyam*: Pk. *tīlella-* n.; M. dial. *tīlel*, *tīlyel*.]
- g. gx. nx. x. TĪK, s. gs. TĪKA pungent, biting hot 80 b 1°, 102. [Sk. *tikṣṇā*: Pa. Pk. *tikkha-*; M. *tikh*, G. *tikhū*, P. H. *tikhā*, N. *tikho*, P. *tikkhā*; BLOCH 347, TURNER 282^b for two other developments in NI-A.]
- g. gx. nx. x. TĪGA three persons 230, 235. [v. s. v. *tega*.]
- s. gs. TĪNI, x. nx. gx. g. TĪN three 87 4°, 102, 156 a, 229, 233. [Sk. *trīni* n. pl.: Pa. *ṭiṇi*, Pk. *ṭiṇi*; M. H. Ku. *ṭin*, O. *ṭini*, B. N. *tin*, P. *tim*; from MI-A. **trīṇi* or **traṇi* we have Rom. eur. *trin*, syr. *ṭarān*, G. *traṇ*; and from Sk. *trāyāḥ*: L. *tre*, Sdh. *ṭre* and several Dardic forms TURNER 283^a; BLOCH 347^b.]
- s. gs. TĪSA, x. nx. gx. *tīs* thirty 229. [Sk. *trīṃśat* f.: Pa. *tiṃsa* f., Pk. *tisa*, *tisā*; M. H. Bi. Ku. *tīs*, Sgh. *tisa*, *tiha*, P. *tih*; with preservation of *r* in Sh. *cih*, Ksh. *trah*, A. B. *tris*, O. *trisa*, L. *trih*, Sdh. *ṭriha*, G. *tris* TURNER 286^b, BLOCH 347^b.]
- s. gs. TUKTĀ, TUKKAYTĀ weighs, causes to weigh 263 2°. [cf. M. *tuknē* to to weigh, *tuk* n. weight; cf. N. *ṭuk*, *ṭukṇi* a measure of weight, and Kan. *tūka*. TURNER 245^b.]
- g. TUṬONIK to break 102. (s. gs. *thunṭlā*). [M. *tuṭṇē*, G. *tuṭvū*, *tuṭvū*, P. *tuṭṇā*, H. *ṭuṭṇā*, O. *tuṭibā*, A. *ṭuṭiba*, B. *ṭuṭā*, Ku. *ṭuṭno*, N. *ṭuṭnu* < Sk. *truṭyati*: Pk. *tuṭṭai* in M. O. and MI-A. **truṭṭai* in L. *ṭruṭṭan*, Sdh. *ṭruṭṭan* TURNER 245^b, BLOCH 347^b.]
- s. gs. TUMMI, TUMĪ, TUMMI, x. nx. gx. *tumī* you 69, 169, 248. [cf. M. *tumhī* (BLOCH 348^a and TURNER 284^a, following him wrongly quote M. as *tukmī*), G. *tame*, H. *tum*, O. *tumbhi*, A. B. *tumi*, N. *timi* < Pa. Pk. *tumhe*, Sk. **tuṣme* (cf. *yuṣme*); for M. TURNER posits MI-A. *tumhehin*.]
- s. gs. TURTURI a kind of wind instrument 80 a. [cf. M. *turturi* f.]
- TŪ thou 72, 102, 248. [Ved. *tuvām*, Sk. *tvām*: Pa. *tuvam*, Pk. *tumam*; M. P. Sdh. *ṭū* G. L. *tū*, H. Ku. *tū*;—BLOCH 348^a, TURNER 270^a.]
- TE TYO, TĪ they 249; [v. s. v. *to*, *tī*, *tē*.]
- s. gs. TEG-JANA three persons 238. [K. *teg(a)* < *trigraha-*, (cf. *doga*) compounded with *jana*.]
- s. gs. TETTĪSA, x. nx. TETTĪS, gx. TETTĪS thirtythree 229. [Sk. *trāyastriṃśat* f.: Pa. *tettīmsa*, Pk. *tettisa*; M. *telis*, G. *tetris*, H. *telis tēlis*, N. *tettis* TURNER 289^b.]
- s. gs. TERĀ, K. TERĀ 80 b 2°, 102, 229, thirteen. [Sk. *trāyodaśa*: Pa. *teḷasa*, *teḷasa*, Pk. *terasa*, *teraha*; Aś. sh. *todaśa*, man. *tredaśa*, gir. *traidasa* etc.; M. *terā*, G. *tera*, H. *terah*, N. *tera* TURNER 289^b, BLOCH 348^b.]
- s. gs. TELA, x. nx. gx. TEL oil 73, 131 a. [Pk. *tella-*, *tilla-* n. (< **tailya-*): M. G. H. P. L. Ku. A. B. *tel*, Sdh. *telu*, Sgh. *tela*, BLOCH 348^b, TURNER 290^a.]
- s. gs. TEVĪSA, TREVĪSA, x. nx. gx. TEVĪS twenty-three 229. [Sk. *trayoviṃśat* f.: Pa. Pk. *tevīsa*; M. G. *tevīs*, N. *teīs* TURNER 289^a, K. *trevisa* is evidently a lw. from Guj. *trevis*.]
- K. TO (TĪ, TE) he, she, it 102, 249; plur. TE, TYO, TĪ [**takah* (cf.

- **yakah* in K. *jo*): M. *to*, N. *tyo*. TURNER 292^b.]
- x. nx. gx. TONTONIT strained, stretched 299 C. [cf. M. *tantaṇit*.]
- s. gs. TOMḌA mouth 18 b, 74, 102. [Sk. *tundam* < **taunda*; M. *tōḍ*; elsewhere Sk. *tundam*; G. B. *tūd*, Sgh. *tuḍa* BLOCH 349^a.]
- g. gx. TOR. s. gs. THARU manner 80 a. [cf. M. G. *thar* layer, N. *thar*¹ cream, *thar*² clan, tribe respectively < *stara-* and Pk. *thaḍa-* TURNER 294^a, cf. Kan. *tara*.]
- s. gs. TRYĀ(A)ĪS̄, x. nx. T(R)YĀS̄Ī, gx. TRYĀS̄S̄I eighty-three 229. [Sk. *tryāśūtiḥ* f.: Pk. *tesii*; M. *tiryāsī*, G. *tyāsī*, L. *treāsī*, H. P. L. *tirāsī*, O. *teyāsī*, B. *tirāsī*, A. *terāsī*, N. *tirāsī* TURNER 284^b.]
- s. gs. TRYĀNAVVI, x. nx. TRYĀNOVOI, gx. TRYĀNŌI ninety-three 229. [Sk. *trayonavatīḥ* f.: Pk. *tenāii*; M. *tiryāṇnav*, G. *tānū*, H. L. *tirānave*, N. *tirānabe* TURNER 284^b.]
- s. gs. TRYĀSTARI, x. nx. gx. TRYĀSTOR seventy-three 229. [Sk. *trisaptatīḥ* f.: Pk. *tevattari*; M. *tiryāhattar*, G. *toter*, P. H. N. *tihattar* TURNER 286^b.]
- s. gs. TREPANNA, x. nx. TEVEPON, gx. TREPON fifty-three 229. [Sk. *tripañcāsat* f.: Pk. *tevanna*; M. *tirpanna*, G. *t(r)epan*, N. *tirpan* TURNER 285^a.]
- s. gs. T(R)EVECĀLĪSA, x. nx. gx. TEVE-CĀLĪS, x. nx. TECĀLĪS, gx. TEVECĀI forty-three 229. [Sk. *trayaścatvāriṃśat* f.: Pk. *teyālisa*; M. *tirtālīs*, *tētālīs*, *tētālīs*, H. *tētālīs*, N. *tētālīs* TURNER 289^a.]
- s. gs. TRESAṢṬI, x. nx. TRESOṢṬ, TRYĀSOṢṬ, gx. TRESOṢṬ sixty-three 229. [Sk. *triṣaṣṭīḥ*: Pa. *tesaṭṭhi*, Pk. *tesaṭṭhi*; N. *tresasṭ*, G. *tesaṭṭh*, Sdh. *trehaṭṭhi*, H. N. *tirsasṭh* TURNER 285^b.]
- ogx. THAṆGĀ, gx. nx. THĪNGĀ here, there 294. (s. gs. *hāṅgā*).
- gx. THĀMḍ mf., THĀMḍ n. cool, cold; s. gs. (THĀMḍU, THĀMḍI) THĀMḍA 42 a, 88. [Sk. *stabdhah*: Pa. *thaddho*, Pk. *thaddha-*, *ṭhaḍḍha-*, *thaddha-*, and through contamination with Sk. *stambhayati* **ṭhaṇḍha-*: M. *thād(ā)* BLOCH 349^a; G. *ṭāḍhū*, *thāḍhū*, N. *ṭhaṇḍā* TURNER 249^a.]
- s. gs. THĀMḍI f. cold 88. [Sk. *stabdhīḥ* f.: M. *thāḍī* f., H. *ṭhāḍhī*, Ksh. *ṭhaṇḍī*, N. *ṭhaṇḍī* TURNER 249^a.]
- s. gs. THĀNḌĀI, x. nx. gx. THĪONḌĀI coolness 299 B. [cf. M. G. *thādāi*, H. *ṭhāḍ(h)āi*, f.].
- s. gs. THĀRTHARTĀ trembles 26 a i, 102. [Sk. *tharatharāyate*: Pk. *thara-tharedi*, *tharatharai*; M. *thartharnē*, G. *thartharvū*, H. *thartharānū*, N. *thartharānuu* TURNER 294^a.]
- gx. THĀMĠĀ there 78 b. [cf. M. *thāmḡā*, *thāmḡ*, m. exact spot or track; G. *thāḡ*, H. *thāḡ* BLOCH 349^b.]
- gx. THĀPĀṬ, s. gs. THĀPPAṬA slap, cuff, slapping 40 a. [cf. M. *thāpaḥ*, *thāpṭi* f. slap; G. *thāpaḥ*, *thāpṭi* f.; H. N. *thappa*; M. G. *thāpaḍ*, H. N. *thapṭā* < **thappa-*; TURNER 294^a.]
- gx. THĪMĠĀ there 78 b. [cf. *thāmḡā*.]
- s. gs. THUMṬTĀ breaks 128. [v. s. v. *tuṭṭā*.]
- K. THŪ spitting 102. [Sk. *thūthū*: Pk. *thū*, NI-A. *thū* TURNER 297^a.]
- s. gs. THEMBO drop 88. [cf. H. *them*, *thēb*, G. *uthevo*; M. *thēbṭā*, *-dā*; *themkā*, *-ṭā m.*, *thēbṭa*, *thēboṭā* < OI-A. **stimyaka-*, **staimyaka-*.]
- THAI-THAI the sound of dancing 102. [cf. M. *thaiṭhai* (ā̃), G. *thaiṭhai*, *thēi-thēi*.]
- s. gs. THĀI there, x. nx. gx. THŌI, THOI there 26 a i, 78 b, 99 c, 214, 294. [cf. M. *tahā*, *tahā*, G. *tahā* H. *tahā*, N. *tyāhā*, *tāhā*, *tehā*, *tyahī* TURNER 292^a, < Sk. *tasmim*: Pk. *tamhi*, Ap. *tahī*.]
- gx. THŌI there 78 b. [v. s. v. *thāi*.]
- K. THOḌE few, scarce 57, 138. [Sk. *stokām* n. drop, a little: Pa. *thoka-*

- n., Pk. *thoa*- n.; and with *-da*-(*ka*-) extension in M. *thodā*, G. *thodū* etc. TURNER 300^b under *thor*; BLOCH 350^b.]
- s. gs. THÖRU fat, big 138. (x. nx. gx. *thōr*). [cf. M. G. *thor*, N. *thore* < Sk. *sthaura*- (cf. *sthūra*-) (cf. *sthūrā*-) TURNER 300^b, BLOCH 350^b.]
- s. gs. DĀMḌU fine, punishment 26 α i. [cf. M. *dūd*; for inherited forms see M. *dūd* BLOCH 350^b.]
- s. gs. DANDA work 80 a. [cf. M. O. Ku. N. *dhandū* trade, G. Sdh. *dhandho* H. P. *dhandhū*, A. *dhand*; TURNER 323-34.]
- s. gs. DAMMU panting, gasping 80 a; x. nx. gx. DOM 102. [M. G. H. N. *dam*, lw. Pers. *dam*.]
- s. gs. DAYĀ compassion 20. [lw. Sk. id.]
- gx. DARJH tailor 210. (s. gs. *darji*). [M. G. *darji*, N. *darji* < lw. Pers. *darzi* TURNER 304^b.]
- s. gs. DASAMI the tenth day of a lunar fortnight 26 α i. [Sk. *daśamī*: Pa. Pk. *dasamī*, G. *dasam* f., N. *dasai* TURNER 306^b.]
- s. gs. DASTO trick 100. [cf. M. *dast* mn., *dustā* m. a hand at cards; G. *dast* m. hand, *dasto* m. handle < lw. Pers. *dast*, *dastah*.]
- s. gs. DASRO the festival held on the tenth day of the dark half of the month of Aṣāḍha 26 α i, 55, 241. [Sk. *daśaharā*: M. *dasrā*, G. *dasrā*, *dasērā*, Ku. *dasaro*, N. *dasaharā* BLOCH 351^a, TURNER 306^b.]
- s. gs. DALTĀ grinds 26 α i. [Sk. *dalati* splits (cf. *dāratī*): Pa. *dalati*, Pk. *dalaī*; M. *dalñē*, G. *dalvū*, O. *dalibū*, P. *dalñā*, H. *dalnā*, N. *dalnu*; BLOCH 351^a, TURNER 306^a.]
- x. gx. DĀUÑ, s. gs. DHĀVTĀ, runs 263.5°. [Sk. *dhāvati*: Pa. *dhāvati*, Pk. *dhāvaī*; M. *dhavñē*, *dhāñē*, G. *dhāvū*, H. *dhāwnā*, N. *dhāunu* BLOCH 355-56, TURNER 327^a.]
- x. gx. DĀUNDĀI, s. gs. DHĀVḌAYTĀ causes to run 263. 5°. [cf. M. *dhāvāḍñē*, *dhāvāḍñē* to make run, put to fight; perhaps contamination of *dhāvati* and **dravaḍa*- (cf. Sk. *dru*) in G. *doḍvū*, M. *davaḍñē*, H. *dauṇā* TURNER 314^a.]
- s. gs. DĀNDĀRO stem of any coarse leaf as that of the Palm or Plantain. [cf. M. *dāḍārū* and Gr. *dendron* < perh. Sk. *daṇḍākārū*- or **dandṛākārū*-.]
- s. gs. DĀNTU, DĀTU. x. nx. gx. DĀNT, DĀT tooth 124 102. [Sk. *dāntaḥ*: Pa. Pk. *danta*-; M. G. H. Ku. A. B. *dāt*, P. L. *dand*, Sdn. *dandu*, Sgh. *data* TURNER 308^a.]
- s. gs. DĀDEL (A) burnt oil 122. [Sk. *dagdha-tailayam*: M. *dādhel*.]
- s. gs. DĀRVATĒ porch 26 α ii, 137 b. [cf. M. *dārvatā*, *dārvāthā*, *dārvathā*, *dārvātū* m. threshold < *dvāra*-* *vartmaka*-.]
- gx. DĪNĀR giver 298; [cf. M. *deṇedār*, G. *dendūr* debtor.]
- s. gs. DĪVĀLI f; the festival of lamps 31 b. 1, 5! A. [Sk. *dīpālī*, *dīpāvalī* f.: Pk. *divālī*, *divālī*; M. G. *divālī* f., H. P. N. *divālī* TURNER 312^b.]
- s. gs. DISŪKA x. nx. gx. DISŪMK to be visible 131 c; DISSŪKA 260; DISTĀ appears, seems 88, 102. [Sk. *dryāte*: Pa. *dissati*, Pk. *dissai*; M. *disñē*, G. *disvū*, H. *dīsnā*, BLOCH 352^a.]
- s. gs. DĪNĒ gift, marriage gift, dowry 298. [cf. M. *deñē*, G. *deṇ*, *deñū*, O. *deñā* BLOCH 353, TURNER 318^a.]
- s. gs. DĪSU, x. nx. gx. DĪS daytime, day 56. [Sk. *divasaḥ*: Pa. Pk. *divasa*-, Pk. *divaha*-, *diasa*-, *diaha*-; M. G. *dīs*, Rom. syr. *dīs*, Ku. *dis*; BLOCH 352^b, TURNER 311^a.]
- gx. DUKEST miserable 299 C. [lw. Sk. *duḥkhastha*-, **duḥkhe-stha*-.]
- s. gs. DUKTĀ aches, hurts, 102. [Sk. *duḥkhati*, *duḥkhayati*: Pa. *dukhati*, Pk. *dukkhai*; M. *dukhñē*, G. *dukhvū*, H. *dukhnā*, N. *dukhnu*, TURNER 313^b.]

- s. gs. DUḍḍU money; two pies; 195. [cf. M. *duḍḍu*, *duḍḍu* a pice and Kan. *duḍḍu*.]
- DUṆO twice, two-fold 56. [Sk. *dviguṇa-*, Pa. *diguṇa-*, Pk. *diṇa-*, *diṇa-*; M. *duṇā*, G. *dūṇū*, A. H. *dunā*, H. *dūnā*, N. *ḍunu*; BLOCH 352^b, TURNER 314^b.]
- gx. DUDSAGĀR name of a place, literally 'ocean of milk' 40 β. [$<$ Sk. *dug-dha-* and *sāgara*, the first being in its inherited form and the second as a lw.]
- x. nx. gx. DUBĻO weak, miserable, poor 133 B. [Sk. *durbala-*; Pk. *dubbala-*, and with *-ka-* extension in M. *dublā*, G. *dublo*, H. P. *dublā*, Ku. N. *dublo*, BLOCH 353-53, TURNER 315^a.]
- gx. DURBOLKĀI weakness, poverty, misery 299 B. [der. from prec. but as a lw. fr. Sk.]
- gx. DUSMANKĀI enmity 299 B. [*-kāi* formation (see prec.) fr. lw. Pers. M. *duśman*, M. G. *duśman*, N. *duśman*, *duśman*, H. *duśman*, TURNER 316^b.]
- DUSRO another, the second 244. [cf. M. *dusrā*, G. *dusro*, P. *dūsarā*, H. *dūsrā*, N. *dostro* TURNER 321^a, BLOCH 353^a. $<$ Sk. *dvi-sara-*.]
- s. gs. DŪKĪ f. pain, distress 102. [M. dial. *dukkhī* f., G. *dukkhī* mfn. Sk. *duḥkha-* *duḥkhīla-*; Pk. *dukkhīla-*.]
- g. gx. nx. x. DŪD, s. gs. DŪDA milk 80 b 1°, 88, 122. [Sk. *dugdhām*; Pa. Pk. *duddha-*; M. G. *dūdh*, n., Ku. Bi. H. *dūdh* m., P. L. *duddh*, Sgh. *duḍu*; BLOCH 353^a, TURNER 314^a.]
- s. gs. DEŪTI x. nx. gx. DEUTI incline, downward gradient 298.
- g. gx. nx. x. DĒP, s. gs. DĒPU (DĒPI, DĒDA) 80 b 1°, 87 3°, 102, 232. [Sk. *dvyardha-*, **dvaiyardha-*; Pk. *diya-dḍha-* ($<$ *dvīyardha-*); M. *diḍ(h)*, N. *ḍeṭ*, TURNER 261^b, BLOCH 352^b.]
- s. gs. DĒRU husband's younger brother 56. [Sk. *devr-* (sing. *devā*, plur. *devaraḥ*); Pa. *devarao*, Pk. *devara-*, *diara-*; M. *ḍīr*, dial. *der*; G;
- diyar*, *devar*, H. P. N. *dewar* BLOCH 352-53, TURNER 318^b.]
- g. gx. nx. x. DĒV, s. gs. DĒVU 16 g, 18 a, 116 a, 191, 201, 202. [Sk. *devāh*; Pa. *devo*, Pk. *deva-* m.; NI-A. *dev*.]
- s. gs. DOGA two persons 230, 235; DOG-JAṆA id. 236. [cf. M. *doghe* $<$ Sk. *dvigraha-*.]
- s. gs. DŌNĪ, x. nx. DŌN(1), gx. DŌN two 102, 229, 232. [Pk. *donṇi* n. pl. (after *tinṇi* $<$ *trīṇi*): M. *don* BLOCH 354, TURNER 313^a.]
- K. DONŚĪ two hundred 229. [cf. M. *donśē*.]
- s. gs. DORA n., DŌRI f. rope, string, thread 88, 102, 103, 198. [cf. M. *dor* m., G. *dor* f., B. H. P. *dor* f. $<$ Pk. *davara-* m. thread, *dora-* m. mat-fibre, *dora-* m. string (cf. late Sk. *davara-*, *dora*) BLOCH 354^a, TURNER 262^b under *doro*.]
- s. gs. DRIṢṬĪ, gs. DIṢṬĪ, x. DIṢṬ f. sight 9. [lw. Sk. *ḍṛṣṭīh* f.]
- s. gs. DRUṢṬU, DUṢṬU 177. [cf. M. *druṣṭ*; $<$ Sk. *duṣṭa-* with epenthesis of *r*.]
- s. gs. DHAKKO, x. nx. gx. DHOKKO shock, collision, push 63. [cf. M. *dhakkā*, *dhakā*, G. *dhakko*, Sdh. *dhaku*, Ku. B. O. H. P. L. N. *dhakkā*; cf. Sk. dhp. *dhakkayati* annihilates, TURNER 322; cp. M. G. *dhaḍak*, N. *dhaṭkanu* beat loudly, TURNER 323^a; and M. *dhaskā*, G. *dhasko*, M. *dhasṇē* to push through, *dhasak-ṇē* etc. for semantic connection.]
- s. gs. DHADḍĀ stupid, dull 193, 195. [cf. M. *dhaḍḍ* rude, rough, violent, overbearing; cf. Kan. *daḍḍa-* stupid, *daṇḍu* useless.]
- gx. DHĀN wealth 40 α. [lw. Sk. *dhana-*.]
- s. gs. DHANĪ lord, master 88; x. nx. gx. *dhōni* 102. [lw. Sk. *ghanin-*.]
- gx. DHAṆY curds 40 β. [Sk. *dādhi* n.: Pa. *dadhī*, Pk. *dahi-* n.; Sk. *dadhikam*; Pk. *dahia-*; G. M. *dahi* n., L. *dahi* f., P. *dahi* f., Sdh. *ḍaḥī*, f., H. *dahi*, O. N. *dahi*, TURNER 307^a, BLOCH 351^a. v. s. v. *dhāi* below.]

- g. DHĀR hold ! 39, 40 α. s. gs. *dhartā* holds 26 α i, 102. [Sk. *dhāratī* : Pa. *dharati*, Pk. *dharāi* ; M. *dharṇē*, G. *dharvū*, H. *dharṇā*, N. *dharṇu*, BLOCH 354^b, TURNER 325.]
- gx. DHĀVO white 40 α. [cf. M. *dharvā* < *dharaka-*. BLOCH 354^b.]
- s. gs. DHASKATĀ trembles 26 α i. [Deś. *dhasakka-* (extension in *-akka-* of **dhas-*) : M. *dhasakṇē* to push through ; G. *dhasko* shock ; H. *dhaskanā* N. *dhaskanu* to slip, TURNER 326^b.]
- DHĀ ten 78 b, 98, 229. [Sk. *dāsa* : Pa. *dasa*, Pk. *dasa*, *daha* ; M. *dahā*, P. *dahā*, L. *dāh*, Sdh. *daha* et. ; BLOCH 351^a; for *-s-* forms see N. *das* TURNER 306^b.]
- s. gs. DHĀKNE a cover, lid 103. [cf. G. *dhākenū*, M. *dhāknē* ; M. *jhāknē*, *jhāpnē*, BLOCH 342-43, TURNER 232^a. For etymology see COJ 2.]
- s. gs. DHĀVAYTĀ, DHĀVAYTĀ causes to run, puts to flight 263. 5°. [caus. of *dhāvātā*.]
- s. gs. DHĀKṬEPAṆA being younger 299 B. [cf. M. *dhākuṭpaṇ* n., *-ā* m. inferiority in age, size or stature, *dhākuṭā*, *dhākulā* (in poetry), *dhāktā*, *dhāklā* ; for the suffix *-tu-* cf. M. *moṭā*, N. *moṭo*.]
- s. gs. DHĀPI f. assault 78 b. [Sk. *dhāpi* : Pk. *dhāpi*, M. G. *dhāp* f. impetuous assault BLOCH 354^b.]
- s. gs. DHĀRA, x. nx. gx. g. DHĀR sharpness 102. [Sk. *dhārā* f. : Pa. Pk. *dhārā*, M. G. H. P. L. *dhār*, O. *dhāra* f. ; TURNER 327^b.]
- s. gs. DHĀRĀLU 299 C. [< Sk. *dhārālu-*?]
- s. gs. DHĀVAṆḌI running 263. 5°. [cf. M. *dhāvāḍ*, *dhāvaṇ* f.]
- s. gs. DHĪTU courageous 102. [Sk. *dhṛtā* : Pk. *dhṛtha-* ; M. G. *dhṛt*, N. *dhṛto*, *dhṛto*, BLOCH 355^a, TURNER 266^a.]
- gx. DHUKAR pig 40 β, *dhukār* 42 α [v. s. v. *ḍukkara*.]
- s. gs. DHUTTĀ washes, cleans 57. [Sk. *dhāvati* : Pk. *dhuvaī* ; M. *dhuṇē*, *dhuṇṇē* ; G. *dhovū*, H. *dhonu*, N. *dhumu*, TURNER 329-30 ; BLOCH 355^a.]
- s. gs. DHUVAṆA n. washing 102. [cf. *dhuvaṇ* BLOCH 355^a.]
- s. gs. DHUVÖRU smoke 27 b, 88, 113 1°, 175 (variants DHÜVVÖRU, DHÜVÖRU). [cf. M. *dhūr* m. < **dhū-mara-* (cf. *dhūmrā-*, *dhūmala-*, *dhūmari*), TURNER 331^a under *dhuvaṇ*.]
- s. gs. DHÜVVA daughter 119 1°. [cf. M. *dhūr* f., Sgh. *dhū*, *duva* < Pk. *dhū* < Sk. *duhitā* BLOCH 355^b.]
- s. gs. DHÜRA far 27 b. [Sk. *dūra-* : Pa. Pk. *dūra-* ; M. G. *dūr*, N. *dur* TURNER 315^a.]
- s. gs. DHÜVA 57, 72, [v. s. v. *dhūva*.]
- s. gs. DHÜLI, x. nx. gx. g. DHÜL f. fine dust 102. [Sk. *dhūliḥ* : Pk. *dhūli-* f. ; M. G. *dhūl* f., Sdh. *dhūṛi* f., P. L. *dhūr* f., H. *dhūl*, *dhūr* f., O. *dhuli*, N. *dhulo* TURNER 331^a.]
- s. gs. DHĀI curds 26 α i, 56, 78 b, 88, 110, 112 2°, 193, 195. [v. s. v. *dhami*.]
- gx. DHOUSĀN whiteness 399 B. [*-sān* extension of K. *dhavē* q. v.]
- gx. DHONĪ 43. [v. s. v. *dhanī*.]
- K. DHOBI washerman 102. [cf. N. *dhobi*, H. *dhobi*, M. G. *dhobi* TURNER 332^b.]
- g. NAJĀ no 39 ; gx. *nāzo* 40 α. [Cmpd. of *na* and *jā-* < *jāumk* ; cf. *nako*, s. gs. *nākkā*.]
- s. gs. NAṆADA, x. NAṆAD husband's sister 26 α i, 87, 4°. [Sk. *nānandā* : Pa. *nanandā*, Pk. *ṇanandā* ; M. *naṇad*, *naṇād*, G. *naṇād*, *naṇḍī*, *naṇḍal* f. O. *naṇand*, H. *nand*, P. *naṇānū* TURNER 305^a.]
- gx. NĀD river 40 β. [lw. Sk. *nadī*.]
- ns. NĀMĀRA after 26 α i. [cf. M. *namtar* < Sk. *anantarām*.]
- gx. NĀMĀSKĀR salutation 40 α. [lw. Sk. *namaskāra-*.]

- s. gs. NALINĪ, NALINI, NANNI nom. prop 20, 22.
- gx. NĀV, s. gs. NAVVA, x. nx. gx. NŌV, s. gs. NAVVA 40 α, 116 a, 155 a, 201, 229, 240. [Sk. *nāva* : Pa. *nava*, Pk. *nava*; M. G. *nav*, *nau*. Bi. H. N. *nau*, P. *naū*, N. *nau* TURNER 354^a.]
- s. gs. NAVĒ new; x. gx. NOVĒ 26 α i, 104. [Sk. *navakam* : Pk. *navaa*; M. *navā*, G. *navū*, Sdh. *nāō*, L. *navā*. H. *nawā* BLOCH 356^b, TURNER 354^a.]
- s. gs. NAVVADA, NAVVADA, NAVVĪ : x. nx. NŌVOD, x. NŌI, gx. NŌI ninety 229, 240, 242. [Sk. *navatiḥ* : Pa. *navati*, Pk. *naūi*; M. *navvad*, G. *nevū*, Sdh. *navc*, H. P. *navve*, N. *nabbe* TURNER 355^b, BLOCH 356^b.]
- s. gs. NAḶĪ, tube, 26 α i; x. nx. gx. nōḷi 104. [Sk. *nalikā* : Pk. *naliā*; M. G. *naḷi*, O. *naḷi*; Sdh. *naṛi*, H. P. *naḷi* A. B. N. *naḷi*, TURNER 336^b, BLOCH 356^b.]
- s. gs. NAḶU pipe 26 α i. [Sk. *naḷāḥ*, *naḷāḥ* : Pa. *naḷo*, *nalo*, Pk. *ḥala*; M. *naḷ* n., G. *naḷ* m., L. *nala*, O. *nola*. TURNER 366^b, BLOCH 356^b.]
- s. gs. NĀCŪKA to dance, NĀCTĀ dances 129. [Sk. *naṭyati* : Pa. *naccati*, Pk. *ḥaccāi*; M. *nācṇē*, G. *nācvū*, Sdh. *nacaṇu*, N. *nācnu* TURNER 339^a, BLOCH 357^b.]
- s. gs. NĀVA, x. nx. gx. NĀU, NĀV name 26 α ii, 60, 89, 104, 113 1°. [Sk. *nāman* : Pa. *nāmam*, Pk. *nāma* n.; M. *nāv*, Sdh. *nāu*, H. Ku. *nāv*, L. P. *nā*, N. *nāū* TURNER 337-38, BLOCH 358^a.]
- s. gs. NĀGPO naked 26 β i a, 63, 123 a. [MI-A; -*taka*- or *ḍaka*- extension of *nagnāḥ* : Pa. *nagga*, Pk. *ḥagga*; cf. TURNER 338^b and BLOCH 357^a.]
- gx. NĀMGĀR, NĀMGĀR anchor 40 β, 42, β [cf. M. *nāgar*, *nāgor*, *nāgar* *nāgor* BLOCH 357^a.]
- s. gs. NĀMCŪKA 26 β i a. [v. s. v. *nācūka*.]
- s. gs. NĀTKĪ stage-like, dramatic 299 C. [cf. M. G. H. *nātki* < lw. fr. Sk.]
- s. gs. NĀTĪ grand-daughter 26 β i a. [Sk. *napīṭkā* (and **napīṭrīṇi*) : Pk. *ḥatīā*; M. *nāl*, *natiṇ*, N. *nāti* M., *nātin* f. BLOCH 357^b, TURNER 339^b.]
- s. gs. NĀTTU, x. nx. gx. NĀTU grand-son 26 β i a. [Sk. *nāpīṭka* : Pk. *ḥattua*; M. *nātū* m., A. B. O. N. *nāti* m., Ku. H. *nāti*, etc. TURNER 339^b, BLOCH 357^b.]
- s. gs. NĀRLU, x. nx. gx. nārul cocoanut 24, 26 α ii, 56, 89. [Sk. *nārikelaḥ* : Pa. *ḥālikero*, Pk. *ḥāliara* : *ḥāriela*; M. *nāreḷ*, *nāraḷ*; G. *nāriyaḷ*, N. *nariwal*, TURNER 336^a, BLOCH 358^a.]
- s. gs. NĀSAYTĀ destroys, damages 118. [Sk. *nāśayati* : Pa. *nāseti*, Pk. *ḥāsei*; M. *nāsarvñē*; cf. TURNER 342^a, BLOCH 358^a.]
- s. gs. NĀSTĀ curdles (of milk) 26 β i a, 104, 131 C. [Sk. *naśyāti* : Pa. *nas-sati*, Pk. *ḥassāi*; M. *nāsnē*, G. *nāsvū* etc.]
- s. gs. NIKKAḶTĀ comes out 96 a. [cf. M. *nikhaḷñē*, G. *nikaḷvū*, Sdh. *nikiraṇu*, L. *nikkaḷan*, P. *nikkaḷnā*, J. *nikalnā*, *nikarnā*; v. s. v. N. *nikāḷnu* *mik-hāṇu* at TURNER 343^{ab}, and K. *ukkaḷtā* supra.]
- s. gs. NIDḶALA, x. nx. gx. g. NIDḶOL forehead 63, 69, [cf. M. *nidhāl*, *nidāl*; Sdh. *nirāṇu*, N. *nidhār* < MI-A. *nalāḍa*, *nīlāḍa*, *ṇiḷāla* BLOCH 359^a, TURNER 345^b.]
- g. NITĀḶ, s. gs. NITTAḶA pure, clear, limpid 39. [cf. M. *nitaḷ* < *nistala*; N. *nitalnu* 344^b.]
- x. NITĀLPON clearness 299 B. [der. from prec.]
- x. nx. gx. g. NIDŪMK, gx. NIDŪMŪK to sleep 40 α, 278, 289, 290. [cf. M. *nijñē*, G. *nijvū* < Deś; *nijja*; for the -*d*- forms see N. *nid*, TURNER 345^a.]
- s. gs. NID(D)ĀYTĀ puts to sleep 31 b 2, 263 3°; NIDKĀRAYTĀ 31 b a, 263 3°, [Sk. *nidrāyati* : Pa. *niddāyati*, Pk.

- niddāadi* N. *nidāunū* TURNER 345*.]
- s. gs. NIDDATA sleeps 263 3°; x. nx. gx. NIDETĀ 104. [v. s. v. *nidumk*.]
- s. gs. NIPTĀ, x. nx. gx. LIPOMK hides, to hide 128. [Sk. *lipyāte* : Pa. *lippiati*, Pk. *lippai*; N. *lipnu*, TURNER 557^a. The semantic development from 'smearing' to 'hiding' through 'camouflaging' is noteworthy, or else contamination with Sk. *lupyāte* is to be inferred; cf. M. *lipnē*, *lapnē* to hide or be concealed, *lipan*, *lapan* hiding place, cover; G. *lapvū* be hidden.]
- gx. NIBAR mī., NIBAR n. tough; s. gs. NIBBARA (-U m., -I f.) 42 α, 43 α, [cf. M. *nibar*, *nibra*], *nibbar* hard < **nirvara*-?]
- s. gs. NIMBUVO, gx. LIMBIYO lemon 60 α, 97 I, 124. [Sk. lex. *nimbūkaḥ* : Ku. *nimuwā*. N. *nibuwā* TURNER 346^a. For l- forms cf. G. *libu*. Sdh. *limu* in opposition to M. H. P. forms, s. v. N. *nibu* TURNER 346^a.]
- x. nx. gx. NIRBHĀGI disinherited 299 C. [lw. Sk. *nirbhāgin*-.]
- g. NIVĀL, s. gs. NIVAḶA. NIVVAḶA the clear liquid of any mixture which remains after settlement 39. [cf. M. *nivaḷ* f. and adj. (< *nirmala*-?) but cf. M. *nivaḍṇē*, *nivaḷṇē* BLOCH 360^a.]
- g. NISĀY decision 39. [lw. Sk.]
- s. gs. NISANI, x. *nisaṇ*, x. nx. gx. *nison* ladder 24; g. *nisān* 39. [Sk. *nihśreṇī*; Pk. *nisseṇī*; M. *nisaṇ* f., H. *niseṇū* BLOCH 360^a.]
- x. NISKAḶĀI 299 B.
- s. gs. NISTĀ dons (clothes) 160 a. [Sk. *nivasati* : Pk. *niasai*, *niasai*; M. *nesṇē*.]
- s. gs. NĪDA f. sleep, x. nx. gx. g. NĪD 87 4°, 104. [Sk. *nīdrā* : Pa. *niddā*, Pk. *niddā*; M. *nīd*, N. B. *nīd*, O. *nida*; elsewhere nasalised forms; BLOCH 360^b, TURNER 345^a.]
- s. gs. NEṆA 'I do not know' 55; NEṆTĀ does not know 104. [cf. M. *nenṇē* < Sk. *na jānāti*, Amg. *na yānai*, Ap. **nayanai*, **nenai*.]
- s. gs. NĒMU, x. nx. gx. NĒM rule, order, habit, custom 73. [Sk. *niyama*-: Pk. *ṇiama*-, Deś. *ṇema*- n.; M. G. H. N. *ncm*.]
- s. gs. NEVĀḶĒ a girdle worn round the waist, made of either silver or more usually gold. [cf. Sk. *nivī*-, *nivī* a piece of cloth wrapped round the waist.]
- s. gs. NĀI no 26 α i. [Sk. *na hi* : N. *nai*, *nai*, *nāi* TURNER 337^b, BLOCH 294^b < **na aḥai*.]
- x. nx. gx. NONŌND 124. [v. s. v. *naṇada*.]
- s. gs. NŌMĪ the ninth day of the lunar fortnight 74. [Sk. *navamī* : G. *nom*.]
- gs. NHĀMY f. river 40 β (s. gs. *nhai*). [Sk. *nadī* : Pk. *ṇai*.]
- s. gs. NHĀṆA n. bath, x. nx. gx. NHĀN, 26 α ii, 89, 161, 298. [Sk. *snānam* : Pk. *ṇhāṇa*- n.; M. *nhāṇ*, *nahāṇ*; G. *nāhṇū*, cf. BLOCH 356^b.]
- s. gs. NHĀNĪ f. bath-room 298. [cf. M. *nāhṇī*, *nahāṇī*, *nhāṇī*; G. *navāṇ*, *nahāṇ*, *nahāvaṇ*; < Sk. **snānikā* : Pk. *ṇhāṇīā* act of bathing.]
- s. gs. NHĀTTĀ bathes 140 α. [Sk. *snāti* : Pa. *nhāti*, Pk. *ṇhai* (beside *ṇhāṇī*); M. *nāhṇē*, *nhāṇē*; for other derivatives from cognate O. and MI-A. forms cf. BLOCH 356^b, TURNER 353^a, under *nuvāṇu*.]
- s. gs. NHĀI river 26 α i, 51, 88, 69, 89. [v. s. v. *nhaniy*.]
- s. gs. PAṆCAMI the fifth day of a lunar fortnight 26 α i. [Sk. *pañcamī* : Pa. Pk. *pañcamī*; the K. form is a lw. for in its inherited form we have K. (s. gs.) *pañcāma* cow's urine < *pañcama*- as one of the five ingredients of *pañcagavya*.]
- s. gs. PAṆCĀVANNA, x. nx. PAṆCĀVON, gx. PAṆCĀVON fifty-five 26 α i, 229. [Sk. *pañcapañcāśat*, f. : Pk. *pañcapañṇūsa*, Pk. *paṇavaṇṇa*-, Deś.

- pañcāvannā*; M. *pañcāvann*, G. *pañcāvan*, O. *pañcāvana*, H. *pacpan*, N. *pacpan*, *pacpanna*, TURNER 358^a, BLOCH 361^a.]
- s. gs. PAÑCĀSTARI, x. nx. POÑCOSTOR, gx. POÑCĀSTOR seventy-five 299. [Sk. *pañcasaptatiḥ* f.: Pk. *pañcāhattari*, *pañmattari*; M. *pañcāhattar*, G. *pañcoter*, O. *pañcattari*, N. *pacahattar* TURNER 357^b.]
- s. gs. PĀNČYĀ(A)ĪŚĪ, x. nx. POÑCVEOIŚĪ, gx. POÑCĀSSĪ eighty-five 229. [Sk. *pañcāśītiḥ* f.: Pk. *pañcāsīi*; G. M. *pañcyāsi*, O. *pañcāsi*, H. *pacāsi*. N. *pacāsi* TURNER 357^b.]
- s. gs. PĀNČYĀNĀVVĪ, x. nx. PĀNČVA-NOVOI gx. POÑCONŌI ninety-five 229. [Sk. *pañcanavatiḥ* f.: Pk. *pañcanāvi*; M. *pañcyānav*, G. *pañcānū*, O. *pañcānabe*, N. *pacānabe* TURNER 357^b.]
- gx. PĀNČVĪS, s. gs. PĀNČVĪSA, x. nx. gx. POÑCVIS, x. nx. POÑCIS twenty-five 42, 229. [Sk. *pañcaviṃśat* f.: Pa. *pañcaviśa-*, *pañnavisati*, *pañnuviśa-*, Pk. *pañviśa-*, Ap. *pacīsa-*; M. *pañcvīs*, G. H. *pacis*, N. *pacis* TURNER 357^b.]
- s. gs. PĀNČVECĀĪSA, x. nx. POÑCVECĀĪS, PĀNČVECĀĪS gx. POÑCVECĀĪ(S) forty-five 229. [Sk. *pañcacatvāriṃśat* f.: Pk. *pañayāḥsa-*, Ap. *pacalāḥsa-*; M. *paṣṭāl*, G. *piṣṭālis*, O. *pacāḥsa*, N. *paṭālis* TURNER 389^b.]
- s. gs. PAṬTĀ falls, g. PAṬṬĀ 26 α i, 185, 186, 263 1°. [Sk. *pātati*: Pa. *patati*, Pk. *paṭai*; M. *paṭṇē*, G. *paṭvū*, H. *paṭnā*, N. *paṭnu*. BLOCH 361^a, TURNER 367^b.]
- s. gs. PAṬṬULA n. snake gourd 26 α i. [Sk. *paṭolaḥ*: Pa. *paṭola-*, Pk. *paṭola-* m.; P. *paṭol* f., *paṭval* f.; N. *parwar*², TURNER 368^a.]
- gx. PĀṬLO fell (s. gs. *paḷlo*) 40 α. [cf. M. *paḷlū*.]
- s. gs. PAṆASU, gx. PĀNĀS mġ., PĀNĀS n., jack-fruit 26 α i, 40 α, β, 42 α, β, 102. [Sk. *panasa-*: Pk. *pañasa-* m.; M. *p(h)anas*, G. *phaṇas*, H. *p(h)anas*, B. *pañas* BLOCH 372^b.]
- s. gs. PĀNTU great grand-son 26 α i. [Sk. *prānapti-ka-*: Aś. man. *pañati-ka-*, kal. *pañāṭika-*, sh. *pranāṭika-*, dh. *pañati*; M. *pañtū* m., *pañat*, *pañtī* f., H. *pañāṭi* f. BLOCH 361^b.] [lw. Sk. *patrikā*.]
- s. gs. PATRI leaf of *Laurus Cassia* 26 α i.
- gx. PĀDVĪ f. position 40. α. [lw. Sk. *padavi*.]
- gx. PĀNĀS 42 γ. [v. s. v. *pañasu*.]
- s. gs. PANTU m. way, tradition, school of thought or religious practice 124. [Sk. *pañtha-*.]
- s. gs. PĀMḌRĀ, x. nx. gx. PONDĀRĀ, gx. PĀNDRĀ, PONRĀ 26 α i, 42 γ, 176, 229, 237. [Sk. *pañcadaśa*: Pa. *pañcadasa*, *pañnarasa*, *pañṇarasa*; Pk. *pañnarasa*, Ap. *pañnaraha*; M. *pañdhṛā*, G. *paṇdar*, O. *paṇdara*, P. L. *paṇḍrā* Sdh. *paṇḍrāhū*, N. *paṇḍra* TURNER 363^b, BLOCH 362^a.]
- s. gs. PANNĀSA, x. nx. gx. PONĀS fifty 26 α i, 229, 237. [Sk. *pañcāśat* f.: Pa. *paññāsa*, *pañṇāsa*, Pk. *pañṇāsa*; M. *pañnās*, G. H. N. *pacās*; BLOCH 362^b, TURNER 357^b.]
- gx. PĀNSŪL 42 γ.
- g. PĀRĀMT but [Sk. *param tu*.]
- s. gs. PARĀ: PŌRŪ day after tomorrow: last year 64 A. [For the first cf. M. *parāḥ*, *parvāḥ* < *paraśvāḥ*; G. *parā* removed, Sdh. *parihā*, H. *parhaḥ*, *parō* BLOCH 362^a. For *pōrū* cf. N. *parār* two years ago TURNER 365^b, *por*, *pohor* 'last year' TURNER 392^a; Ku. *porū* 'two days off'.]
- g. s. gs. PARKĪ stranger 26 α i. [cf. M. *park(h)ā* < Sk. *pāra-*.]
- gx. PĀRTĀLO returned 40 α. (s. gs. *partalo*). [cf. M. *paratṇē* and K. s. gs. *upartuytā* inverses.]
- gx. PĀRDES foreign country. 40 α. [M. G. *pardeś* < *para-* and *deśa-*.]
- s. gs. PARMAḶA fragrance 30. [M. *parmaḷ*, *parimaḷ* < Sk. *parimala-*.]
- s. gs. PALAMĠPŌSU bed spread, counterpane 26 α i, 124. [For the first part cf. Sk. *paryaṅkaḥ*, *palyaṅkaḥ*: Pa.

- Pk. *pallaṅka* -; M. G. *palāg*, N. *palāṇ* TURNER 368^b; and for *poś* < Pers.; cf. M. *palāṅḡpoś* m., G. *palāṅḡpoś* -*pos*, -*pokh* f.]
- s. gs. PASRATĀ spreads out 118. [Sk. *prasaratī* : Pk. *pasaraī*, M. *pasarnē*; Sk. *prāsārayati* : Pa. *pasāreti*, Pk. *pasārei*; G. *p(ṛ)asārvū*, H. *pasārnā*, N. *pasārnū* TURNER 370.]
- s. gs. PAḶAYATĀ, gx. PAḶEUMK sees. to see 26 α i, 40 α 117. [Sk. *pralokayati* : Pk. *paloci*, *paloai*.]
- s. gs. n. g. gx. nx. PALTĀ flees 26 α i, 102. [Sk. *palāyate* : Pk. *palāi*, *palāi*; M. *palñē*, G. *paḷvū* BLOCH 363.]
- s. gs. PAḶO, g. ngx. PAḶLO (q. v.) 185, 186. [v. s. v. *paḍṭā*.]
- s. gs. x. nx. gx. PĀUṆ less by a quarter 26 α ii, 51, 109; PĀUṆE 243 [Sk. *pādona-*; M. *pāuṇ*, G. *poṇo*, Sdh. *pauno*, P. *pauṇā*, II. *paune* BLOCH 363^b.]
- s. gs. PĀUSU, PĀVSU x. gx. nx. PĀUS rain 10, 326 α ii. [Sk. *prāvṛṣa-* : Pa. *pāvusa-*, Pk. *pāusa-*; M. *pāūs*, G. *pāvas*, H. *pāūs*, *pāwas*; BLOCH 363^b, TURNER 651^b.]
- s. gs. PĀKU syrup 26 α i, 102 [cf. M. *pāk* < Sk. *pakvā-*.]
- s. gs. PĀŊCA. x. nx. gx. *pāñc* 124, [cf. *pāñ* below.]
- s. gs. PĀCVO fifth 113 1°. [Sk. *pañcamāḥ* : Pa. *pañcama-*, -*ka-*, Pk. *pañcama-*; M. *pācāvā*, G. *pāmo*, N. *pācāi* TURNER 372^a.]
- s. gs. PĀŊJIRĒ a cage 124. [Sk. *pañjara-*, *piñjara-* mn. : Pa. Pk. *pañjara-* mn., M. *pājirā*, G. *pājirū*; M. *pijirā*, G. *pijirū*; Sdh. *piñro*, L. *piñjar*, N. *piñharā* TURNER 380^a, BLOCH 364^a.]
- s. gs. PĀKA, x. nx. gx. PĀK wing, feather 26 β i a. PĀKKĀ 63, PĀKA 139 α ii. [Sk. *pakṣāḥ* : Pa. *pakkho*, Amg. *pañkha-*; M. Ku. *pākh*, H. P. *pākh* TURNER 398^b, BLOCH 363^b.]
- x. gx. PĀKRŪ bird-like 30; PĀKHRŪ 58. [Sk. *pakṣirūpam* : M. *pākhṛū*.]
- s. gs. PĀKḶI eye-lid 26 β i a, 61, 80 b 2°. [Sk. *pākṣman-*, *pakṣmala-* downy, soft.; M. *pākḷi* *pākoḷi*, *pākḷi*; G. *pākhḍi*.]
- s. gs. PĀGĀRU foundation, fortification 26 α ii. [Sk. *prākūraḥ* : Pk. *pāgāra-*; M. *pāgār* m. a wooden implement for sowing corn. Observe -g- in K. M. showing the semitatsama nature of the vocable.]
- s. gs. PĀMKU 29 b, 137 a. [v. s. v. *pāñku*.]
- s. gs. PĀOCI mother's sister or paternal uncle's wife 63. [cf. Pk. *piuccā*, *piucchā*.]
- s. gs. PĀŊCA, x. nx. gx. PĀŊC, x. nx. PĀŊJ five 201, 229, 237. [Sk. *pañca* : Pa. Pk. *pañca*, M. G. II. B. Ku. N. *pāc* Ksh., *pānc*, O. *pañca* P. L. *pañj*, Sdh. *pañjā* BLOCH 364^a, TURNER 372^a.]
- s. gs. PĀŊC-JAṆA five persons 236. [der. fr. prec. and *jaṇa* q. v.]
- s. gs. PĀŊCVO fifth 244. [v. s. v. *pāñcvo*.]
- s. gs. PĀŊCSAṢṬI, s. PĀŊSRAṢṬI, x. nx. PĀŊCSOṢṬ, gx. PONSOT sixty-five 229. [Sk. *pañcasasṭhi* f. : Pk. *pañasatṭhi* f.; M. *pāsaḥ*, G. *pāsaṭh*, N. *pāsaṭṭhi* TURNER 389^b.]
- s. gs. PĀŊMJIRE 69. [v. s. v. *pāñjirē*.]
- x. PĀṬI, gx. PĀṬ, g. PHĀṬ, s. gs. PHĀṬI back 8. [Sk. *prṣṭhi*, *prṣṭi* f. : Pk. *paṭṭhi*; M. *pāṭh*; for *i* and *u* treatments of Sk. ṛ cf. TURNER 380 under *piṭh*; BLOCH 364^b.]
- s. gs. PĀṬU line 121. [Sk. *paṭṭaḥ* : Pa. Pk. *paṭṭa-*; M. G. *pāṭ*, N. *pāṭi* TURNER 373^b.]
- s. gs. PĀṬṬO strap 121. [Sk. *paṭṭakaḥ* : Pk. *paṭṭaa-*; M. II. B. *pāṭā*, G. N. Ku. *pāṭo* TURNER 374^a.]
- s. gs. PĀPAYTĀ causes to fall, lets slip 263 1°. [Pātāyati : Pk. *pādei*; M. *pāḍṇē*, G. *pāḍvū*, N. *pārnu* TURNER

- 377^a; more especially see M. *pāda-viñē*.]
- s. gs. PĀVO the first day of the lunar fortnight 26 β i b, 30, 53, 86 1^b. [Sk. *pratipād-*, -ā f.: Pk. *paḍivā* f.; P. *parvā*, *parvā*, G. *paḍvo*, N. *parewā*² TURNER 366^b. K. and M. *pādvā* m. < Sk. *pratipādaḥ*: Pk. *pādivaa-*.]
- s. gs. PĀNI, PĀNĪ water 56, 58. [Sk. *pāniyam*; Pa. *pāniyam*, Pk. *pānia-*; M. G. *pāni* n., P. Sdh. *pāni* m.; O. *pāni* H. *pāni*, A. B. N. *pāni* TURNER 275, BLOCH 365^a.]
- s. gs. PĀTALA, x. nx. gx. PĀTOḤ thin 121. [Sk. *patralaḥ*: Deś. *pattala-* M. *pāta*, G. *pātlū*, O. *pātaḥ*, H: P. L. *patlā*; TURNER 374^b, BLOCH 365^b.]
- s. gs. PĀDU fart, crepitus 87 3°. [Sk., lex, *pardaḥ*: M. *pād* m., G. *pād* nf. H. *pād* m., Ku. A. B. N. *pād* TURNER 375, BLOCH 365^a.]
- s. gs. PĀDRĪ a priestly father. [lw. Port. *padre*.]
- s. gs. PĀNA, x. nx. gx. PĀN leaf 63, 125 a. 133 B. [Sk. *pañām*: Pa. Pk. *pañña-* n.; M. G. *pān* n., H. N. *pān*, O. *pān* TURNER 375^a.]
- s. gs. PĀNTĪSA, nx. PACTĪS, x. nx. PĀNTĪS, gx. PAÑCTĪS thirty-five 229. [Sk. *pañcatrīṃśat* f.: Pk. *pañatīsam*, M. *paṭtis*, G. *pātris*, N. *pālis* TURNER 389^b.]
- s. gs. PĀNNO udder 193. [Sk. *prasnava-*: Deś. *pañṇho*; M. *pānhā*, G. *pāno* BLOCH 365^b.]
- s. gs. PĀPPAḌU, PĀPPŌḌU x. nx. gx. PĀ-PŌḌ thin crisp cake 63, 133 B. [Sk. **pārpaṭa-*, lex. *parpaṭaḥ*: Pa. *pāp-paṭaka-*, Pk. *pāppaḍa-* m.; M. G. *pāpad*, P. *pāpar*, N. *pāpro* TURNER 376^a.]
- gx. g. PĀY, PĀV, s. gs. PĀYU, PĀVU 16 a, 18 a, 26 α ii, 49 A, B, 109. The -v form indicates 'quarter' and the -y form 'foot'. [Sk. *pādaḥ*: Pa. *pādo*, Pk. *pāa-*; (i) M. G. *pāv*, L. *pāva*, P. N. *pāu* quarter; (ii) M. G. *pāy*; BLOCH 366^a, 367^a; TURNER 371^b.]
- gx. PĀRVĀT mountain 40 β. [lw. Sk. *parvata-*.]
- s. gs. PĀRVO pigeon 31 a. [Sk. *pārāpataḥ*, -vataḥ: Pa. *pārāvato*, *pārevato*, Pk. *pārāvaa-*, *pārevaa-*; M. *pārvā*, G. *pārevo*, H. N. *parewā*; BLOCH 366^a, TURNER 366^b.]
- s. gs. PĀLKI palanquin, litter 90, 124. [Sk. *paryāṅkaḥ*, *palyāṅkaḥ*: Pa. Pk. *pallāṅka-* m.; M. *pālak(h)* m. M. G. *pāl(h)ī* f., G. *pālak(h)* f., O. *pālaki*, H. *pālki*, N. *pālki* TURNER 377^b, BLOCH 366^b, cf. *palanṅposu* above.
- s. gs. PĀLLO, x. nx. gx. PĀLO sprout, bud, sprig, spray 53, 134. [Sk. *pallavaḥ*: Pa. *pallavam* n., Pk. *pallava-* m.; M. B. H. *pālā*, P. *pañhi*, Sdh. *pālī* f., M. G. *pālav*, N. *pāhuwā* TURNER 377^b, BLOCH 367^a.]
- s. gs. PĀVTĀ reaches 26 α ii. [Sk. *prāpayati*: Pa. *pāpeti*, Pk. *pāvei*, *pāvāi*; M. *pāvnē*, N. *pāumu*² TURNER 371^b, BLOCH 367^a.]
- s. gs. PĀSA, x. nx. gx. PĀS by the side of 133 B. [Sk. *pārśve*: M. *pās*, G. *pāsū*, Sdh. *pāsu* BLOCH 367^a.]
- s. gs. PĀSU, x. nx. gx. PĀS noose, net, snare, trap 118, 137 d. [Sk. *pāśaḥ*: N. *pāso*² TURNER 378^a. For initial aspirate see *phāsu*.]
- PĀḌI turn, chance 102. [Sk. *pālīh* a line: Pa. *pālī*, *pālī-* f.; Pk. *pālī* f; M. G. *pāl* TURNER 377. cf. M. G. *pālī*, B. *pālī*, O. *pālī*.]
- s. gs. PĀḌNĒ, PĀḌĒ a cradle 172. [Sk. *pālanakam*: *pālṇā*, G. *pālṇa*, *pālṇa* H. *pālṇā*.]
- s. gs. PIKTĀ ripens 29 b, 137 a. 143 b. [Sk. *pakvāḥ*: Pk. *pikka-*; M. *pik-nē*, Rom. *pekel*; elsewhere Pa. Pk. *pakka-*: H. *pāknā*, N. *pāknu* TURNER 272^b; BLOCH 367^b.]
- s. gs. PIṬṬI powder, meal 27 a, 138. [\leq MI-A. **piṭṭha-* (cf. Sk. *piṣṭā-* and MI-A *piś-* < Sk. *piś-*): M. G. *piṭh* n., Sdh. *piṭhom*, P. *piṭhi*, N. *piṭho* TURNER 380^b, BLOCH 368-69.]

- x. nx. gx. **PIDEVONT** suffering pain, miserable. ailing 299 C. [Sk. *piḍā*.]
- gx. **PIDEST** ailing 299 C. [der. Sk. *piḍā*.]
- s. gs. **PIṂḌA** n. a ball of rice offered to the manes. [Sk. *pinḍaḥ*.]
- s. gs. **PITTĀ**, x. nx. gx. g. **PITĀ** drinks 102, 263 4°. [Sk. *pibati* : Pa. *pībati*, Pk. *piāi*; M. *piñē*, G. *piñū*, Sdh. *piñu*, H. *pinā*, N. *piñu*; BLOCH 368^a, TURNER 378^b.]
- s. gs. **PIMPAḶ** *Ficus religiosa* 121. [Sk. *pippalāḥ* : Pa. *pippalā*, Pk. *pippalam*; M. *pipaḷ*, G. *pipḷo*, *pīpaḷ*; J. *pīpaḷ*, N. *pipal* TURNER 381^b, BLOCH 368^a.]
- s. gs. **PIRĀṂTA** a fool 80 a. [lw. fr. Mal. *pīrānta* < Sk. *bhrānta*.]
- gx. **PILVAṆKI** 299 A. [v. s. v. *pīltā*.]
- s. gs. **PIVAYTĀ** causes to drink 263 4°. [caus. of *pittā*.]
- s. gs. **PIŚŚI** f., **PISSO** m.; x. nx. gx. **PISO**, **PISO** mad 118; 53, 109, 173 b. [Sk. *piśāca*-, *piśācaka*-, *piśācikā*; cf. M. *piśā*.]
- s. gs. **PIḶTĀ** wrings 27 a. [Sk. *pidayati* : Pa. *pīleti*, Pk. *pīdedi*, *pīlei*; M. *piñē*, G. *piñū*, *piñū* (1?), *piñūnu* TURNER 382^a, BLOCH 368^b.]
- s. gs. **PĪṬA** n. dough 27 a. 80 b 2°. [Sk. *piṣṭā*; v. s. v. *pīṭi*.]
- s. gs. **PĪÑĒ** n. drinking 102. [cf. M. *piñ* f., N. *pin*² TURNER 381^a.]
- s. gs. **PĪḶU** m. twist 27 a. [cf. M. *pīḷ* m. and v. s. v. *pīltā*.]
- s. gs. x. **PUNĪ**, ogx. **PAṆA**, **PUNU**, x. nx. gx. **PUN** but, also 295. [Sk. *pūnar* : Pa. *puna*, *pana*, Pk. *puṇa*, *uṇa*, *paṇa*; M. G. *paṇ*, Sdh. *paṇi*, *puṇi*, H. *ṣ(h)un*, *phun*, *puṇi*, N. *paṇi* BLOCH 361^b, TURNER 363.]
- s. gs. **PURAITU** the presiding priest 30. [Sk. *purohita* : M. *purohit*.]
- s. gs. **PURTĀ**, **PURĀTĀ** buries 27 b. [Sk. *pūrāyati* : Pa. *pūreti*, Pk. *pūrai*; M. *puṇē*, G. *pūrvū*, H. P. *pūrnā*, N. *puṇu* TURNER 386^b.]
- s. gs. **PŪḶI** a packet 111. [Sk. *puṭikā*, *puṭakāḥ* : M. *puḍā*, G. *puḍo*, Sdh.
- puṭo*, O. H. P. *puṭā* N. *puṭā* TURNER 365^b, BLOCH 369^a.]
- s. gs. **PŪTU** son; x. nx. gx. **PŪT**, 87 4°, 88, 102, 193. [Sk. *putrāḥ* : Pa. Pk. *putta*-; M. G. H. Ku. *pūt*, P. *putt*, N. Sgh. *put*, Sdh. *puṭru* TURNER 385^a.]
- K. **PŪRĀ** all entire 27 b. [Sk. *pūrakah* : Pa. *pūraka*-, Pk. *pūraa*-; M. *puṭā*, G. *pūṛū*, H. P. L. *pūrā*, Sdh. *pūro*; BLOCH 369^a, TURNER 386.]
- s. gs. **PĒṬA** market place 52. 102. [Sk. *pratiṣṭha* : Pk. *paṭṭha*-; M. *pēṭh* f. H. *pēth*, *paṭṭh* BLOCH 370^a.]
- s. gs. **PAI** caste name 88. [Sk. *pātiḥ* : Pa. *pati*- m.; Pk. *pai*-; Rom. syr. Ku. A. P. *pai*, Sdh. *paī*, Rom. syr. N. *poi* TURNER 390-91.]
- c. gs. **PAIRI**, ogx. **POIRI**, x. nx. gx. **POIR** day before yesterday 294. [cf. K. *vairi*, *vari* < *upāri* and Sk. **parehyas*.]
- gx. **PAILO**, s. gs. **PAILO** first 40 a, 86 1° a. 110; **POILO** 244. [Sk. **prathillaka* : Pk. *pahilla*-, *pahillaa*-; M. *pahilā*, G. *paheli*, Ku. N. *pailo* TURNER 390^b, BLOCH 363^a.]
- g. **PAIS** far 50. [Sk. *pradiś*-, *pradeśa* : Pk. *paesa*-, *paśa*-; M. *paś* spacious, roomy, Sgh. *piyes* BLOCH 371^a.]
- ogx. **POISO** a copper coin, pice 294 [cf. M. N. O. H. P. L. *paisā*, G. Sdh. *poiso*. TURNER 390^b.]
- s. gs. **PŌVTA** swirns 162 a. [cf. M. *poṇṇē*, *poḷṇē*.]
- s. gs. **POKKAḶA**, gx. nx. x. **POKAḶ** hollow 102. [cf. *pokaḷ* hollow, N. *pukkal* open, frank, sincere < Sk. *puṣkalāḥ*; Pk. *pukkhala*-; TURNER 383^b.]
- x. nx. gx. **POCPOCIT** watery, swashy 299 C. (s. gs. *pacpaci*, *picpici*). [cf. M. *pacpacit*, G. *pacpacū*, *pacpac*, N. *pacpacānu* to suppurate, TURNER 358^a; cf. H. *pacpac*, *picpic* f., *pacpacānā*, *picpicānā*.]
- x. nx. gx. **POḶṆĒ** falling 298. cf. M. *paḍṇē*; v. s. v. *paḍtā*.]
- s. gs. **POMMĀ** non. prop. 123 d. [Sk,

- padma* : Pa. *paūma*-, *pomma*- or *poma*-.]
- s. gs. PÖRŪ, ogx. PORŪ, gx. nx. PORU last year 294. [cf. Ksh. *prōru* last year's and N. *parār* TURNER 365^b, < Sk. *paurvam* : **paurvum* : MI-A. **poruam*?—cf. Ku. *porū*, N. *por* TURNER 392^a.]
- s. gs. PORNĒ, PORNO, PORNĪ old 31 a. 102. [Sk. *paurāṇaka* : Pa. *porāṇaka*-, Pk. *porāṇaa*-; cf. also M. *purāṇā*, G. *purāṇū* Sk. *purāṇaka*-. TURNER 386^a.]
- gx. PFĀḌ, s. g. PHŌḌĪ half a betel nut 42, [cf. M. *phod*, *phodṇē*.]
- gx. PFĀḌKŪL 42 γ.
- gx. PFĀḌ fruit 40 α. [v. s. v. *phaḷ*.]
- gs. PFĀḌĪ, PFĀḌĒ 42 γ. [v. s. v. *phaḷē*.]
- g. PRĀT copy 39. [lw. Sk. *pratīḥ* : M. G. *prat* f.]
- gx. FĀKĀT, s. gs. PHAKTĀ only, merely, solely 40 α. [M. G. N. *phakat*, N. *phagat* < lw. Ar. *faqat*.]
- s. gs. PHAḌKO a piece of cloth 71. [cf. M. *phaḍkū*, N. *phariyā* skirt < Pk. *phadahi* cloth TURNER 401^b. cp. M. *phāḍṇē*, *phālṇē* *phāṭṇē* to tear, rend, *phāṭkā* broken or rent piece of cloth.]
- s. gs. PHAḌA, g. PHĀḌ, gx. PFĀḌ, x. nx. gx. FOḌ fruit 18 b, 26 α i, 39, 117, 203, 212. [Sk. *phālam* : Pa. Pk. *phala*-; M. G. *phaḷ*, H. P. L. N. *phaḷ* TURNER 402^a, BLOCH 372^b.]
- s. gs. PHAḌĀRU eating of fruits only 26 α i. [Sk. *phalāhāra* : M. G. *pharāl*, *phaḷār*.]
- s. gs. PHAḌĒ a plank 26 α i; PHAḌĪ planks 112 2°. [Sk. *phalakam* : M. *phaḷā* m. ploughshare, *phaḷi* f. plank, dial. *phaḷē* id.]
- s. gs. PHĀṬĪ, x. nx. gx. PHĀṬ, gx. PĀṬ (q. v.) back 26 β i a, 63 78b, 80b 1°.
- s. gs. PHĀTTŌRU, PHĀTTARU, g. gx. PHĀTOR, gx. FATĀR, FATĀR, g. gx. PHĀTĀR, FĀTĀR pl. PHĀTTARA stone, stones 18 a, 21, 26 β i a, 42 β, 43 β, 46, 63, 64 A, 78 a, 133 A, 138. [Sk. *prastarāḥ* : Pa. Pk. *patthara*- : M. *pāthar* f., G. *pāthro* m., Sdh. *patharu*, O. *pathara*, H. A. B. *pāthar*, N. P. *patthar*; TURNER 362.]
- s. gs. PHARSĀ PHĀTTŌRU a touchstone 78 a.
- s. gs. PHĀPPUDTĀ, gx. FĀḌḌUMĪK to shake to and fro vigorously 78 b. [Sk. *prasphuṭati* : Pk. *papphuḍai* : M. *pāsu*; < Sk. *spāśah* : M. *phāsā*, G. N. *pāphranu* TURNER 376^a.]
- s. gs. PHĀYI tomorrow 214, 293; ogx. PHĀYI, PHĀUSOI, x. nx. gx. FĀLYĀ 294. [Sk. *prabhāte* : M. *pahāḷ*, O. *pāhāntā*.]
- s. gs. PHĀSU noose, trap 138. [v. s. v. *yate* : Pk. *phuṭtai* : M. *phāsṛ*, G. N. *phāso* TURNER 404^a.]
- gx. FIḌO, s. gs. KHIḌO a bar, latch etc. of iron 83. [cf. M. *khilā*, *khil*; G. *khilo*, H. *khil*, N. *khil* < *khilāḥ*, *khilaka*- TURNER 123^a.]
- gx. FIḌI, s. gs. KHĪḌI large pin, latch etc. of iron 83. [v. s. v. *jilo*.]
- s. gs. PHUGSĀNI swelling 298. [cf. M. *phugṇē* to swell.]
- s. gs. PHUṬṬŪKA, x. nx. gx. PHUṬŌMĪK to burst, break through or open 138. PHUṬTĀ breaks 71, 128. [Sk. *sphuṭyate* : Pk. *phuṭtai*; M. *phuṭṇē*, G. *phuṭvū*, Sdh. *phuṭanu*, P. *phuṭnā*, H. *phuṭnā*, N. *phuṭnu* TURNER 407^b BLOCH 373^b.]
- gx. FUṢĀL, s. gs. KHUṢĀLA joy, happiness 83. [cf. M. G. *khuṣāl*, G. *khuṣāl* < lw. Pers. Ar.]
- gx. FUṢĪ, s. gs. KHUṢĪ happy 83. [H. M. G. *khuṣi*, N. *khusi* < lw. Ar. TURNER 126^a.]
- s. gs. PHŪLA, x. gx. nx. PHUL, gx. PFUL flower 102. [Sk. *phulla*- : Pa. Pk. *phulla*-; M. G. *phūl* n.; A. B. N. *phul*, Bi. H. Ku. *phūl* m., TURNER 408-9, BLOCH 374^a.]
- s. gs. PHŌḌĪ a piece of betel nut 111. [cf. M. *phodṇē*, *phod* f. slice, bit or piece (especially of fruits, nuts),

- N. *phornu* TURNER 411^a, BLOCH 734^a.]
- x. nx. gx. *FOḌṆĪ* seasoning 298. (s. gs. PHANṆA n.) [cf. M. G. *phoḍṇi* and prec. BLOCH 374^a.]
- s. gs. PHOPPAḌA betel nut 57, 80 b 2°. [M. *pophal* f. G. *phopphal* < Sk. *pūgaphala*:- Pk. *pūapphali* f. a piece of betel nut, *popphala*- n.]
- gx. FOBOR news 83. [v. s. v. *khabbari*.]
- gx. FORĒ, s. gs. KIHORĒ a kind of hoe 83, [cf. M. *khore* id. and *khonē*, *khovnē* to drive in, *khornē* to poke, stir < I-E. **sqeud*:-? TURNER 185^a 10-11.]
- gx. FORO true 83. [v. s. v. *kharo*.]
- gx. FOROZ, s. gs. KHARJU itch 83. [cf. M. *kharij*, G. *kharaḥ* itch, *kharaḥvū* n. scurvy < Sk. *kharij*:-]
- s. gs. PHŌVU beaten or flattened rice 78 b, 110. [Sk. *pṛthuka*:- M. *pohe* pl., sing. *pohu* BLOCH 371^b.]
- s. gs. BĀGĀR, s. gs. BAGAR without 39, 40 α. [M. *bagar* < lw. Pers.]
- gx. BĀGLEKA aside 40 α (s. gx. *bagleka*). [cf. M. G. *bagal* side < lw. Pers.]
- s. gs. BADDĪ, x. nx. gx. *boḍi* a stick 63. [cf. Kan. *baḍḍi*.]
- K. BADDADI 299 C. [cf. M. *baḍbaḍit*.]
- s. gs. BADDADTĀ babbles 26 α i. [Deś. *baḍabadaḍi*: M. *baḍbaḍṇē*, G. *baḍbaḍvū*, H. *baḍbaḍānū*, N. *barbarū-unu*; cf. M. *vaṭvaṭṇē* BLOCH 374^b; TURNER 423^b.]
- s. gs. BANṆU colour 125 a. [cf. Kan; *baṇṇa* < Sk. *varṇa*:-]
- gx. BATTĪS, s. gs. BATTĪSA, x. nx. BOTTĪS, gx. BOTĪS thirty-two 40, 229. [Sk. *dvātrīṃśat* f.: Pa. *battīmsa*-, Pk. *battīsa*-, M. H. *battīs*, N. *battis*, G. *batrīs* TURNER 418^a.]
- s. gs. BARAITĀ writes, gx. BĀRĀUMK to write 40 α, 263 6°. [cf. Kan. *ba-reyu*.]
- g. BĀRĀP, s. gs. BARAPA writing 39; x. nx. gx. BORŌP 298. [der. in -p fr. prec.]
- gx. BĀRĀBARĪ exactly, exact 42°. [M. G. H. *barābar* < lw. Pers.]
- gx. BARĪ, s. gs. BARĒ (BARO, BARĪ), gx. BĀRĒ good 26 α i, 40. [< **barakam* (cf. Sk. *vara*-, *varaka*):- M. *barā*. For *v*- < *b*- cf. K. *baḷē*.]
- s. gs. BARSUYTĀ causes to write or be written 263 6°. [Kan. *barisu*.]
- gx. BĀSĪ plate, s. gs. BAŚI 40. [M. H. *basi* < lw. Port.]
- s. gs. BASAYTĀ seats 263 2°, 3°. [cf. M. *basaviṇē* < *upaveśayati*.]
- s. gs. BASAVU an ox 118. [M. *basvā*, Kan. *basava* < Sk. *viśabha*:- Pk. *vasaha*.]
- s. gs. BASKĀRAYTĀ seats 263 3°. [caus. of *bastū*; for caus. in -*kūray*- cf. K. *ubrakāraytā*, *nidkāraytā*.]
- s. gs. BASTĀ sits 26 α i, 52, 263 2°, 3°. [Sk. *upaviśati*: M. *baiṣṇē*, *baṣṇē*, G. *besvū* BLOCH 377^a.]
- gx. BĀḷ strength 40 α. [Sk. *bālam*: Pa. Pk. *bala*- n.; G. M. *bal* n., O. *baḷa*, N. *bal* TURNER 424^a, BLOCH 374-75.]
- s. gs. BAḷĒ bracelet 26 α i, 73, 89, 115 c. [< **balayam* (cf. Sk. *valayam*)].
- ns. ngs. BAḷVANTU strong 102. [Sk. *balavān*: Pk. *balavanta*:-; M. *baḷvant*.]
- s. gs. BĀILA, sv. BHĀILA, s. gs. BĀYLA 26 α ii, 80 a. [Sk. *bhāryā*: **bhārā*, **bhāilā*; but cf. M. dial *bāil* and cmpds., *bāi*, *bāyko* BLOCH 375^b; G. *bāyḍi*, *bā*, *bāi*, *bairi*; H. *bāi*, Ksh. *bāy*.]
- s. gs. BĀD(H)SUYTĀ affects badly, hinders 80 b 2°. [Sk. *bādhayati* in Kan. *bādhisu*.]
- s. gs. BĀNDŪKA, x. nx. gx. g. BĀMDUMK to tie; s. gs. BĀNDTĀ ties 26 β i a, 102, 260 [Sk. *bandhnāti*, *bandhati*: Pa. *bandhati*, Pk. *bandhāi*; M. *bādhṇē*, G. *bādhvū*, N. *bādhmu* TURNER 430^a, BLOCH 375^a.]
- s. gs. BĀMMUṆU husband; BĀMMŪṆU, x. nx. gx. BĀMUṆ, BĀMUṆ 26 α ii, 133 A, 166 b. [cf. M. *bāmaṇ* < Sk. *brāhmaṇaḥ*.]

- s. gs. BĀRĀ, K. BĀRĀ twelve 26 α ii, 80 b 2°, 164 a, 229, 232, 241. [Sk. *dvādaśa* : Pa. *dvādasa*, As. *duvāda-sa*, *duvāḍasa*, Pk. *duvālasa*, *bārasa*, Ap. *bāraha* : M. *bārā*, G. *bār*, N. *bār* H. *bārah* TURNER 435^a, BLOCH 375^b.]
- s. gs. BĀVANNA, x. nx. BĀŌN, gx. BĀVON fifty-two 229. [Sk. *dvī-*° or *dvā-pañcāśat* f. : Pk. *bāvaṇṇa*, M. *bā-vann*, G. *bāvan*, N. H. *bāwan* TURNER 428^b BLOCH 375^b.]
- s. gs. BĀVĪSA, x. nx. gx. BĀVĪS twenty-two 229. [Sk. *dvāvimśatiḥ* f. : Pa. *dvāvīsa(ti)-*, Pk. *bāvīsa-*, Ap. *bāi-sa-* ; M. G. *bāvīs*, H. *bāis*, N. *bāis* TURNER 428^a, BLOCH 375^b.]
- s. gs. BĀVECĀĪSA, x. nx. gx. BĀVECĀĪS, gx. BĀVECĀĪ forty-two 229. [Sk. *dvī-*°, *dvācatvāriṃśat* f. : Pa. *dvā-cattāḷisa*, Pk. *bāyālisa*, *bāyāla-*, Ap. *beāla-* ; M. G. *beālīs*, O. *bayālisa* H. *bayālīs*, N. *bayālīs* TURNER 421^b.]
- K. BĪ seed 102, 109. [Sk. *bijaṇ* : Pa. *bijam*, Pk. *bia-* n. ; M. *bī*, G. *bī* n., P. L. *bī*, N. *biu* TURNER 438^a, BLOCH 376^a.]
- x. BŪIMĀPIST geographer 299 C. [*būi* s. v. *bhūi* ; *māpist* < Sk. *māpa-yati* ; compd. formed by the missio-aries for translation.]
- s. gs. BUDDHI intelligence, intellect 88. [lw. Sk.]
- s. gs. BUDVĀMTU, x. nx. gx. g. BUDVOĀMT, s. gs. BUDVANTU intelligent, clever 80 b 2°, 88, 102, 121, 299 C. [Sk. *buddhivān* : Pk. *buddhivanta-*.]
- s. gs. BŪMDI a drop 71. [cf. M. *būd*, G. *bund*, N. *būd* < Sk. *bindūḥ* : Pa. Pk. *bindu* ; TURNER 451^b, BLOCH 376^b.]
- s. gs. BETA a stick 73. [**betta* < **bet-ra-* : Sk. *vetra-* ; cf. Kan. *betta*.]
- s. gs. BĒLI a creeper 73. [**bellī* < **ba-llī* : Sk. *vallī* ; cf. M. *vel*.]
- s. gs. BELPATRI the leaf of the Bel tree 134. [*bel* < *bilva* : Pk. *billa-* and *putri* lw. Sk. *patrikā* or *patri*.]
- s. gs. BESASṬI, x. nx. BESOSṬ, BYĀSOSṬ, gx. BOSOSṬ sixty-two 229. [Sk. *dvī-*°, *dvāṣaṣṭiḥ* f. : Pa. *dvāsaṣṭhi* f. ; Pk. *bāsaṭṭhi* ; M. *bāsaṭ* G. H. *bāsaṭh*, N. *bayasasṭhi* TURNER 421^a.]
- s. gs. BAISA sit 50, 52 ; BAISŪKA to sit 52, 260. *bosyāka* to sit 52. [v. s. v. *bastā*.]
- s. gs. BOKKO boil 80 a. [cf. M. *bokā*, N. *bokknu* TURNER 460^b and Kan. *bokke*, M. *bōgā*.]
- gx. BOḌOINĀR striker 298. (s. gs. *boḍuytā* strikes).
- s. gs. BOḌḌĀ dull 193. [s. gs. *boḍḍāskhān* dull-witted, stupid Kan. *boḍḍa* ? cf. K. *boḍa* head, M. *boḍ*, *boḍsa*, -*sē* etc.].
- s. gs. BORA Zizyphus jujuba 55, 102 ; gx. bor 102. [Sk. *badaram* : Pk. *baya-ra-*, *bavara-*, *bora-* ; G. *bor* m., M. *bor* f. TURNER 421^a under *bayar*.]
- x. nx. gx. BORPI, s. gs. BARPI in writing 298. [cf. *barapa*.]
- x. BOREPOṆ 299 C. (s. gs. *barapaṇa*). [v. s. v. *barē*.]
- x. BORMIT 299 C.
- BOSCĒ 298 [v. s. v. *bastā*.]
- x. nx. gx. BOḌI strong [v. s. v. *baḷa*] 2. offering, sacrifice 299 C. [Sk. *bal-ih* : Pa. Pk. *balī-* ; semitatsamas in K. and M. *baḷi*.]
- x. nx. gx. BOḌVONT 299 C. [v. s. v. *baḷ-vantū*.]
- s. gs. BYĀ(A)ĪŚI, x. nx. BYĀ(Ī)ŚI, gx. BĀSSĪ eighty-two 229. [Sk. *evya-ṣiṭiḥ* f. : Pa. *dvāṣiṭi*, Pk. *bāṣii*, Ap. *beāsi* ; M. *byāśi*, G. *byāśi*, L. *beā-śi*, N. *bayāśi* TURNER 421^b.]
- s. gs. BYĀNṆAVVI, x. nx. BYĀ-NŌVŌD, °NŌI ninety-two 299. [Sk. *dvī-*°, *dvānavatiḥ* f. : Pk. *bāṇāvī-* ; M. *byāṇnav*, G. *bāṇū*, H. *bānwe*, N. *bayānabbe* TURNER 421.]
- s. gs. BYĀSTARI, x. nx. BYĀSTOR, gx. BĀSTOR seventy-two 229. [Sk. *dvī-*°, *dvā-saptatiḥ* : Pk. *bisattari*, *bāval-tari-* f. : M. *bāhattar*, G. *boter*, H.

- P. *ḷ. bahattar*, N. *bayahattar* TURNER 421^a.]
- gx. BHĀJĀN n. devotion 40 α. [lw. Sk. *bhajana*-.]
- s. gs. BHĀṬṬU, x. nx. gx. BHĪṬṬU a priest 63, 121. [cf. M. *bhaṭṭ*, G. *bhaṭ* < Sk. *bhaṭṭa*- as lw.]
- s. gs. BHANḌA obscene 124. [lw. Sk. *bhaṇḍa*- m. jester; M. *bhāḍ* n. exposure, public ridicule or disgrace; *bhāḍṇē* to quarrel.]
- s. gs. BHARTĀ fills 26 α i. [Sk. *bhārati* : Pa. *bharati*, Pk. *bharāi*; M. *bharnē*, G. *bharvū*, N. *bharnu*² TURNER 470^b.]
- gx. BHARTI full tide 40 β. s. gs. BHARTI 298. [cf. M. G. H. P. *bharti*; v. s. v. *bhartā*.]
- gx. BHĀV very much, s. gs. BHO, x. nx. gx. g. BHŌU 40 β, 78 b, 100, 119 1°. [Sk. *bahū*- : pa. pk. *bahu*- Dardic *bo*, Sgh. *bō* TURNER 427^b under *bahu*.]
- gx. BHĀMVĀNĪM round about 40 α. [cf. M. *bhōvā*(lā), *bhōvti*; v. s. v. *bhōvtā*.]
- BHAṢṬA pollution 26 α i, 102. (lw. Sk. *bhaṣṭa*.)
- K. BHĀIR(A), ogx. BHĀIRŌ, x. BĀIR outside 26 α ii, 78 b, 119 1°, 294. [Sk. *bahūs*, Pa. *bāhira*- : M. G. *bāhira*- : M. G. *bāher*, N. *bāira* TURNER 428^a.]
- s. gs. BHĀU, BHĀVU brother 86 1° 3, 26 α ii, 109. [Sk. *bhrātṛ*-, -ka- : Pa. *bhātuka*-, M. Sdh. P. *bhāu*; elsewhere Pa. *bhātika*-, *bhāia*- : H. *bhāi* TURNER 472^a, BLOCH 378^a.]
- x. nx. gx. BHĀGIDĀR shareholder, partner, inheritor 299 A. [suffix -*dār* with *bhāg* < lw. Sk. *bhāga*- or der. Sk. *bhāgya*-.]
- s. gs. BHĀG(G)ŪKA to waste away, pine away, become lean; BHĀGTĀ wastes away 26 β i a, 102, 123a, 261. [Sk. *bhagnā*- : Pa. Pk. *bhagga*- M. *bhāgnē*, G. *bhāgvū*, H. *bhāgnā*, N. *bhāgnu* TURNER 473^b, BLOCH 378^a.]
- s. gs. BHĀJTĀ roasts 26 β i a. [Sk. *bhijjāti* : Pa. *bhajjati*, Pk. *bhajjāi*; M. *bhājñē*, H. *bhājñā*; TURNER 474^a, BLOCH 378^a.]
- x. nx. gx. BHĀTKĀR salary 299 A. [*bhāt* < *bhṛti*- with semitatsama -*t*- in the place of expected -*d*-.]
- s. gs. BHĀṆA large vessel 26 α ii. [Sk. *bhāṇḍam*; cf. M. *bhāṇ-vaṣi* f. a bench or form for milk or butter-milk pans.]
- s. gs. BHĀTA the husk of rice; x. nx. gx. g. BHĀT 26 β i a, 122. [Sk. *bhaktā*- mn., Pa. Pk. *bhatta*- n; M. *bhāt* m., Sdh. *bhatu*, P. *bhattā*, Bi. H. N. *bhāt* TURNER 474^a, BLOCH 378^b.]
- s. gs. BHĀVAJA brother's wife, x. nx. gx. BHĀVOJ, BHĀVJAI BHOJĀI, α i, 133 B. [Sk. *bhrāturjāyā* f. : Deś. *bhāu-jjā*; M. *bhāvjai*, G. *bhojai*, B. H. *bhāuj*, Ku. *bhauj*, N. *bhāuju* TURNER 472^a, BLOCH 379^a.]
- g. BHĀS language, manner. 26 α ii. s. gs. *bhāsa* 118. [Sk. *bhāṣā* : Pa. Pk. *bhāṣā*, M. N. *bhās*, Sgh. *basa* TURNER 476^a.]
- ns. ngs. BHĀSTĀ appears 118. [M. *bhāṣṇē*, G. *bhāsvū*, H. *bhāsnā* < Sk. *bhāsatī*.]
- s. gs. BHĪṆGĀRU *Echites frutescens* 124. [cf. M. *bhīgri*.]
- s. gs. BHĪKĀRI, nx. BHĪKĀRĪN, BHĪKĀRṆ, gx. BHĪKĀRN, BĪKĀRN, s. gs. BHĪKĀRṆI a beggar, beggar woman 16 d, 21 β, 102, 299 A. [cf. M. *bhikāri* (ṇ), G. *bhikārī* < Sk. *bhikṣārīn*-.]
- s. gs. BHĪJTĀ gets wet 69, 121. [Sk. *abhyajyate* : M. *bhijñē*, G. *bhijvū*, Sdh. *bhijjanu*, P. *bhijjñā*, N. *bhijnu* TURNER 476^b, BLOCH 379^b.]
- gx. BHĪTĀR, s. gs. BHĪTTARI inside 40 β, 62, 69, 294. ogx. BHĪTORI, gx. nx. BHĪTOR, x. BĪTOR 294. [Sk. *abhyantara*- : Pk. *abbhintara*-; M. G. Ku. A. B. *bhītar*, O. *bhitara*, H. *bhītar*, N. *bhitra* TURNER 477^a, BLOCH 379^b.]
- gx. BHĪRĀṆP mf., BHĪRĀṆP n. 42 α.

- s. gs. BHILLO feared 69. [cf. BHITTĀ fears, M. *bhiñē*, *bhiñē*, *bhenē* < Sk. *bibheti* BLOCH 379^b.]
- s. gs. BHĪKA alms 102. [Sk. *bhikṣā* : Pa. Pk. *bhikkhā* ; M. H. G. Ku. *bhikkh*, N. B. *bhik* TURNER 476^b, BLOCH 380^a.]
- g. BHUYŚĀGĀR 39. [For *bhūy* cf. *bhūi* ; *sāgār* < lw. Sk. *sāgara*-.]
- gx. BHULOINĀR charmer 298. [cf. M. *bhulavīnē*, G. *bhulāvū*, II. *bhulānā*, N. *bhulānu* TURNER 481^a ; cf. Pk. *bhullāi* < **bhulyati* (cf. *bhurarāi*), N. *bhulnu* TURNER s. v.]
- s. gs. BHUĪ^{*} earth 113 1°, 102 ; BHUYĪ^{*} 193. [Sk. *bhūmīh* : Pa. Pk. *bhūmi*- ; M. *bhūy*, *bhuī*, G. *bhō(y)*, Sdh. A. *bhūi*, N. *bhuī* TURNER 478^a, BLOCH 380^a.]
- g. gx. nx. x. BHŪK, s. gs. BHŪKA hunger 80 b 1°. [Sk. *bubhukṣā* f. ; Pk. *bubhukkhā* ; M. *bhūk*, G. H. *bhūkh*, N. *bhok* TURNER 483^b.]
- s. gs. BHETTŪKA to break 260. [Sk. *bhettum* : M. *bhetṇē*, BLOCH 380^b.]
- gx. BHEṆDĀR mf., BHEṆDĀR n. 42 α.
- s. gs. BHAIṆI sister 26 α i. [Sk. *bhaḡiṇī* : Pk. *bhaiṇiā* ; M. *baiṇ*, G. *bheṇ* ; elsewhere initial aspirate kept in Rom. cur. *phen*, Sdh. *bheṇu*, P. *bhaiṇ*, Ob. *bhaiṇi* TURNER 459^b, BLOCH 374^b.]
- s. gs. BHŌVAYTĀ takes round 263 5°. [Sk. *bhramayati* : Pk. *bhamei* ; cf. M. *bhōvṇē*, s. gs. *bhōvtā*. BLOCH 380^b.]
- s. gs. BHŌVĀYTĀ causes to move about, takes round 263 5°. [cf. M. *bhōv-aḡṇē* < Pk. *bhamāḡai* BLOCH 380^b.]
- s. gs. BHŌVTĀ moves 102, 113 1°, 263 5°. [Sk. *bhramati* : Pk. *bhamai* ; M. *bhōvṇē*, H. *bhaonā*, G. *bhamvū* BLOCH 381^a.]
- s. gs. BHŌVRO a top 117. [Sk. *bhramaraḡ*, -*raḡ* ; Pk. *bhamara*- ; M. *bhōvar*, P. H. *bhāvar*, N. *bhaūro*, *bhāwaro* TURNER 480^b, BLOCH 381^a.]
- ogx. BHŌGŌSSITĀ, s. gs. BHŌGŌSSITĀ causes to experience 263 6°. [cf. M. *bhogṇē*, *bhogavīnē* as lw. Sk. with Kan. caus. suffix in -*isu*-.]
- s. gs. BHOGTĀ enjoys, experiences 263 6°. [M. *bhogṇē*, G. *bhogvū*, H. *bhogṇā*, N. *bhognu* < lw. Sk. *bhoga*-.]
- s. gs. BHOGGĀITĀ 263 6°. [caus. of *bhogtā* q.v.]
- s. gs. BHOVAṆḌI wandering 263 5°. [cf. M. *bhovāḡ(i)* f. vertigo. v. s. v. *bhōvtā*.]
- s. gs. BHŌVARU, BHŌVŌRU BHOVVARU bee 113 1°. 165 a [v. s. v. *bhōvro*.]
- s. gs. BHŌĪ, BHŌĪ BHOĪO simple 78 b. 89, 117, 224. [Sk. *bahulaka*- : M. *bhoḡā*, G. *bhoḡū* ; TURNER's **bhola*- in Pk. *bhola*- < *bahulaka*-, *bahula*- in N. *bhola* simple, unsophisticated 484^b.]
- gx. BHOĪEPOṆ, s. gs. BHOĪEPAṆA simplicity 299 B. [der, fr, prec.]
- s. gs. MAGGĒ, x. MOGGĒ a kind of cucumber 63.
- gx. MĀZĀR mf. MĀZĀR n., s. gs. MĀJJARA, x. nx. gx. MĀJOR, MĀJĀR a cat 26 α ii, 40 α, 42 α, 63, 133 B, 197, 210 a. [Sk. *mājārāḡ* : Pk. *manjāra*-, *mājāra*- ; M. *mājar*, *mājar* ; G. *mājār* H. *mājār* BLOCH 385^b.]
- ns. ngs. MAJEDĀR agreeable, pleasing 299 A. [cf. M. G. H. N. *majedār* < lw. Pers. *mazedār*.]
- gx. MĀJO, MĀJO s. gs. MAJJO mine 40 α. [cf. M. *mājhā* < Sk. *mahyam* : **mahyaka*-, Pk. *majjham* ; BLOCH 385^b.]
- g. MAJKŪR information. [M. *majkūr*, G. *majkūr* < lw. Ar.]
- s. gs. MAṆJŪṬI madder 124. [Sk. **mañjuṣṭhikā*, **mañjuṣṭhā* : Sdh. *mañuṭhā* f. ; cf. N. *mājīṭho*.]
- s. gs. MAḡĒ corpse 8, 26 α i, 86 2°b, 111. [Sk. *mṛtakam* : Pa. *maḡakam*, Amg. *maḡaa*- ; M. *maḡē*, G. *maḡū*, B. O. *maḡā*, Ku. *maḡo*, N. *moro* TURNER 520^b, BLOCH 382^a.]

- gx. MAḌKĪ f., MAḌKĒ an earthen vessel 40 α, 42^γ. [cf. M. *maḍki* f. water jar, *maḍkē* n., *maḍki-bhāṇḍi*; G. *maḍkū* n., *maḍki*; < Deś; *maḍak-kiyā*.]
- gx. MĀḌĒ amid, in the midst of 40 α. [cf. M. *madhē*, *madhī* < lw. Sk. *madhye* BLOCH 383^a.]
- s. gs. MADRĀTĪ midnight 31 b. 3, 80 b 2°. [Sk. *madhya-rātri* : G. *madhrāt* BLOCH 383^b.]
- s. gs. MANA, x. nx. gx. MON mind. 18 b, 104, 193, 195. [Sk. *mānas* : Pa. *mano*, Pk. *maṇo*; lw. in MGP *man*, O. *manas*, Sdh. *manu* TURNER 491-92.]
- gx. MĀNIS man. 40 α [Sk. *manuṣya* : Aś. *munisa-* after *purisa-*.]
- g. MARĀTHĪ belonging to the Marāṭhā country. [cf. M. *marāṭhī* < **marahatṭikā* (cf. **karahāḷa-ka-* : *karhāḷ*).]
- s. gs. MARTĀ dies 26 α i, MORŪKA to die 46, 64 A, 262. [Sk. *mārale* : Pa. *marati*, Pk. *marāi*; M. *marṇē*, G. *marvū*, H. *marnā*, N. *marnu* TURNER 494-95 BLOCH 383^b.]
- gx. MAV mf., MĀV n. soft. 42 α. [Sk. *mṛdu(ka)-* : M. G. *maṇ*, G. *mau* BLOCH 382, cf. *movvu*.]
- s. gs. MAŚI lamp-black 26 α i. [Sk. *maṣi* f. : Pa. Pk. *masi*- f. soot; M. *maṣi*, H. G. Ku. *maṣi*, N. *masi* TURNER 496^b, BLOCH 383^b.]
- s. gs. MASṆĒ crematorium 26 α i. [M. *masaṇ*, *mhasaṇ*; G. *masān*. Sdh. *masaṇ*, P. *masaṇ*, N. *masān* < Sk. *śmaśānam*; BLOCH 383^b, TURNER 496^a.]
- gx. MĀḶĀB, s. gs. c. MAḶĀPA sky, firmament, heaven 40 α. [cf. M. dial. *maḷabh* n. cloudiness, *maḷbhū* a detached cloud.]
- gx. MĀḶNĪ kneading 40 α. [cf. M. *maḷ-ṇi* f.; Sk. *mṛadati*, **mṛdāti* (cf. *mṛdnāti*) : Pk. *maḍai*; M. *maḷṇē*, H. P. *malnā*, N. *malnu* TURNER 495^b]
- s. gs. MĀUŚI mother's sister, particularly mother's younger sister 51, 133 A, 137 d. [cf. M. *māvśi*, G. Sdh. L. H. *māsi*, P. *māssi*, H. *māusi*, O. *māusi* < Sk. *mātṛṣvasā* : Pa. *mālut-cā*, Pk. *māussi māussiā*, *māuccā*, *māuccā* TURNER 516^b.]
- s. gs. MĀUḶO maternal uncle 88. [M. *māv[ā]* BLOCH 387^a < Sk. *mātula-ka-*.]
- s. gs. MĀNCO a cot 124. [Sk. *mañcakah*; Sk. *mañcaḥ* : Pa. Pk. *mañca-* m.; M. N. *māc*, Bi. N. *māc*. G. *mācḍo mācḍo* with extension TURNER 501^a; BLOCH 385^a.]
- s. gs. MĀṆḌTĀ arranges 124. [Sk. *maṇḍa-yati* : Pa. *maṇḍeti*, Pk. *maṇḍei*; M. *māḍṇē*, G. *māḍvū*; BLOCH 386^a, TURNER 490^a under *maṇer*.]
- s. gs. MĀYI mother-in-law 49 A. [Sk. *mā-mi* : M. *māi*.]
- s. gs. MĀKṢI behind 294. [cf. M. *māgas* late, *māgasnē* be delayed, *maghū* a while ago, *maghāsi* id. < Sk. *mār-ga-*.]
- s. gs. MĀGGIRI, x. nx. gx. MĀGIR(1) afterwards 63. [< Sk. *mārga-*; for -ri cf. K. *nukhāri*, *idrāri* etc. as locative post-position.]
- s. gs. MĀGTĀ begs 26 β i a, 133 B. [Sk. *mārgati* : Pa. *maggati*, Pk. *maggai*; M. *māgnē*. G. *māgvū*, N. *māgnu* TURNER 500^b, BLOCH 385^b.]
- s. gs. MĀNKAḌA monkey, s. ns. gs. MĀM-KOP 21, 133 B. [Sk. *markāṭaḥ* : Pa. *makkāḷa-*, Pk. *makkāḍa-*; M. *mākaḍ*, G. *mākdū*, P. *makkay* TURNER 500^a under *mākuro*.]
- s. gs. MĀNGO membrum virile 104¹. [v. s. v. *māngli*.]
- s. gs. MĀNGLI, MĀNGULI membrum virile 104¹. [cf. Sk. *lāṅgūlam* penis, tail and *lāṅgalam* plough; plough and penis are represented by common words in several languages and in symbolism as well. The K. forms may either be < *lāṅgūlikā* or a diminutive of prec.; according to PRZYLUCKI the Sk. words quoted are Austro-Asiatic in origin.]

- ns. ngs. MĀJĀR mid-house 229. [Sk. *madhyagṛha* : Pk. *majjhaara* ; cf. Deś. *majjhaāra* < *madhyakāra* ; M. *mājhārī*, G. *mojār* BLOCH 385^b.]
- gx. MĀṬĀV mf., MĀṬĀV n. a pandol ; MĀMṬĀV mf., MĀMṬĀV, s. gs. MĀMṬĀVU 42 α, β, 43 α. [Sk. *maṇṭapa* ; —cf. Sk. *maṇḍapa* : M. *māḍav* BLOCH 386^a.]
- s. gs. MĀḌA roof 18 b. [Kan. *māḍu* ; cf. M. *māḍi* the first floor.]
- s. gs. MĀḌPI, x. nx. MĀḌPI a kind of esculent yam 63, MĀḌPI 198.
- s. gs. MĀḌPO, x. nx. gx. MĀḌ cocoanut palm. 63, 198. [cf. M. *māḍ* m., G. *māḍ* n.]
- gx. MĀTĀRPOṆ old age 299 B. (s. gs. *mhāntārpaṇa*). [v. s. v. *mhāntāro* and BLOCH 392^b.]
- s. gs. MĀTTI, x. nx. gx. g. MĀTI earth 8, 11, 26 β i a, 63, 69, 86 2° a, 193, 195, 205, 212. [Sk. *ṛttikā* : Pa. *mattikā*, Pk. *maṭṭiā*, *mattiā* ; M. *māṭi* ; elsewhere cerebral forms Pk. *maṭṭiā* : G. H. Bi. *māṭi*, A. B. O. *māṭi* TURNER 501-2, BLOCH 396^b.]
- s. gs. MĀTTĒ, x. nx. gx. g. MĀTĒ nx. gx. g. MĀTHĒ head 26 β i a, 63, 80 b 2°, 88, 109, 138, 193, 195. [Sk. *mastam*, *mastakam* : Pa. *matthaka*, Pk. *matthaya*. M. *māthā* m., G. *māthū*, Sdh. *mothu*, L. *matthā*, N. *māthā* TURNER 502^b, BLOCH 389^b.]
- s. gs. MĀNA nape of the neck, x. nx. gx. MĀN 19, 26 β i a, 63, 90, 104, 130, 193, 195, 204, 212. [Sk. *mānyā* : M. *mām*, Rom. *men* BLOCH 386^b.]
- gx. MĀNUS, MONUS man. 21. [v. s. v. *mānus*.]
- s. gs. MĀNNŪKA to acknowledge, recognize, honour 260. [M. *mānnē*, G. *mānvū*, H. *mānnā*, N. *mānnu* TURNER 504^a, BLOCH 386^b. < Sk. *man-yate*.]
- s. gs. MĀRAYTĀ causes to beat 263 2°, [caus. of *māriṭā* q. v.]
- g. MĀRUMK, s. gs. MĀRŪKA to beat 26 α ii, 290. [Sk. *mārāyati* : Pa. *māreti*, Pk. *mārei* ; M. *mārnē*, G. *mārvū*, N. *mārnu* TURNER 505^a, BLOCH 387^a.]
- s. gs. MĀRUTI, MĀRTI nom. prop. 20, 22. [lw. Sk. *Māruti*-.]
- s. gs. MĀRTĀ beats 12 A, 117, 259, 262, 263 2°. [v. s. v. *mārumk*.]
- s. gs. MĀVLO, MĀV^uLO 26 α ii, 49 B, 109. [v. s. v. *MĀULO*.]
- s. gs. MĀSA meat 26 α ii, 62. [Sk. *māṇsām* Pa, Pk. *maṇsa* ; H. P. L. M. *mas*, M. G. *mās* Ku. N. *māsu* TURNER 506^b, BLOCH 387^b.]
- s. gs. MĀSĀL(A) fleshy 299 C. [Cf. M. *māsāl*, *māsāl*, *māsālā*.]
- s. gs. MĀSU a month 118. [Sk. *māsah* : Pa. Pk. *māsa* m ; M. G. H. B. N. *mās*, TURNER 506^b, BLOCH 387^b.]
- s. gs. MĀSLI fish 139 γ i. [cf. M. *māslī*, G. *māchli* < **matsyalikā* ; BLOCH 387^b.]
- s. gs. MĀLO plur., MĀLA sing. garlands, garland 53, 117, 204. [Sk. *mālā* : M. *māl* f., G. *māl* m., *mālā* f. BLOCH 388^a.]
- s. gs. MĪTĀI sweetmeat 9, 104, 138. [Sk. *mṛṣṭha* : Pk. *mīṭha* ; cf. M. G. S. P. H. *mīṭhāi* f. ; B. N. O. *mīṭhāi*, A. *mīṭhai* TURNER 507^b.]
- x. nx. gx. MĪTKĀR 299 A.
- s. gs. MĪTA salt 80 b 2°, 104, 138. [Sk. *mīṣṭa* M. *mīṭh* n., G. *mīṭhū* BLOCH 388.]
- s. gs. MĪRI black pepper 64 B, 70. [cf. Sk. lex. *mirikā* (cf. *maricah*) : Pk. *mīriā* mn., M. H. Sdh. *mīrō*, Sgh. *mīris*, B. *mīri* TURNER 494^a, BLOCH 388^b.]
- s. gs. MĪŚO moustaches 140 B. [cf. M. *mīṣi* f. sing., plur. *mīṣā* < Sk. *śmāśru* ; cf. Kan. and Dr. *mīṣe*.]
- x. MUKHIEST chief 299 C. (s. gs. MUKHYASTU). [lw. Sk. *mukhyastha*-.]
- s. gs. MUDDI, x. nx. gx. MUDI ring 12 c, 63, 87 4°, 88. [Sk. *mudrikā* Pa. *muddikā*, Pk. *muddiā* ; M. *mudī*, Sdh. *muḍā* BLOCH 389^b ; cf. M. *mūd*, *mudnū*.]

- s. gs. MŪŃJI sacred thread ceremony or the thread itself 124. cf. [M. *mūji* < Sk. *mauñji*.]
- s. gs. MŪGU, x. nx. gx. g. MŪG a kind of lentil, phaseolus mungo 63, 122, 145 b. [Sk. *mudgāh* : Pa. Pk. *mugga* ; M. *mūg*, G. *māg*, H. Bi. N. *mūg*, B. N. *mug*, N. *muñ*, O. *mugā*, A. *mugā* TURNER 511^b, BLOCH 389^b.]
- x. nx. gx. g. MŪT fist, handful 104, 138. [Sk. *muṣṭīh* : Pa. Pk. *muṭṭhi* ; M. *mūṭh* f., G. *mūṭh*, *muṭṭho*, *muṭṭhi*, P. L. *muṭṭh*, N. *muṭh* ; lw. in s. gs. *muṣṭi* : TURNER 512^b, BLOCH 389^b.]
- s. gs. MŪTA, x. nx. gx. g. MŪT urine 12 C, 63. [Sk. *mūtram* : Pa. Pk. *mutta* ; M. *mūt* n., Bi. H. *mūt* m., N. B. *mut* TURNER 513^b, BLOCH 389^b.]
- s. gs. MŪSU, x. nx. gx. MĀŚI fly 139 β. [cf. M. *māśi* f., *māś*, Sh. *māśi* < Sk. *mākṣ*-, *mākṣā*, *mākṣikā*.]
- s. gs. MEṆA wax, beeswax 28. [cf. M. *meṇ* n. < Sk. lex. *madanaḥ* : Pk. *mayana*- mn. ; Sdh. *meṇu*, N. *main*¹ TURNER 519^a.]
- s. gs. MELLO, x. nx. gx. MELO died 55, 86 2^a, 259. [cf. M. *melū* < Sk. *mṛta*- with MI-A. -*allaka*-.]
- s. gs. MEVŃO cross-cousin 49 B, 73, 104. [< Sk. *maithunaka*- : Pk. *mehuṇaa*- ; M. *mehuṇā*, *mevṇā*, Sgh. *mevun* ; BLOCH 390^b compares these with Kan. *maiduna*, T. *maittuṇaṇ*, *macciṇaṇ*.]
- s. gs. MELTĀ meets, is obtained 89, 117. [cf. M. *miṇṇē*, H. *mīlnā*, N. *mīlhu* < Sk. *milati* (< **mīḍati*) : Pk. *milai* TURNER 509^a, BLOCH 388^b.]
- s. gs. MAINĀ a kind of jay, *Gracula religiosa* 193. [M. N. H. O. *mainā*, G. *menā*, cf. Sk. *madana-sārikā* TURNER 519^a.]
- s. gs. MOU soft 88, 109. [v. s. v. *mAr*, *māv*.]
- ns. ngs. s. gs. MOKĻO free, unhampered 123 a, 143 b. [cf. M. *mokḷā*, G. *mokḷū*, Sdh. *mokaḷ*, P. H. *mokḷā* < Pk. *mokkala*-, extension of **mokka*- < Sk. **mukna*-, *muktā*- : cf. A. M. GHATAGE, NIA 1.342-43 on the origin of Sk. *utkalāpaya*- as wrong division from **mutkalāpaya*-, a hyper-sanskritisation of Pk. **mokkalāve*-. BLOCH 391^a.]
- x. nx. gx. MOGĀL loving 299 C. [der. K. *mōg(u)* < Sk. *moha*-.]
- x. MOGĀLPON 299 B. [der. fr. prec.]
- s. gs. MÖGU m. affection, fondling 104. [Sk. *moha*-.]
- x. MOČEGĀR shoe-maker 299 A. [cf. M. *mocā*, NI-A *moci* < lw. Pehl. *mocak* BLOCH 391^a, TURNER 519^b.]
- s. gs. MOṬTĀ breaks 111. [M. *moḍṇē*, G. *moḍvū*, H. *moṇnā*, N. *moṇnu* < Sk. *moṭanam* n. wringing : Pk. *modei* twists TURNER 520^b, BLOCH 391^b.]
- x. MOṬNĪ breaking, twisting 298. [cf. M. *moḍṇi* ; der. fr. prec.]
- gx. MOT, MĀT understanding 16 c. [lw. Sk. *matih* : M. G. *mal*.]
- s. gs. MÖTĪ pearls 74, 120, 122, 193, 195, 206. [Sk. *mauktikam* : Pk. *mottia*- ; M. *miti*, H. P. S. *moti* m., L. *moti* f., G. *moti* n., B. O. N. *moti* TURNER 520^a, BLOCH 391^b.]
- x. nx. gx. MOTSARI envious, jealous 299 C. [lw. Sk. *matsarin*-.]
- gx. MODEST 299 C.
- gx. MON, g. MĀN : mind 16 a. [v. s. v. *mana*.]
- gx. MONUS, g. MĀNUS man 16 a. [v. s. v. *mānus*.]
- gx. MORUŃK, s. gs. MORŪKA to die 260. [v. s. v. *martā*.]
- s. gs. MOLA, x. nx. gx. MOL price 131 a. [Sk. *maulyam* : Pa. Pk. *molla*- n. M. *mol* f., Ku. A. H. N. Rom. eur arm. *mol* m. TURNER 520^b, BLOCH 391^b.]
- s. gs. MOVĀLU soft 299 C. [cf. M. *movāl*, G. *molū* ; v. s. v. *mAv*.]
- s. gs. MÖSU, MÖS deception 10. [Sk. *mṛṣā* : Pa. Pk. *musā* ; cf. Kan. *mosa*.]
- x. nx. gx. MOLNĪ 298 [v. s. v. *mañi*.]
- s. gs. MAU 50. [v. s. v. *mou*, *mAv*.]

- s. gs. MHANTĀ, gx. MHANTĀ MHAṆUMK. MHONUMK to say 26 α i, 40 α, 167, gx. MHANÜN : MHANJE 42. [M. *mhaññē*, G. *bhanvū* < Sk. *bhañati*, *bhanati*. For gx. forms cf. M. *mhaññūn*, *mhañje*.]
- g. MHAÑÑI saying 26 α i. [cf. M. *mhaññī* v. s. v. *mhañtā*.]
- s. gs. MHAŚI, MHAĪŚI, x. nx. gx. MHŌŚ buffalo 26 α i, 50, 169. [Sk. *māhi-ṣī* : Pk. *mahiśi* ; M. *mhas*, *mhaśis*, G. *bhēs*, H. B. *bhaśis* BLOCH 392^b. Note the change M. *mh-* : G. *bh-*.]
- s. gs. MHAŚNĒ 167. [v. s. v. *masñē*.]
- s. gs. MHAḶYĀRI, ogx. MHŌNU, MHO-NUNU, MHONCYĀK if, as if, so to say ; nx. gx. MUNTOC MUNUN, MUNJE, x. MUNCE, MUNJE 295. [v. s. v. *mhañtā*.]
- s. gs. MHĀNTĀRI old woman, MHĀNTĀRO old man 193 ; gx. MĀTĀRO. [cf. M. *mhātārī*, *mhātārā* < Sk. *mahat-taraka-* ; BLOCH 392^b.]
- gx. MHĀRĀG, s. gs. MHĀRAGA dear ; gx. MHĀRĀG m.f., MHĀRĀG n. ; x. nx. gx. MAHĀG 40 α, β, 42 α, 133 B. [cf. M. *mhāg*, *mahāg* < Sk. *mahār-ga-* : Pk. *mahagga-* ; the K. forms with *r* indicate MĪ-A. **mahāra-ga* with semitatsama -g- preserved, after *mahagga-* through **mahāra-gga-*.]
- x. nx. gx. s. gs. MHĀRCĀI dearness, costliness 299 B. [der. fr. prec.]
- s. gs. MHĀLGADO elder 90, 167 β. [Sk. *mahallaka-* with *ḍaka-* extension ; notice K. -g- < Sk. -k-.]
- gx. MHĀLLO name of a caste, particularly barbers 90, 167 β [cf. M. *mahālā* < Sk. *mahallaka-*.]
- s. gs. MHŌRU peacock 18 a. 115^a. [Sk. *mayūraḥ* : Pk. *maūra-*, As. *majura-*, *majūla-* ; H. P. G. M. *mor*, Ku. *mōr* TURNER 512^a s. v. *mujur*.]
- s. gs. MHŌVU mead, honey 20, 49 β, 110, x. nx. gx. MHŌU 119 1°, 193. [Sk. *mādhu* : Pa. *madhu*, Pk. *ma-hu-* ; O. *mahu*, G. *mahuḍa*, M. *mo-ho*, N. *maha* TURNER 497^b.]
- s. gs. YĒKA one 178. [v. s. v. *eka*.]
- s. gs. YĒKSATTARI, EKYĀSTARI, x. nx. YĒKSOTOR, gx. YĒKĀSTOR seventy-one 229. [Sk. *ekasaptatiḥ* f. : Pk. *ekkasattari-* ; M. *ekāhattar*, G. *ikoter*, O. *ekastari*, N. *ek'hattar* TURNER 58^a.]
- s. gs. YETTĀ, x. nx. gx. YETĀ comes. [cf. M. *yeñē*, *eñē* < Sk. *éti*.]
- s. gs. RAGATA blood 26 α i, 106. [lw. Sk. *raktam* : M. G. N. *ragat*.]
- s. gs. RAGGAḌTĀ, x. nx. gx. ROGOḌTĀ pres-ses, rubs 63. [cf. M. *ragadñē*, G. *ragaḍvū*, P. *ragaṇā*, H. *ragaṇā*, N. *ragaṇanu* < **rag(g)ad-* TURNER 526^a.]
- s. gs. RAṆGU, x. nx. gx. ROṆG colour 124. [lw. Sk. *raṅga-*.]
- gx. RĀCṆĀR creator 40 α. [cf. M. *racñē*, G. *racvū* < lw. Sk. *rac-*.]
- gx. RĀḌNĒ s. gs. RAṆNĒ cry 40 α, x. nx. gx. ROḌNĒ 26 α i, 298. [cf. M. *radñē* n.]
- s. gs. RAḌTĀ cries 26 α i, 106. [Sk. *raṭati* : Pa. *raṭati*, Pk. *raḍāi* ; M. *radñē* G. *raḍvū*, Sdh. *raṇaṇu* BLOCH 392-93 ; TURNER 528^a s. v. *raṭi*.]
- s. gs. RATHSAPTAMĪ the festival of the changing of the sun's course northwards 26 α i ; [< Sk. *rathasaptamī* as lw.]
- s. gs. RAŚI pus. 26 α i. [cf. Sk. **rasikā* and O. *lasā* pus, M. *las* f. serum < Sk. *lasikā* f. serum, TURNER 550^b v. s. *lassā*.]
- gx. RĀSĀḶ juicy 40 α (s. gs. *rasāḷu*), [M. G. *rasāḷ*, G. *rasāḷū* < Sk. **rasāḷu-* BLOCH 393^a.]
- s. gs. RASSU essence, juice 26 α i. [Sk. *rāsaḥ* : Pa. Pk. *rasa-* m. ; M. G. R. B. Ksh. Ku. N. *ras* TURNER 530, BLOCH 393^a.]
- s. gs. RĀUT horse-rider 54 A. [cf. M. *rāut* cavalier, *rāvūt*, G. *rāūt*, *rāvat* brave man. < Sk. *rāja-putra-* contaminated with *rāja-dūta-*.]
- s. gs. RĀUḶĀRA RĀVĪĀR, x. nx. gx. RĀU-ḶĀR palace 26 α ii, 51, 109, 54 A,

- [Sk. *rājakulāgāra* -; cf. M. *rāu*! < *rājakula*-.]
- s. gs. RĀNDAPA n. cooking. [cf. M. *rāḍhap* n.]
- s. gs. RĀKKŪPA, x. nx. gx. RĀKUḍ wood, faggots, fire-wood 21 β, 63, 96 b. [cf. M. *lākūḍ*, *lākuḍ*. G. *lākdū*, N. *lauro* < Sk. *lakuṣa*- TURNER 563^b; initial *r*- after K. *rukkūḍi* ?]
- s. gs. RĀKTĀ protects, guards 26 β i a. [Sk. *rākṣati* : Pa. *rakkhati*, Pk. *rak-khāi*; M. *rākhnē*, G. *rākhvū*, H. *rākhnā*, N. *rākhnu* TURNER 532^b, BLOCH 393^b.]
- s. gs. RĀJJU, x. nx. gx. RĀJU thick rope 26 β i a. [Sk. *rājju*-, *rājjuka* - : M. *rājū* m.]
- s. gs. RĀŊI queen, RĀŊĪ 26 α ii, 106, 109, 123 b, 193. [Sk. *rājñi* Pa. *raññi* Pk. *raññi*, *rāñiā*; M. G. Sdh. P. H. Ku. *rāñi*, N. O. *rāñi* TURNER 535^a BLOCH 394^a.]
- s. gs. RĀTĪ night 63, 205. [Sk. *rātri* f. : Pa. *rattī*, Pk. *ratti*, *rāḍi*, *rāi*; M. G. H. P. L. B. Ku. N. *rāt*, O. Sdh. *rāti* TURNER 534^b, BLOCH 394^a.]
- s. gs. RĀNA forest 26 β i a, 130. [Sk. *araṇyam* : Pa. *araññam*, Pk. *araṇṇa*-n. M. G. *rān* n., H. *rān* m., Sgh. *riṇa* TURNER 645^a s. v. *arṇu*, BLOCH 394.]
- s. gs. RĀMDAPA 80 b 2°. [v. s. v. *rāmdapa*.]
- s. gs. RĀNDPI m., (RĀNDPIŋ f.) cook 298. [cf. M. *rāḍhpī*(ṇ) m(f).]
- s. gs. RĀBTĀ stays, rests, habituates, abides 26 β i a. [cf. M. *rābṇē*, *rābṇē* becomes accustomed, habituated; lives, abides, stays < Deś. *rambhāi* BLOCH 394^b.]
- s. gs. RĀBBŪKA 63. [v. s. v. *rābṭā*.]
- s. gs. RĀMU nom. pr. 18 a. [Sk. *Rāmah*.]
- s. gs. RĀYU king 26 α ii, 49 A, 106, 109, 115 b; s. gs. x. nx. gx. RĀVU in RĀVUḌĀR 115 d. [Sk. *rājan* : Pa. *rājā*, Pk. *rāyā*; M. *rāo*, *rāvo*, *rāy*; G. *rāy*, *rāv*; Sdh. P. *rāu*, Ku. B. H. *rāy*, H. *rāo*, P. N. *rāi* TURNER 531^b, BLOCH 393^b.]
- s. gs. RĀVU attachment 49 β. [Sk. *rāgaḥ*.]
- s. gs. RIJTĀ pervades, permeates 80 b 2° 129. [cf. M. *riḍ(h)ṇē*, G. *rijhvū*, N. *rijhīnu* < Pk. *rijjhāi* is pleased TURNER 537^a.]
- s. gs. RITTĒ, x. nx. gx. RITĒ empty 106. [Pk. *rikta*(ka)-, Pa. Pk. *ritta*-, Pa. *rittaka*-, M. *ritā*, H. *ritā*, Ku. *rito* TURNER 537^b, BLOCH 395^a.]
- s. gs. RĪNA debt 9. [Sk. *ṛṇām* : Pk. *ṛṇa*-, M. *ṛiṇ* n., H. P. N. *rin*, Ku. *riṇ* TURNER 537-38, BLOCH 395^a.]
- K. -RŪ shape 58. [< *rūpam* in *rāstrū*, *pāk(h)ṛū*, *gorū*, *cedrū* etc.]
- s. gs. RŪKU tree, x. nx. gx. RUK 106, 170 a. [Sk. *rukṣāḥ* : Pa. Pk. *ruk-kha*-, M. *rūkh* m., G. *rūkh* n.; P. L. *rukkh*, H. *rūkh*, N. *ruk* TURNER 539^a, BLOCH 396^a.]
- s. gs. RĒVA sand 106. [cf. M. *rev*, *rēv* f., *revḍā* m., *rēvaṭ*; H. *rew* < Sk. *revā*, lex. *revaṭaḥ*; Deś. *revaliū* TURNER 541^b s. v. *reṭi*².]
- gx. REGIDORKI government 299 A. [lw. Port.]
- s. gs. ROKKA cash 123 a, 143 b. [cf. M. G. *rokh*, G. *rok*, Sdh. *roku*, L. *rok* m. P. *rok* f., Bi H. *rok* m. < **rokka*- TURNER 542^a s. v. *rokaṭ*; cf. Kan. *rokka*.]
- x. nx. gx. RŌMGI, RŌNGI, s. gs. RĀŊĪTA 299 C. [cf. M. *raṅgūt*.]
- s. gs. ROMA hair on the body 106. [M. G. *rom* < lw. Sk. *roman*-.]
- x. nx. gx. RŌSĀḌ 299 C. [v. s. v. *rāsāl*.]
- s. gs. LAKṢA, ns. LĀKA, x. nx. LĀK, gx. LĀKHYĀ one hundred thousand 229. [cf. M. G. H. Ku. A. B. N. *lākh*, Sgh. *lakhu*, P. *lakkh*, O. *lākha* TURNER 552^a, BLOCH 398^a. < Sk. *lakṣā* : Pa. Pk. *lakkha*- mn.]
- gx. LAGN time, juncture 40 β. (s. gs. *lagṇā*). [lw. Sk. *lagna*-.]
- gx. LĀḌĀY, s. gs. LĀḌĀI fighting, war, strife 40 α. [M. *laḍhāi*, G. *laḍāi*, H.

- P. *laḍāi*, B. O. N. *laṛāi*, Ku. *laṛāi* TURNER 547^b.]
- s. gs. LASŪṆA, x. nx. gx. LÖSŪṆ garlic 21 β, 26 α i, 118. [Sk. *laśunam*, lex. *rasunam*, *rasonam* : Pa. *lasunam*, *lasuṇam*, Pk. *lasuṇa*-, *lasaṇa*-; M. G. *lasaṇ*, n. P. *lasaṇ*, m. N. *lasun* TURNER 550^b.]
- s. gs. LĀMBŪKA, x. nx. gx. LĀMBUMK to hang 124. [cf. M. *lābhē* to grow distant < Sk. *lambata* hangs.]
- s. gs. LĀKA sealing wax 63; x. nx. gx. LĀK 106. [Sk. *lākṣā* : *lākhā*, Pk. *lakkhā*; Bī. H. G. M. *lākh*, f., P. L. *lākh* m., N. *lāhā* TURNER 555^b, BLOCH 398^a.]
- s. gs. LĀGGI, x. nx. LĀGI near 63, 214, 216. [cf. M. *lāgi*, *lāgī*, G. *lāgu*, H. *lāgī*, *lāge*, Sdh. *lāgi* as postposition < **lagnaka*-; BLOCH 398^a, TURNER 552^b; cf. foll.]
- s. gs. LAGGŪKA to strike, hit, be attached 261. LĀGTĀ strikes 26 β i a, 89, 109, 123, a, 128. [Sk. *lagyati* : Pa. *laggati*, Pk. *lagai*; M. *lāgnē*, G. *lāgvū*, H. *lāgnā*, N. *lāgnu*, TURNER 553^a, BLOCH 398^a.]
- g. gx. nx. x. LĀJ, s. gs. LĀJA, shame 16 b, 19, 26 β i a, 89, 106, 121, 195. [Sk. *lajjā* : Pa. Pk. *lajjā*, M. G. H. B. Ku. N. *lāj*, O. *lāja*, P. *lajj*, Sdh. *laja*, Sgh. *lada* TURNER 553^a, BLOCH 398.]
- s. gs. LĀTṬŪKA, nx. LĀTUMK to roll a pastry 63. [M. *lāṭṇē*, G. *laṭvū*, TURNER 546^a *laṭṭinu*.]
- s. gs. LĀYTĀ touches, causes to attach, applies 26 α ii, 109. [Sk. *lāgayati* : Pk. *lāci*; cf. M. *lāvnē*, G. *lāvvū*, L. *lāvan*, P. *lāvnā*; Sdh. *lāinu*, Ksh. *lāyun*, TURNER 551-52; BLOCH 399^a.]
- s. gs. LĀLA, x. nx. gx. LĀL saliva 26 α ii, 89, 106. [Sk. *lālā* : M. G. *lāl*.]
- gx. LIUMK to write 106. [M. *lihē*, G. *lakhvū* < Sk. *likhāti*.]
- gx. LIPOMK to hide 106. [v. s. v. *niptā*.]
- gs. LIMBIYO lemon 124. [v. s. v. *nimbuvo*.]
- gx. LINPOṆ humility 106. [lw. Sk. *linā* with *poṇ* extension.]
- x. nx. gx. LUKIUKIT bright, glistening, shining 299 C. [cf. M. *luklukit*.]
- s. gs. LĒVTĀ licks 106. [Sk. *lih-*; for replacing of *-h-* by *-v-* cf. M. *poṇṇē* to swim.]
- gs. LEKKŪNU, ngs. DEKKNU, x. nx. gx. DEKUN therefore 295. [absolutive of K. *lektā* thinks, calculates, *leka* sum, arithmetic; cf. K. *lekka*.]
- s. gs. LEPTĀ smears daubs, plasters 106; ns. ngs. LĒPTĀ 124. [cf. M. *lepṇē*, G. *lepṇū* < Sk. *lepáyati*, contaminated with *lipyatc*, *limpāti*; TURNER 557^a.]
- gx. LOKHĀṆ iron 40 α a. [M. G. H. *lokhaṇ* < Sk. *lohakhaṇḍa* BLOCH 400^b, TURNER 561 s. v. *lokhar*.]
- s. gs. LŌNĪ, ngs. NŌNĪ, s. LŌNĪ butter 58. [M. *loṇī*, H. *lonī*, *lunī*, O. *lahuṇī*, B. *lanī*; elsewhere Sk. *nāvanitām* : Pa. *navanitam*, *nonitam*; Pk. *navanīa*- mn.; N. *nani*, O. *nanuṇī*, H. *nonī*, Ku. P. *nanūṇī* TURNER 354^a, BLOCH 400-1.]
- s. gs. LOṆCE, NOṆCĒ pickles 97. [cf. M. *loṇcē*; K. M. *loṇ-* < Sk. *lavāṇa* BLOCH 400^b.]
- gx. LŌB greed 106. (s. gs. *lōbhu*). [lw. Sk. *lobha-*.]
- s. gs. VĀḬBATĀ hangs resolute 26 α i. [Sk. *avalambate* : M. *vaḷābhē*, *olābhē*.]
- s. gs. VAKI, VŌKI vomit 106. [cf. M. *ok* f., B. *oāk* retching, N. *wāk*, *wākka*, *ok*, *okka*, vomiting.]
- s. gs. VAGGI, ns. BEGGI, s. ns. gs. VEGĪ quickly 293. [cf. M. *vegī*, *vegē* lw. Sk. *vegcnā*.]
- gx. VĀC go. VĀCUMK, s. gs. VOCŪKA, VACCŪKA, VACŪKA, x. nx. gx. VOCUMK to go 26 α i, 40 α, 42 γ, 46, 63, 106, 259, 260. [Sk. **vṛtyate* turns, happens : As. *vacca-* Jk. *vaccāi*; TURNER 429^b connects Pk. *vaccāi* with Sk. *vacyāte* (cf. *vāñca-*

ti moves to and fro, *vaicayati* moves away).]

- s. gs. VAJĪE burden, load 26 β ii a. [Sk. *vāhya-* Pk. *vojha-* (the -o- being after Sk. *vōdhum*); M. *ojhē*, G. *ojho*, H. N. *bojh* TURNER 461^a, BLOCH 302^a.]
- s. gs. VAṬHĀN residence 26 α i. [Sk. *upasthānam*, *avasthānam*: Pa. *upa-tthānam*; *avaṭṭhānam*; Pk. *uva-tthāna-*; *avaṭṭhāna-* n.; M. dial. *vaṭhān* n., Sdh. *vaṭhānu*, H. *baṭhān*, H. N. *bathān* TURNER 418^b, BLOCH 401^b.]
- s. gs. VAḌĀRŪKU the Indian Fig tree 111. [cf. M. G. *vaḍ*. H. P. B. *bar*, P. *vaṛ* < Sk. *vaṭa-* P. Pk. *vaḍa-*; TURNER 421^b s. v. *bar*; BLOCH 401^b.]
- s. gs. VAṢI a cake 26 α i. [Sk. **vṛtikā*, *vaṣikā*: Deś. *vaḍi*; M. G. *vaḍi*, Sdh. *vaṛi* a dish of pulse; P. *vaṛi*, *baṛi*, N. *bari* TURNER 422^b.]
- s. gs. VAṢU bunyan tree 26 α i. [v. s. v. *vaḍārūku*.]
- s. gs. VAṢO a fried savoury 111. [Sk. **vṛtaka-*, *vaṣaka-*: Pk. *vaḍaa-*; M. *vaḍā* cake made of pulse ground, soaked, spiced and fried; G. *vaḍū*, H. *baṛā*; cf. Kan. *vaḍe*, T. *vaḍci*.]
- h. gs. VAṆṬI ear ring worn by men 60 a. [< Sk. *vṇta-*?]
- s. gs. VATA, VOTA, x. nx. gx. OTA sunshine 46, 74. [cf. Sk. *ātapa-*: **āpata-*, **avata-*, **vota* with semits. preservation of -l-.]
- s. gs. VATTĀ, x. nx. gx. VETĀ goes 63. [v. s. v. *vacūka*.]
- s. gs. VARASA year 26 α i, 118, 175. [Sk. *varṣā-* in H. *baras*, P. *varah*, O. *barasa* TURNER 424^a.]
- ns. VARI above, VAIRI, gx. VOIR, s. gs. VAIRI 26 α i, 29 a, 40, 50, 294. [Sk. *upāri*; M. *var*.]
- s. gs. VALI a bed-spread, counterpane 26 α i. [cf. M. *ol*, *val* f. slip of cloth < Sk. *vallate* to be covered, *vallah* covering.]
- s. gs. VALĒ, nx. gx. OLĒ wet 74, 96 a. [M. *ol*, *olā* < Pk. *olla*, *ulla-* < Sk. **udla-* (cf. *udrā-*).]
- gx. VAST thing 40, s. gs. VASTU 210 [w. Sk. *vastu-*.]
- s. gs. VAṬĒ half a piece of a coconut 26 α i, 73, 89, 115 c. [Sk. *valayam*: M. *vaṭē*, G. *valū*, Sgh. *valā*; H. *balā*, O. *bali*, BLOCH 403^b.]
- s. gs. VĀKḌĒ curved crooked 133 A. [cf. M. *vākdā*, *vākdā*, G. *vākdū* BLOCH 403-404 < Sk. *vakrā-* (and *vaṅkū-* going crookedly) with -ḍaka- extension.]
- x. nx. gx. VĀṆJ a barren woman 124. [Sk. *vandhyā*: Pk. *vañjhā*; M. *vāj(h)*; G. *vāj(h)* BLOCH 404^b.]
- s. gs. VĀKARṆA dictation 26 α ii. [semits. Sk. *vyākaraṇa-*.]
- s. gs. VĀKKAṆA dictation 80 b 2°, 112 1°, x. nx. gx. VĀKON 128 [der. fr. above or else fr. Sk. *vākya-*.]
- g. gx. nx. x. VĀG, s. gs. VĀGU tiger 80 b 1°, 131 b, 133 A, 197. [Sk. *vyāghrāḥ*: Pa. *byaggha-*, Pk. *vaggha-*; M. G. *vāgh*, Sdh. *vāghu*, Sgh. *wag*; H. P. A. B. N. *bāgh* TURNER 431^a, BLOCH 404^b.]
- s. gs. VĀMKḌĒ 26 β i a. [v. s. v. *vāṅkdē*.]
- s. gs. VĀJPI a player on wind instruments; g. gx. VĀJPI reader 298. [Sk. *vādyate*: Pa. *vajjati*, Pk. *vajjai*; M. *vājñē*, G. *vājvū*, K. *vā-jtā*; for suffix -pi cf. K. *rāṇdpi* < *rāṇdtā*: *vājpi* < *vāj-tā*. BLOCH 404^b. TURNER 415^b *bajnu* < Sk. **vadyate*.]
- s. gs. VĀNCTĀ is saved, lives, escapes 124. [Sk. *vāncati*: Pa. *vañcati*, Pk. *vañ-cai*; M. *vāñcē* to live, H. *nañcā* N. *bāncu* TURNER 429^a.]
- g. gx. nx. VĀṬ, s. gs. VĀṬA way, road, street, path 16 b, 19, 87 3°, 106, 195. [Sk. *vārtman* n.: Pk. *vaṭṭam* n., *vaṭṭā* f.; M. G. L. P. *vāt*, Sgh. *vat*, *vāṭu*, Ksh. *wath*, WPah. *wat*; elsewhere forms with *b-* as in N. *bāṭo* TURNER 432^b.]

- a. gs. VĀPI growth, increase⁴; interest 8, 26 β i a, 86 2° b. [Sk. *vṛddhih*, *vṛddhikā* : Pa. *vaḍḍhi-* f., Pk. *vaḍḍhi-* f.; M. *vāḍh*, H. *bāḥ*, Sgh. *vāḍa*, Ksh. *waḍ*, B. *bāḥ*, N. *baḥ(h)*; elsewhere without cerebralisation as in Pa. *vuddhi-*, G. *vadh* f.; TURNER 417^a.]
3. gs. VĀPI, VĀPO habitation 26 α ii. [Sk. *vāṭaka-*, *vāṭikā* : Pk. *vāṭiā*; M. G. *vāṭi*, P. L. Sdh. *vāṭi*, Ksh. *wōṛ^u*; b- forms elsewhere as in N. *bāri* (vegetable) garden TURNER 435^b.]
- s. gs. VĀPTĀ gros 26 β i a, 87 3°. [Sk. *vārdhate* : Pa. *vaḍḍhati*, Pk. *vaḍḍhi-* ai; M. *vāḍhṇē*, G. *vāḍhvū*, *vudhvū*, H. *bāṛhṇū*, N. *baṛnu* TURNER 417-18, BLOCH 405^b.]
- s. gs. VĀNI a bunia 26 α ii, 56. [Sk. *vāṇijā-* : Pa. *vāṇijo*, Pk. *vāṇia-*; M. *vāṇi*, Ksh. *wōṇ^u*, Sdh. *vāṇyo*, G. *vāṇiyo*, N. *baniyā*; TURNER 419^b, BLOCH 406^a.]
- s. gs. VĀNTO share 124. [Sk. *vaṇṭaka-* : Pk. *vaṇṭaga-*; M. *vāṇṭ*, G. *vāṇṭ*, B. H. *bāṭa*, N. *bāyo*, P. *vaṇḍa*, TURNER 429^b.]
- s. gs. VĀTI wick 26 β i a, 87 3°, 106. [Sk. *vaṭīh*, *vaṭikā* wick : Pk. *vatti-*, *vattiā*; M. *vāṭ*, G. *vāṭ*, Sdh. *vaṭi*, Sgh. *vāṭiya*; A. B. N. *bāṭi*, H. Bi. *bāṭi*, P. *batti*. TURNER 433, BLOCH 406^a.]
- s. gs. VĀNA a kind of mortar; threshing pit 54 A, 109.
- gx. VĀMDĀR : VĀMDĀR monkey 42 β. [Sk. *vānaraḥ* : M. *vādar*, Sgh. *vāḍurā* BLOCH 406^a.]
- s. gs. VĀRĒ ns. ngs. VĀRO wind 26 α ii, 54 A. [Sk. *vāta-* : Pa. *vāta-*, Pk. *vāṭa-*, with *-raka-* extension : M. *vārā*, G. *vāyaro*, H. P. *bayār*, < Des. *vāyāra-* BLOCH 406^a.]
- x. nx. gx. VĀVR activity 131 b. [Sk. *vyāpāra-* : Pk. *vāvāra-*; M. *vāvar*, cf. G. *vavarvū*, *vorvū* BLOCH 407^a.]
- s. gs. VĀSU economy 118. [cf. M. *vās* smallest, slightest remains, or quantity of; cf. Kan. *vāsi* better.]
- s. gs. VĀSO bamboo 26 β i a, 62. [Sk. *vaṁśāḥ*, °-*kaḥ* : Pa. Pk. *vaṁsa-*; from extended base M. *vāsā* and K. form quoted above; elsewhere Ku. N. B. Bi. H. *bās* TURNER 430^a, BLOCH 407^b.]
- s. gs. VĀSRU young calf 26 β i a, 58, 139 7 i. [Sk. *vatsarūpam* : Pk. **vaccharūam*; M. *ū srā*.]
- s. gs. VIK(K)AYTĀ causes to sell 263 2°. [caus. of *viktā*.]
- x. nx. gx. VIKŪMK : IKUMK to sell; s. gs. VIKTĀ sells 263 2°. [Sk. *vikretum* : Pa. *vikketum*; **vikrayate* : Pk. *vikkei*, *vikkāi*; M. *vikṇē*, Sdh. *vikānu*; H. *biknā*, N. *biknu* TURNER 439^a, BLOCH 408^a.]
- s. gs. VIKRAYTA spills 30, 80 b 2°, 138. [caus. of *vikratā* is spilt; Sk. *viṣkirate* : M. *vikirṇē*, *vikharnē*, *vikhurnē*; G. *vikhervū*, *vikharvū*; H. *bikharnā*, *bikhernā*; see BLOCH 408.]
- s. gs. VIṄGAḌA, x. VIṄGOḌ different 294. [cf. M. *veglā*, G. *veglū*, N. *beglo* < Pk. *veggala-* distant, separate, TURNER 455^a; for nasal in K. cf. G. *vegu* : K. *vēga* a fool; TURNER mentions Sk. *vyagra-* as possible source.]
- s. VICCU, gs. VIṂCU, gx. IṂCU, nx. gx. VIṂCU scorpion 9, 138. [Sk. *vīśchikaḥ* : Pa. *vicchiko*, Pk. *vicchia-*, *vicchua-*, *viñchia-*, *viñchua-*; M. *vičū*, G. *vichī*, *vichī*, *vichu*; Sdh. *vichū*, L. *vichū*; H. P. *bicchū*, N. *bicchi* TURNER 440^b, BLOCH 408^b.]
- s. gs. VINDTĀ pierces, throws at, 260. [Sk. **vindhati* : Pk. *vindhāi*; M. *vidhṇē*, G. *vidhvū*, Sdh. *vindhānu*, H. *bīdhnā* TURNER 441^b s. v. *bijhnu*.]
- x. nx. gx. VISAR, ISAR forgetfulness, loss of memory 179. [Sk. *vismara-* : M. *visar* m., G. *visar-bhoḷū* forgetful.]
- s. n. gx. VISKAḌ. ISKAḌ open, loose, apart 179. [Sk. *viśakala-* : M. *viskaḷ*.]
- s. gs. VĪJU, gx. IJ, x. nx. gx. VĪJ lighting 12 B, 106, 129. [Sk. *vidyūt* : Pa. Pk. *vijju-*, M. *vij*, *vijū*, G. *vij*, Sdh. *viju*, L. *vijj*, P. *bijj*, N. *bijuli* TURNER 441^b.]

- s. gs. *viśa*¹ poison 118. [Sk. *vīṣ* : M. *vikh* n., G. P. N. *vikh* TURNER 439^b, BLOCH 408^a.]
- s. gs. *viśa*² x. nx. gx. *viś* twenty 299. [Sk. *vimśatīh*, *vimśat* : Pa. *viśa* (*ti*)-, Pk. *viśa* (*i*)-, M. *viś*, G. *viś*, Sdh. *viha*, P. L. *vih*, H. Ku. *bis*, N. B. *bis* TURNER 449^b, BLOCH 411^a.]
- x. nx. gx. *vepār*, (Y)EPĀR business, work, activity 179. [lw. Sk. *vyā-pāra*- activity.]
- s. gs. *vēḷu*¹ time 89. [Sk. *velā* : Pa. Pk. *velā* ; M. *veḷ* mf., G. *veḷ* (*ā*) f., P. L. *vel* ; Sdh. *vera* f. *vero* M., N. *ber*, TURNER 457^a, BLOCH 412^a.]
- vēḷu*² bamboo 210. [< Sk. *veṇu*- ; cf. *Belgāu* < *Veṇugrāma*-.]
- s. gs. *vokkada* medicine 178. [Sk. *auśa-dha* : M. *okhad*.]
- s. gs. *voṃṭe*, ŪṆṬE camel 138. [Sk. *uṣṭrah* : Pk. *uṭṭa*- ; G. M. *ūṭ*, Sdh. *uḷhu*, P. L. *uḷṭh*, Ku L. H. *ūṭ*, A. B. O. *ūṭ* ; TURNER 43^a ; cf. Kar. *voṃṭe*.]
- gx. *vortoutāu* happens 113 2°. [lw. Sk. *vārtate*.]
- s. gs. *vhokkala* bride 30, *vhakkala* 46. [lw. Sk. *vahūkula*- : **vahuk-kala*-.]
- s. gs. *vharetu*, *vhoretu* bridegroom 46. [cf. M. *varāt* : der. *radhū-vara*- in K. *hora* q.v.]
- s. gs. *vharpika* marriage 26 a i [der. fr. *hora*, *vhora*.]
- s. gs. *vhartā* takes 26 a i, 259. [Sk. *apaharati* : Pk. *ava*- or *a*- *harai*.]
- s. gs. *vhāṇa* shoe, slipper, sandal 89. [cf. M. *vāhāṇ* < Sk. *upānah* BLOCH 403.]
- s. gs. *vhello* taken away 259. [v. s. v. *vhartā*.]
- g. ŚĀKT strong 39. [lw. *śakta*-.]
- s. gs. ŚANVĀRU Saturday 26 a i. [lw. Sk. *śanivāra*-.]
- s. gs. ŚAMBHARI, ŚEMBHARI, ŚĒBHARI, gx. ŚEMBĀR ; s. gs. ŚEMB(H)ARI, x. nx. ŚEMB(H)OR, gx. ŚEMBOR hundred 26 a i, 40 β, 58, 80 b 2°, 229. [cf. M. *śēbhar* < Sk. **śatambhura*-, BLOCH 414^b.]
- s. gs. ŚIKTĀ learns, studies 139 a ii. [Sk. *śikṣate* : Pa. *sikkhati*, Pk. *sikhaī* ; M. *śikṣē*, *śikṣhē* ; G. *sikhvū*, H. *sikhnā*, P. *sikkṇā*, N. *siknu* TURNER 605^a, BLOCH 421^b.]
- s. gs. ŚIJTĀ is cooked 12 B, 80 b 2°, 107, 129. [Sk. *śidhyate* : Pa. *sijjhati*, Pk. *sijjhaī* ; M. *śijṇē*, G. *sijvū*, H. *sijna*, P. *sijibā*, B. *sijā* ; with aspiration in M. *śijhṇē*, G. *sijhvū*, Sdh. *sijhanu*, H. *sijhnā*, O. *sijhbā*, B. *sijhā* ; TURNER 607^a s. v. *sidro*, BLOCH 442^a.]
- s. gs. ŚINDŪKA to cut ; ŚINDĀTĀ cuts 102, 260. [Sk. *chinatti*, *chindati* : Pk. *chindāī* ; M. *śēdṇē*, Sgh. *sindinavā* BLOCH 425^b.]
- s. gs. ŚINDŪRU minium 124. [M. *śēdūr*, H. *śēdūr* < Sk. *śindūra*- BLOCH 425-26.]
- s. gs. ŚIVVAYTĀ, ŚIVAYTĀ stitches 49, 107. [Sk. *śivayati* : Pk. *siveī* ;—cf. Sk. *śivayati* : Pa. *sibbati*, Pk. *sivrai* ; M. *śivṇē*, G. *sivvū*, N. *siunu* TURNER 603^b.]
- s. gs. ŚISARU migraine 107. [Sk. *śiṣārus* : cf. M. *śisāri*, *śisārī*, *śisālī*.]
- s. gs. ŚĪ cold 58, 98, 109. [Sk. *śitam*.]
- s. gs. ŚĪNGA, s. nx. gx. ŚĪNG ; s. gs. ŚĪNGA, x. nx. gx. ŚĪMG horn 9, 107, 124. [Sk. *śṛṅgam* : Pa. Pk. *śiṅga*-, Rom. cur. *śin*, syr. *śingā* ; M. *śig*, G. *śig*, B. N. *śin*, TURNER 605^a, BLOCH 421.]
- s. gs. ŚĪMKI sneeze 128. [Sk. lex. *chik-kam* : M. *śik*, *śik*, G. H. *chīk*, N. *chik*, TURNER 196^b.]
- s. gs. ŚĪTA rice 63, 157 b. [Sk. *sikṭha* : Pa. Pk. *sittṭha* ; M. G. *śit*, H. *sith* rice water, TURNER 606^b, BLOCH 423^a.]
- s. gs. ŚĪYĀḷĒ tender coconut 110. [cf. M. *śāhāḍē*, *śāhḍē*, *śāhālē*, *śāhḷē* < Sk. *śrīphalaka*-, *śrīrahphalaka*- cf. Archiv Orientalini 9.]

- s. gs. ŚEAIŚĪ, x. nx. SOOIŚĪ gx. SĀSSI eighty-six 229. [cf. Sk. *śaḍaṣīti* f. : Pa. *chaḷāṣīti* f., Pk. *chaḷāṣī*; M. *śāyśī*, G. *chayāśī*, O. N. *chayāśī*, L. *cheūśī*, H. *chīyāśī*, TURNER 192^b.]
- s. gs. ŚĒ hundred 55, 109. [Sk. *śatām* : Pa. *sata-*, Pk. *sayā-*, *saa-*; M. G. *śē*, G. *so*, Bi. H. P. N. *sai*, H. P. *sau*, Sdh. *saū*, Sgh. *siya* TURNER 621^b, BLOCH 425^a.]
- s. gs. ŚĒVO a fried savoury prepared from chick pea 56. [Sk. *cheda-*; Pk. *chea-*; M. G. *śev*, H. *chev*, *cheo*, TURNER 201^a s. v. *cheu*, BLOCH 426^a.]
- s. gs. ŚĒJĀRTI the evening waving of lights before the image of God 73. [cf. M. *śējārti*, cmpd. of *śēj* < *śay-yā* f. : Pa. *seyyā* f.; Pk. *sejjā*; G. *śēj*, *sej*, B. *sēj*, H. P. N. *sej*, TURNER 620^a, BLOCH 425^a; and *ārti* q. v.]
- s. gs. ŚEṆA cow dung 55, 63, 89, 102, 109, 112 1°. [Sk. *śākrī* : *śāknāḥ* : *chaganam* (hypersanskritised from MĪ-A.: Pa. *chakaṇa-* < *śāknāḥ*) : M. *śeṇ*, Sdh. *cheṇu*, TURNER 202^a s. v. *cher*, BLOCH 425^b.]
- s. gs. ŚEMḌI tuft of hair on head 56, 107. [Sk. *śikhanda-*, *-ikā* : M. *śēḍā* m., *śēḍī* f.]
- s. gs. ŚEṆNAVĪ, x. nx. SOVĀNOVI, gx. SĀNŌI ninety-six 229. [Sk. *śaṇṇavatiḥ* : Pk. *chaṇaui-*; M. *sāṇnav*, G. *channū*, Ksh. *sēnamath*, L. *cheānwe*, N. *chayānabbe*, TURNER 192^a.]
- s. gs. ŚEṆVI a caste name 52, 69. (v. l. *śeṇai* gs. *śeṇāpāyāco*). [Sk. *senāpati-*; Pk. *seṇ vai-*; M. *śeṇvi*, *śeṇvāi*, *śeṇai*, TURNER 620^b, BLOCH 425^b.]
- s. gs. ŚETA field 73. [Sk. *kṣētra* m.: Pk. *chetta-* n.; M. *śet*, Dard kho. *chatrān*, kal. *chet*, Sh. *cec*; elsewhere Pa. Pk. *khetta-* n.; M. *khet*, P. H. O. B. N. *khet*, TURNER 426, BLOCH 425^b.]
- x. nx. gx. ŚETKĀRIṆ a woman labourer in the fields 299 A. [der. fr. prec.]
- s. gs. ŚĒLI f., ŚĒLO m. ŚĒĒ n. humid, 56, 107, 109. [cf. M. dial. *śeḷ* humidity, < Sk. *śītalaka-*, *-ikā*.]
- s. gs. ŚĒLO m. moss 107. [cf. M. *śerāl* < Sk. *śaivāla-*.]
- s. gs. ŚRĪ 20. [lw. Sk.]
- gx. SĀ, s. gs. SA, x. nx. gx. SO six 40 α, 107, 229, 239. [I-I. **kṣaḷ* or **kṣaḷ* (cf. Av. *xšrās*, Sakian *kṣai*), Sk. *śāt* : Pa. Pk. *cha*, Ap. *chaha*; M. *sahā*, G. Sdh. H. N. *cha*, TURNER 189^a, BLOCH 416^b.]
- g. SĀVKAḶ, s. gs. SĀMVKAḶI, SĀMVKAḶI f. company, companionship 39. [cf. M. *sāvgaḍi*, *sāvgaḍā* playmate, *sāgrai*, *sāgravi* id.]
- gx. SĀKĀL every 40 α; s. gs. SAKALA, ogx. SÖKÖLÖ, x. SAKAL 294. [lw. Sk. *sakala-*.]
- gx. SĀKĀT mf., SĀKĀT n., s. gs. SAGDA all 42 α. [cf. prec.]
- s. gs. SAKĀLĪ morning, at dawn 26 α i, 39; SAKĀLI SAKĀLĪ 214. [Sk. *sakalyam* : M. *sakāl* f., *sakālī*.]
- s. gs. SAKKO the six of cards 122. [< **ṣaḷka-kah*; cf. *ṣaḷkah* : Pa. Pk. *chakka-* n.; B. *chakkā* six of cards, H. P. *chakkā*, Sdh. *chako*, G. *chakko* TURNER 189^a.]
- g. SĀGLĪ f., (-O m., -Ē n.) the whole 26 α i; s. gs. SAGLO, -Ī, -Ē 26 α i, 39. [Sk. *sakalaka-*, *-kū* : M. *saglā*, G. *saghlī*, P. *sagal*; semits. -g- in M. K. G. BLOCH 413^a.]
- s. gs. SĀMKAḶI, x. SĀMKAḶ f. chain, fetter 8, 124. [Sk. *śṛṅkhalā*, *śṛṅkhalikā* : Pa. Pk. *sāṅkhalā*; Pk. *śīṅkhalā*; M. *śāḱhal*, *śākal* *sākal*; G. *śākaḷ*, H. *sākal*, O. *sāṅkoḷi*, N. *sāṅlo*, TURNER 597^b, BLOCH 417^a.]
- s. gs. SA-JAṆA six persons 236. [cmpd. *sa* and *jaṇa* q. vv.]
- s. gs. SAJJANU a good person 26 α i; x. nx. gx. g. SOJON 63. [lw. Sk. *sajjana-*.]
- s. gs. SATṬĒ n. the sixth day celebrations after child birth 107. [Sk. *ṣaṣṭhaka-*, *-ikā*; M. *saṭhi*.]

- s. gs. *SADLU*, x. *SODIL* loose 8, 86 2°b, 111. [Sk. **śrithira-* (cf. Sk. *śithira-*, *śithila-*, *śrath-*): M. *saḍha*, BLOCH 413^b, TURNER 266^b s. v. *qhilo*.]
- gx. *SĀTĀR*, s. gs. *SATTARI*, x. nx. *gx.*, *SOTOR*, *SOTTOR* 40 β, 63, 229, 242. [Sk. *saptatīḥ*: Pa. *sattati-*, Pk. *sattari-*; M. H. P. B. *sattar*, Sdh. *satari*, O. *satori*, L. *sattir*, N. *sattari*, TURNER 582^b, BLOCH 414^a.]
- s. gs. *SATTĀNAVVI* x. nx. *SOTTYĀNOVOI*, gx. *SĀTĀNŌI* ninety-seven 229. [cf. *saptanavatīḥ*: Pk. *sattānāi-*; M. *satyāṇṇav*, G. *sattānū*, N. *satānabbe*, TURNER 582^a.]
- s. gs. *SATTĀVANNA*, x. nx. *SOTTĀVON*, gx. *SOTĀVON* fifty-seven 229. [cf. Sk. *saptapañcāśat* f.; M. *sattāvann*, G. *sattāvan*, H. N. *sattāvan*, TURNER 502^b.]
- s. gs. *SATTĀVISA*, x. nx. *gx.* *SOTTĀVĪS* twenty-seven 229. [cf. Sk. *saptāvinśatīḥ*: Pk. *sattāvisa-*; M. G. *sattāvis*, O. *satāisa*, H. *satāis*, N. *satāis*, TURNER 582^a.]
- SATTE*-° 26 α i. | < *saptā-*: Pk. *satta-*; cf. *satte-* in M. *sattacāl*.]
- s. gs. *SATTECĀḲISA*, x. nx. *SOTTECĀḲIS*, gx. *SOTTECĀḲ(IS)* forty-seven 229. [cf. Sk. *saptacatvāriṃśat* f.; Pk. *siyāḷisa-*; M. *sattetāl(is)*, -*cāl(is)*; O. *satacāḷisa*, B. *sāteallis*, N. *sāitālis*, TURNER 621^b.]
- s. gs. *SATTYĀISĪ*, x. nx. *SOTTYĀOISĪ*, gx. *SOTĀSSI* eighty-seven 229. [cf. Sk. *saptāśītiḥ*: Pk. *sattāsi-*; M. *satyāśī*, G. *satyāsī*, N. B. O. *satāsi* TURNER 582^b.]
- s. gs. *SATYĀSTARI*, x. nx. *SOVĀSTOR*, *SATYĀSTOR*, gx. *SOTĀSTOR* seventy-seven 229. [cf. Sk. *saptasaptatīḥ* f.; Pk. *sattahattari-*; M. *satyāhattar*, *sattehattar*; G. *sītoter*, N. *sathattar*, TURNER 582^a.]
- s. gs. *SATRĀ*, x. nx. *gx.* *SOTRĀ* seventeen 26 α i, 229. [Sk. *saptādaśa*: Pa. *sattadasa*, *sattarasa*; Pk. *sattarasa*; M. *satrā*, G. *sattar*, H. *satrah*, N. *satra*, TURNER 583^a, BLOCH 414^a.]
- gx. *SĀDOMC* always 40 α. [cf. M. *sadā* < lw. Sk. *sadā*.]
- gx. *SĀMTĀP* regret 40 α. [lw. Sk. *saṃtāpā*.]
- s. gs. *SAMA* equal 130. [lw. Sk. *sama*.]
- g. *SAMĀJ* understanding 39. [cf. M. *samaj* fn., G. *samaj* f., B. *samaj*; H. N. *samajh*, TURNER 587^a, BLOCH 414^b.]
- gx. *SĀMĀRPŪMK* to offer 40 β. [lw. Sk. *samarpayatī*.]
- gx. *SĀMEST* all 40 α. [lw. Sk. *saṃasta*.]
- s. gs. *SAMJATĀ* understands 80 B 2°. [Sk. *sambudhyate*: Pa. *sambujjhati*, Pk. *sambujjhai*; M. *samajñe*, G. *samajvū*, H. *samajhna*, TURNER 588^b s. v. *saṃjhanu*; BLOCH 414^b as < *saṃādhyātī*?]
- gx. *SĀR* comparable, like, similar 40 β. [Sk. *sadyk*: MI-A °*sadi-* replaced by *sari*; N. *sari*; cf. s. gs. *sari*, and Kan. *sari*.]
- gx. *SĀRĀP* snake, s. gs. *SARPU* 40 β. [lw. Sk.]
- g. *SARASPĀT* the goddess of learning 39. [lw. Sk. *sarasvatī*.]
- g. gs. *SARU* garland 26 α i. [cf. Sk. *sarāḥ*: Deś. *sarā*; M. G. *sar* m., Sdh. *sar* f. BLOCH 414^b.]
- g. *SĀRG* heaven 39. [lw. Sk. *svarga*.]
- s. gs. *SARTĀ* moves 26 α i. [Sk. *sārtati*: Pa. *saratī*, Pk. *sarai*; M. *sarñe*, G. *sarvū*, N. *sarnu*, TURNER 591^a, BLOCH 414-15.]
- g. *SĀMVĀY* liking, friendship 39. [cf. M. *savai*, *sāvai*, *sav*, *sāv* f.; G. *save* *savā* favourable.]
- x. *SAVAT*, h. gs. *SAVĀTI*, *SAVTI* co-wife 21 α 26 α i, 123 C. [Sk. *sapātnī*: Pa. *sapattī*, Pk. *savatī*; M. *savat*, Ku. *saut*, N. *sautā*, H. *sautī*; with Pk. *savakkī*; we have H. *saukī*, TURNER 624^b.]
- s. gs. *SAVAI* a quarter above, gx. *SĀVĀY* 26 α i, 40 α, 243. [Sk. *sapāda*: Pk. *savāya*; M. G. Sdh. P. L. *savā*, H. N. *savā*, TURNER 593^a.]

- s. gs. SAVECĀĪSA, x. nx. SOVECĀĪS, gx. SOVECĀĪ (īs) forty-six 228, 239. [cf. Sk. *ṣaṭcatvāriṃśat* f.; M. *śecāṭis*, G. *chētāṭis*, H. *chīyāṭis*, N. *chāyāṭis*, < Pk. *chāyāṭisa*- TURNER 192^b.]
- s. gs. SAVO curse 107. [cf. Sk. *śapati*, **śapakah*.]
- s. gs. SAVVISA, x. nx. gx. SOVĪS twenty-six 229. [Sk. *śādvīṃśatī* : Pa. *chab-bisāti*, Pk. *chavvisa*-; M. *savvis*, G. *chavis*, H. *chabbis*, N. *chabbis* TURNER 192^a.]
- s. gs. SAVVE-° x. nx. gx. SOVE-° 239.
- gx. SĀMSĀR worldly life 40 a. [lw. Sk. *saṃsāra*-.]
- s. gs. SAḤSAḤI boiling 299 C. [cf. M. *saḥ-saḥṇē*, H. *salsalānā*, N. *salsalāumu*, K. s. gs. *saḥsaḥtā*, TURNER 593^a.]
- gx. SĀIBIKI 299 A. [lw. Ar. *sāhib*.]
- s. gs. SĀÑJA, SĀMJA, SĀÑJA evening 26 β i a, 80 b 2°, 124, 129. [Sk. *saṃ-dhyā* : Pa. Pk. *sañjhā*; M. B. H. N. *sājh*, G. N. *sāj*, TURNER 596^a, BLOCH 418^a.]
- s. gs. SĀBĀLTĀ takes care of, attends carefully to 96 a. [Sk. *sambhārayati* (cf. *sambhalāḥ* match-maker) : Pk. *sam-bharai*, -*bhalai*; M. *śābhālṇē*, *sā-bhālṇē*; G. *sābhālṇū*, *śābhālṇū*, N. *saṃlun*, TURNER 587-88.]
- gx. SĀKĀR, s. gs. SĀKARA, x. nx. gx. SĀ-KŌR sugar 40 a, 80 b 2°, 133 B. [Pa. *sakkharā* f.; Pk. *sakkara*- n.; M. *sāk(h)ar* f., G. *sākar* f., H. P. *sakkar*, N. *sakkhar* TURNER 578^b, BLOCH 417^a. PRZYLUŚKI considers this as a loan fr. Mon-Khmer, MSL 22.208.]
- s. gs. SĀṬĪ, x. nx. gx. g. SĀṬ sixty 80 b 1°, 107, 229. [Sk. *ṣaṣṭī* : Pa. Pk. *saṭṭhi*- f.; M. G. H. *sāṭh*, Sdh. *sa-ṭh*, *saṭhi*, P. L. *saṭh*, N. *sāṭhi* TURNER 598, BLOCH 418^a.]
- s. gs. SĀḌĪ°, SĀḌE-° a half over 26 α ii, 80 b 2°; SĀḌHE 87 3°. [Sk. *sār-dhaka*-: M. *sāḍe*, Sdh. *sāḍhu*, P. *sāḍho*, O. H. *sāḍhe*, N. *sāḍhe*, O. *sāre*, TURNER 598^b, BLOCH 418^b.]
- s. gs. SĀḌECĀRI four and a half 238, [cmpd. *sāḍe* and *cāri* q. vv.]
- s. gs. SĀDEṬĪNI three and a half 238. [cmpd. *sāḍe* and *ṭini* q. vv.]
- s. gh. SĀṆA f. whetstone, hone 54 A, 63, 89, 109. [Sk. *śāṇah*, *śāṇā* f.; Pk. *sāna*- m.; M. *sahān*, *sān* f.; Ku. *sāno*, Sgh. *saṇagala*, *haṇagala*; H. N. B. *sān* TURNER 599^b BLOCH 418^b.]
- s. gs. SĀTA, x. nx. gx. g. SĀT, seven 26 β i a, 63, 98, 122, 201, 229. [Sk. *saṭā* Pa. Pk. *satta* M. G. H. Ku. B. *sāt*, O. *sāta*, P. L. *satt*, TURNER 598^b, BLOCH 418-19.]
- s. gh. SĀTTĪSA, x. nx. gx. SĀTTIS thirty-seven 229. [cf. Sk. *saptatrimīśat* f.; cf. Pk. *sattatisāima*-; M. *sadtis*, G. *sāḍṭris*, N. *sāṭtis*, H. *sailis*, TURNER 621^b.]
- s. gs. SĀTTĒ, x. nx. gx. SĀTĒ umbrella parasol 26 β i a, 63, 80 b 2°, 88, 109, 193, 195. [Sk. *chattrakam*; cf. M. *chattrī* as lw.]
- s. gs. SĀTVO the seventh 244. [Sk. *saṭ-tamā*-: Pa. Pk. *sattama*-; with -ka-extension in M. *sātvā*, G. *sātmū*, H. *sātwā*, N. *sātañ*, TURNER 598-99.]
- s. gs. SĀTSAṢṬĪ, x. nx. SĀTSOṢṬ, gx. SĀT-SOṬ sixty-seven 229. [cf. Sk. *sapta-ṣaṣṭī* f.; Pk. *sattasaṭṭhi*- f.; M. *sat-saṭ*, G.; *saḍsaṭh*, O. *satasatṭhi*, H. *sarsaṭh*, N. *sarsaṭh* TURNER 592^a.]
- x. nx. gx. SĀD sound 122. [Sk. *śabdah* : Pa. Pk. *sadda*- m.; M. *sād* mf., G. H. *sād* m., P. *sadd*, BLOCH 419^a.]
- s. gs. SĀNU, x. nx. gx. L(H)ĀN small, young 160 b, 224. [Sk. *ślakṣṇāḥ* : Pa. Pk. *saṇha*-; M. poet. *sān*, *sānū* little, small; O. *sāna*, N. *sānu*; elsewhere Pk. *laṇha*- whence the x. nx. gx. forms and M. *lahān*, G. *nhānū*, N. *nāni* TURNER 599^b, 340^a.]
- g. gx. nx. SĀMD joint, juncture 80 b 1°. cf. M. G. *sādh* < Sk. *saṃdhi*-; v. s. v. °-*sāni* in *jāṃgsāni*.]
- s. gs. SĀBBĀRI much 63. [< *sarva*-: Pa. *sabba*-; for -ri cf. K. *mukhāri mā-giri*, *idrāri* etc.]
- x. nx. gx. SĀMPAḌUMK to fall into a trap 124. [Sk. *sampatati* : Pa. *saṃ-*

- patati*, Pk. *sampadāi*; M. *śāpadhē*, G. *sāpadvū*, N. *sapranu*, TURNER 586^a, BLOCH 419^b.]
- a. gs. SĀVĪ shadow 26 α ii, 49 B, 115 d. [cf. M. *sāvli*, (I?) *sāvaṭ* (id. in K.) < Sk. *chāyā* TURNER 196^b, BLOCH 420-21.]
- x. SĀS, gx. SOSRO father-in-law 229, 243. [Sk. *śvāsuraḥ*: Pa Pk. *sasura*-, M. *sāstrā*, *sāsrū*; M. *sāsar*, *sāsrē* the house of the father-in-law. TURNER 593^b, BLOCH 421^a.]
- x. nx. gx. SĀSU mother-in-law 133 A. [Sk. *śvāsrūh*: Pa. Pk. *sassū*; M. H. Ku. *sāsū*, G. N. O. *sāsu*, P. L. *sass*, Sdh. *sasu* TURNER 603^a, BLOCH 421^a.]
- g. SĀJO wife's younger brother 26 α ii. [Sk. **syālakah*, cf. *syālāh*: Pa. *sālaka*-, Pk. *sāla*-, m.; M. *sālā*, G. *sālo*, L. O. *sālā*; Ku. Sdh. N. *sālo*, Rom. *salo*, B. *sālā*, TURNER 602^b, BLOCH 421^b.]
- s. gs. SĪMHU lion 197. [lw. Sk. *siṃha*-.]
- x. SĪKOP, s. gs. ŚIKAPA learning 298. [v. s. v. *śikṭā*.]
- s. gs. SUKKŪKA to dry up 261. [Sk. *śuṣ-
kitum*: Pa. *sukkhati*, Pk. *sukkhai*; M. *sukhē*, G. *sukāvū*, H. *sūkhnā*, N. *suknu*, TURNER 611^b, BLOCH 423^b.]
- s. gs. SUKKĒ dry 107. [Sk. *śūṣkah*; *śūṣkakah*: Pa. Pk. *sukkhā*-, M. *suk(hā)* G. *sūkū*, Sdh. N. *suko*, N. *sūkhā*, TURNER 611^b, BLOCH 423^b.]
- s. gs. SUKTĀ dries 138. [v. s. v. *suk-
kūka*.]
- s. gs. SUKTI ebb or reflux of the tide 298. [cf. M. *suktī* < *sukhē*: *bhartī* < *bharṇē* and the compd. *suktibhartī* ebb and flow.]
- s. gs. SUṬSUṬI smart, brisk, light limbed 30. [cf. M. *suṭsuṭit*; cf. K. *saṭsaṭi*.]
- s. gs. SUDDI news, intelligence 88. [Sk. *śuddhiḥ* f. purity: Pa. Pk. *suddhi*-, H. *sudh* intelligence, M. *sudhī*, G. *sūdh* sense, Sdh. *suddhi* knowledge, TURNER 614^a; cf. Kan. *suddi* news.]
- gs. SUMDĀR mf., SUMDĀR n. 42 α, 43 α. (s. gs. *sumdari*), [lw. < Sk. *sun-
dara*-.]
- s. gs. x. nx. gx. SUBEDĀRU 299 A. [M. G. N. *subedār* < lw. Ar. *subedār* TURNER 615-16.]
- s. gs. SŪ SUVVA, SŪVA, x. nx. gx. SŪI needle 49, 49, 57, 109, [Sk. *sūci*; Pa. *sūci(kā)*, Pk. *sūi*; M. Sh. *sū*, M. Bi. H. P. *sūi*, B. *sūi*, Ksh. *suwa*; TURNER 608^b, BLOCH 423^b.—cf. H. *sūji*, Kan. *sūji*.]
- s. gs. SŪṆĒ dog 55, 193, 195, 197, 207, 212. [Sk. *śunaka*-, Pa. *sunakha*-, Pk. *sunaa*-, M. poet. *sunē*, H. *sūnā*, Ksh. *hūnu*.]
- s. gs. SŪṆTI dry ginger 124. [Sk. *śun-
ṭhiḥ*: Pk. *sunṭhi*; M. G. *sūṭh* f., B. *sūṭh*, O. *sunṭhi*, Ku. *sūṭho*, N. *suṭho*, H. *sūṭh*, TURNER 613^a, BLOCH.]
- s. gs. SŪTA, x. gx. nx. SŪT fibre, twine, thread 12 A, 63, 87 4°, 88. [Sk. *sūtram* n.: Pa. Pk. *sutta*-, M. *sūt* n., Ku. Bi. H. P. *sūt*, N. B. *sut*, Sgh. *suta* TURNER 613^a, BLOCH 424^b.]
- s. gh. SŪNA daughter-in-law 133 B. [Sk. *snuṣā*: Pa. *sunhā*; M. *sūn*, H. *sūnū*, Sgh. *mhun*, *nuham*, P. *nūn*, BLOCH 425^a.]
- s. gs. SŪRU liquor 117. [Sk. *surā*: M. dial. *sū*.]
- s. gs. SEJĀRTI 132. [v. s. v. *śejārti*.]
- x. SERMĀVIST shy 299 C. [First part lw. H. *šarm* < Pers.]
- h. gs. SOḌŪKA to leave, let go 301. [Sk. *choṭavati*: Pk. *choḍēi*; M. *soḍṇē*, G. *choḍvū*, H. *choṇā*, N. *choṇnu*, TURNER 203^b; BLOCH 426^b.—cf. Sk. *chard*- and Pk. *chaddha*- 'left, let gone'.]
- x. SOḌNĪ leaving 298. [cf. prec.]
- s. gs. SOḌTĀ leaves 87 3°. [v. s. v. *soḍūka*.]
- g. SOḌVAN, s. gs. SOḌVAṆI liberation 39, [cf. *soḍvaṇi*; cf. prec.]
- x. nx. gx. SOPSOPIT hard 299 C. [-M. *sadsadit*.]
- s. gs. SODDŪKA, x. nx. gx. SODUMK to find, search for 63. [Sk. *śoddhum*: M. *sodhṇē*, G. *sodhvū*, Sdh. *sodhaṇu*,

- H. *sodhnā*, N. *sodhnu*, TURNER 623^a.]
- s. gs. SONĀRU, SONNĀRU, x. nx. gx. g. SONĀR goldsmith 57, 63, 74, 133 B. [Sk. *suvarṇakāraḥ* : Pa. *suvaṇṇa-kāra-*, Pk. *suvaṇṇaāra-*; M. G. H. *sonār*, Ksh. *sonār*, A. *xonāra*, Sdh. *sonāro*, TURNER 614^b.]
- s. gs. SONNĒ zero 107. [Sk. *śūnyaka-*; cf. *śūnyā-* : Pa. *suñña-*, Pk. *suñña-* Ku. *sunō*, M. *sunā*, G. *sūnū*. Sdh. *suñō*, N. *sun²*, TURNER 614^b.]
- s. gs. SOPPANA dream 137 d. [lw. Sk. *svapna-*.]
- s. gs. SORO liquor 107. [v. s. v. *sūru*.]
- s. gs. SOLĀ sixteen 74, 229, 241. [Sk. *ṣoḍaśa* : Pa. *solasa*, Pk. *solasa*, *solaha*, *solā*; M. *solā*, G. *soḷ*, O. *soḷa*, Sgh. *soḷosa*, H. Bi. *solah*, N. *sora*, BLOCH 427^a, TURNER 623^b.]
- STARI in compds. as second member 247. [Sk. *saplati-* : Ap. *sattari*.]
- ns. ngs. SRĀPU curse 177. [cf. N. *srāp*, *sarāp* < Sk. *śāpaḥ* with epenthesis of *r*, TURNER 590^a, 626^a.]
- gx. HĀJĀR, s. gs. HAJĀRA, x. nx. HAJĀR, gx. HOJĀRU a thousand 40 α, 229, 243. [M. G. H. N. *hajar* < lw. Par. *hazār*, TURNER 629^a.]
- s. gs. HAṆU jaw 26 α i, 174. [Sk. *hānu* : Pk. *haṇu-*.]
- s. gs. HATYĀRA tool, weapon 26 α i. [Deś. *hatthiyāra-* n.; M. *hat-yār*, *hater*; G. *hatthiyār*, P. *hatthi-āra* TURNER 630^a, < **hasta-kāra-*.]
- s. gs. HAPTO a week 26 α i, 98. [M. *haptā*, G. *hap(h)to*, N. *hap(h)tā* lw. Pers. through Av. *hapta-* : Sk. *saptā*.]
- s. gs. HARṬO myrobalam 26 α i. [Sk. *haritaka-* : Pa. *haritaka-*, Pk. *hara-ḍai*, *hariḍai*; M. *harḍā*, *hirḍā* G. *harḍū* TURNER 632^b.]
- gx. *harsē* another time 40 α, s. gs. *her-ṣē*. [cf. M. *hervā*, *hervī* (y) *erv-* (h) *i* < *itarasmin* : Pk. *iaramhi*, *iyaramhi*.]
- s. gs. HASTI f. elephant 195, 196, 205. [lw. Sk.]
- s. gs. HAḶADI, gx. OLOD turmeric 24, 100. [Sk. *haridrā* : Pa. *haliddā*, *haladdā*; Pk. *haladdā*; M. G. *haḷad* f., G. *haḷadh*, *haḷdar*, O. *haḷadī*, N. *haic-do*, TURNER 633^a, BLOCH 428^a.]
- s. gs. HAḶU, x. nx. gx. HŌḶU slow 181. [cf. M. *haḷū*, G. *haḷu*, *haḷve* < Sk. *laghū(ka)-* TURNER 633^a, BLOCH 428^b.]
- gx. HĀU, AU; s. gs. HĀVĀ, x. HĀV, gx. HĀV 'I' 179, 246. [Sk. *ahakam* : Pk. *ahayam*, Ap. *haū*.]
- K. HĀNGĀ, x. ĀNGA, nx. gx. HŌI, here 294.
- s. gs. HĀḶA, x. nx. gx. g. HĀḶ bone 26 β i a, 63, 121. [Sk. lex. *haḷḍa-* : Pa. Pk. *haḷḍa-* n.; M. G. *hāḷ*. B. H. N. *hāy* TURNER 635, BLOCH 428^b.]
- s. gs. HĀḶTĀ brings 100, 119 1°. [Sk. *āhṛta-* : Pk. *āhaḍa-*, **hāḷa-*.]
- g. gx. nx. HĀTH, s. gs. HĀTU hand 23, x. HĀT 63, 80 b 1°, 100, 101, 107, 138, 195, 201, 212. [Sk. *hāstah* : Pa. Pk. *hattha-*; G. Bi H. *hāth*, M. N. *hāl*, P. L. *hatth*, TURNER 635°, BLOCH 429^a.]
- s. gs. HĀMTŪḶA, x. ĀMTUḶN, gx. ĀMTŪN, ĀMTUṆ, nx. ĀMTHUḶNA, ĀMTHARŪN n. bed 61. [Sk. *āstāraṇam* : Pk. *attharaṇa*; M. *ātrūn*, *ūtrūn*.]
- s. gs. HĀRḶI astride 26 α ii. [< Sk. *hārḍa-* ?]
- s. gs. HĀLTĀ shakes, rocks 26 β i a. [Deś. Pk. *hallāi*; M. *hālñē*, G. *hāl-vū*, H. *hālñā*, H. *hallinu* TURNER 633^b; BLOCH, BSOS 5, 742 suggests Dravidian origin.—cf. BLOCH 429^a.]
- s. gs. HĀSO laugh 26 α ii. [Sk. *hāsaka-*; cf. M. *hās* < Sk. *hāsaḥ*; for K. forms see N. *hāso* TURNER 634^b.]
- s. gs. HĀSTĀ laughs 107, 118. [Sk. *hasati* : M. *hasñē*, *hāsñē*, G. *hasvū*, O. *hasibā*; K. form < Sk. *hāsa-yati* : H. *hāseti*, Pk. *hāseti*; M. *hāsne*, H. *hāsnā*, N. *hāsnu* TURNER 634-35; BLOCH 428^a.]

- gx. HIKĀḌOO of this side 40 β. [v. s. v. *tikAḍco.*]
- s. gs. HĪGU, x. nx. gx. HĪG, asafoetida 107. [Sk. *hīṅguḥ* : Pa. *hīngu-* n.; M. HĪG m., G. HĪG f., H. Ku. HĪG, A. B. N. *hīn*, TURNER 638^b, BLOCH 429^a.]
- s. gs. HUMGTĀ smells. [Sk. **śīṅghati*, cf. dph. *śīṅghati* and N. *suṇnu* M. *sūṅṇē*, all the NI-A. forms beginning with *s-*, TURNER 612^a.]
- s. HUMDIR, nx. UMDĪR, s. gs. UMDURU. UMDURLI mouse, rat 24. [v. s. v. *umḍūru.*]
- s. gs. HŪNA hot 78 b; x. nx. gx. HUN 140 α, 160 b β, 174 a. [Sk. *uṣṇa-* : Pa. Pk. *uṇha-*; M. *ūn(h)*, BLOCH 300^a.]
- s. gs. HŪMA perspiration 78 b, 140 α, 166 b β, 174 a. [Sk. *uṣman* : Pa. Pk. *umha-*.]
- gx. nx. HEUŚĪ, x. YEVŚĪ in this manner 294.
- s. gs. HEKKAḌE, nx. gx. HEKḌE on this side 294. [v. s. v. *hikAḍco.*]
- K. HO, HĪ, HĒ sing. : plur. HE, HYO, HĪ demonstrative pronoun, proximate 250. [cf. M. *hā* < **asakaḥ*, cf. Sk. *asaú*, Deś. *aha-* BLOCH 428^b.]
- s. gs. HONNI sister-in-law (brother's wife or husband's sister, from the woman's point of view) 88, 110. [cf. Deś. *vahunṇī* (compd. of Sk. *vadhū* with Dr. *aṇṇī*, a kind of semitranslation compound): M. *vansē* etc.; see COJ 1.]
- s. gs. HORA couple 57. [Sk. *vadhūvara-* : **vahūara-*.]
- s. gs. HOḷḷEPANA being the first or elder 299 B. [K. *hoḷḷe* < ngs. x. nx. gx. *hoḷḷe* < K. *hoḷa* big.]

CULTURAL SIGNIFICANCE OF THE PERSONAL NAMES IN THE EARLY INSCRIPTIONS OF THE DECCAN

By

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Personal names are proper nouns and usually considered non-connotative, or having the least connotation. But very often they are significant names. The names may signify the religion or religious tendencies of the persons bearing the names or of the age ; they may also signify the prevailing political and social conditions—customs and fashions—of the time. To take a few concrete instances from our own history. The name 'Jawāhar' may have been common among the Hindus of U. P. long before the Civil Disobedience Movement, but it is only since the rise of this movement that it has become common in Gujarat. Likewise names of flowers and seasons borne by many boys and girls among the present Gujarati generation can be traced to the influence of Bengali contact through literature, national movements and lastly the cinema. Previous to this, some 30 years ago, names in Gujarati Bania community were given after the names of virtues : Dhīraj, Sānti ; or auspicious occasion : Maṅgal, or gems : Māneck (ruby), Moti, Hira etc. A future historian writing about our own times is sure to be struck by the great cultural divergence in the names of the boys and girls of the present generation and those of their fathers and mothers. And even if most of the material of our period perishes and only the names remain he will be able to arrive at some conclusion regarding the cultural movements of our age.

Identical is our position with regard to the names of donors and their family members, who are mentioned in the donatory inscriptions carved in numerous caves in the Deccan, and the stūpas at Amarāvati, Jaggayyapetta, and Nāgarjunakonda in south-eastern India and Bharhut, Mathura and Sānchi in Central India.

The majority of the early inscriptions of the Deccan were carved during the Kṣatrapa, Āndhra-Śātavāhana and the Ikṣvāku regimes. This roughly covers a period of about six centuries (200 B.C.-400 A.D.). These inscriptions record (1) the Buddhist or Jaina faith adopted by the newly converted donor or his parents or members of the family. (2) The names of the donors' parents who were not converted or who, though converted, did not change their names as some of the donors did. (3) Sometimes the profession of the donor or his or her parents and (4) The relation which the donor or donors bear to other members of the family. (5) The place of residence of the donor.

A critical study of the above data would give us some idea of (i) the nature of Buddhism or Jainism and of the names most preferred by their new champions ; (ii) the religion practised by the donor or by his parents

or family members prior to their conversions ; (iii) the relation of the personal names to the caste or community of the bearer of the names ; (iv) the manner of giving names to boys and girls ; (v) the strength of different religions in various parts of India or in the Deccan.

Stray names—Rudradāman, Sivapālita, etc. have been adduced as evidence by previous writers on this period of Indian history to prove the popularity of Śaivism or Vaiṣṇavism. But the writer knows of no attempt where the entire material from the early inscriptions of the Deccan has been presented and used as here contemplated.¹ In the preparation of this material LÜDER's *List*² was very useful, and in order to save space in printing references to it only have been given. But most of the inscriptions were consulted in their original, whereby the *List* has been brought up to date.

The material mentioned above has been arranged and classified as follows :—

Appendix I. Names indicating the religions or religious tendencies. Further sub-divided into (a) Buddhist names, (b) Śivaite names, (c) Viṣṇuite names, (d) Rāmaite names, (e) Miscellaneous names : Agni, Mitra, Nāga, etc.

Appendix II. Names of family members illustrating the custom or manner of giving names.

Originally it was intended to give into three separate appendices, the names signifying caste or profession of the person ; those instances where the names are followed by the specific mention of the person's caste or profession ; those instances where the place of residence of the donor or others were given. But this meant repetition and overlapping. To avoid these in Appendix I itself have been given respectively (i) the suffix to the names, (ii) the title etc. of the person, (iii) the caste and profession of a person, and (iv) the place of residence of a person. This last evidence is particularly welcome, because the mere fact of the donor's name or other details being inscribed in a cave somewhere in the Deccan would not be by itself sufficient to assert that the donor hailed from that region.

Buddhist Names (Nos. 1-73).

An analysis of Buddhist names shows that the largest number of names are after Buddha or the Bodhi tree³. In some cases it has been taken as it is or with a small suffix : *ka*, *la*, *siri* (*śrī*), *ninaka*. But there are cases with other suffixes also : *ghosa*, *gupta*, *mīla* (*mitra*), *pāla*, *rakhita* (*rakṣita*),

¹ Prof. D. R. BHANDARKAR has touched upon this problem in his article on "The Deccan of the Satavahana Period" *Indian Antiquary*, XLVIII (1919), p. 78. Recently Dr. GOPALCHARI has devoted a couple of paragraphs to this topic in his *Early History of the Andhra Country*, Madras, 1941, p. 123.

² *Epigraphia Indica*, X, Appendix.

³ If we include the names Budhi, Budhila, also.

samma (*śarman*), *siḡha* (*siṃha*). Of these suffixes it would appear that the suffix *rakhita* seems to be, shall we say, the special contribution of Buddhism. For it is after the advent of Buddhism and all through its subsequent history that names with this suffix are met with. The rest of the suffixes would seem to be already current, as a comparative study of Puranic and other material would indicate⁴. The particular significance of the suffix *śarman* will be pointed out later.

Names beginning with Dhamma (Dharma), Sagha or Saṅgha (Saṅgha) come next. Dr. D. R. BHANDARKAR thought that the former were after the Brahmanic god Dharma, who is also mentioned in a Nanaghat inscription. While it cannot be denied that some of them might be after this god, the probability is, as suggested by such suffixes as *giri*, *gupta*, *naṁdi*, *pāla*, *rakhita* that most of them are after the Buddhist triad Buddha, Dhamma, and Saṅgha. As in the case of names after Buddha, names after Saṅgha are in some cases without any suffix, whereas a majority have the suffix *rakhita*.

Of the rest of the Buddhist names a few are after Siddhārtha, Buddha's pre-realization name, a few after Buddha's famous disciple Ānanda, only one after Śāriputra, and only one after a person's personal attainments.

This comparative study shows that the early converts to Buddhism preferred to call themselves after Buddha, then Dharma, and Saṅgha, the three cardinal 'jewels' of that religion.

Śivaite Names (Nos. 74-106).

Among the Śivaite names we find only five (if we include Bhavagopa and Giribhūti) out of the traditional 1008 or even out of the scores of names popular ordinarily. Conspicuous by its absence is the name Sambhu. Amongst the names recorded the name Śiva with small and big suffixes seems to have been very popular. Next comes Śulasa, then Mahādeva and there is only one instance of a name in Rudra. And this is specifically known to be from outside the Deccan. Several suffixes, noticed before in Buddhist names such as *ghoṣa*, *mitra*, *śarman* occur; of the new ones not noticed previously *dāsa*, *data* (*datta*) and *deva*, whereas *rakṣita* is totally absent substantiating thereby the remarks made above.

Khaṁḍa (Skanda) is the only name from the rest of the Śivaite pantheon. In one case (No. 100) it is used by itself; in others it is compounded with suffixes such as *nāga*, *pālita*, *siri*, *mṇaka*. Virūpākṣa, the deity which is commonly worshipped even to-day in South India is mentioned as such. So there is no doubt that his cult was prevalent in the 2nd or 3rd century A.D. But it is surprising not to find any name after this deity. Perhaps there may be none or only a few names even at present.

⁴ It is being collected at present and hoped to give in a future number of the *Bulletin*.

⁵ *Ind. Ant.*, *op. cit.*

Viṣṇuīte Names (Nos. 107-127).

Only four names—Gopāla, Kanha (Kṛṣṇa), Mukunda, Vinhu (Viṣṇu) out of the hundreds of names of Viṣṇu now known are met with in these inscriptions. Out of these Kanha is invariably used without a suffix. So it is difficult to assert that Kṛṣṇa was worshipped, and that some of the names were given after him. But there is no doubt that Viṣṇu-cult was prevalent, as it is clearly indicated by suffixes *datta*, *naṇḍi*, and *pālita*. There is a solitary mention of Lakṣmī (No. 118). It is problematic, however, if it is after the goddess of that name.

Rāmaīte Names (Nos. 128-131).

Rāma-names are exceedingly few, and none of them—except perhaps Rāmadatta (No. 125)—is suggestive of Rāma-worship.

Miscellaneous Names (Nos. 132-388).

Among these names four names (Nos. 134-137) are after Agni, eight (Nos. 173-180) after Candra, one after (No. 189) Dakṣa, two (Nos. 218-19) after Indra, four (Nos. 221-24) after Rṣi, one each after Kapila and Kardd-maka respectively, five (Nos. 256-60) after Mitra, and two (Nos. 350-51a) after Soma. At least fourteen names (Nos. 285-298) begin with Nāga, some of them having the suffix *mitra* and three (Nos. 339-41) with Sarpa.

Some of these names, the first term or member of which begins with Agni, Candra, etc. might imply the belief in or worship of these as deities, if they were given after the dictum of the *Viṣṇu purāṇa*^a, namely, that the first term of a (personal) name must always be that of a god. The Nāga names indubitably show not only the existence of the Nāga-cult but its close affinity with that of Śiva. For in a number of instances not only the names of these are compounded, but in one or more family, as will be pointed out below, some members bear Śivaite names, other Nāgaite. But rarely such combination is found between Viṣṇuīte or Rāmaīte names.

Contrary to the instances discussed above, there are eight names (Nos. 371-74, 376-79) which have *jaya* and *vīra* as the first members of a name, whereas Nos. 202, 203, and 343 Gajamitra, Gajasena and Śatrumardana are connotative of war-like profession, and might have been the names of Kṣatriyas.

Names like Budhi (Nos. 166-171) and Sidhi (Nos. 347-48) indicate the fashion of taking names after virtues or powers.

The names Samuda (Samudra) and Samudiyā (Samudrikā) Nos. 335-36, recall a similar custom of giving names to girls after the great rivers. But it should be noted here that there will be found few instances of boys being named in this way, while the name Samudrikā is even unusual for a girl.

^a Translated and Edited by WILSON. II, 32, p. 297.

Non-occurrence of names after flowers, or seasons is also remarkable, though we do get a solitary instance of a name denoting a garland, *mālā*, (No. 250) and the month *Aṣāḍha* in *Asālhamitra* (Nos. 148-49).

Names and Suffixes.

If the consideration of the first members of the names in the inscriptions throws light on the religious tendencies of the period a classification and consideration of the second member of these names, namely the suffixes, is likely to enlighten us about the person's caste or *varṇa* and the profession. Such an analysis shows that :

4 names Nos. 77, 205, 276, 374	..	bear the suffix	<i>bhūti</i>
2 names Nos. 79 and 265	..	" " "	<i>dāsa</i>
21 names Nos. 80, 82, 97, 98, 99, 124, 126 127, 129, 219, 226, 271, 311, 333, 349, 349b, 364, 365, 366, 378, 385	..	" " "	<i>datta</i>
11 names Nos. 32, 33, 50, 160, 184, 192, 193, 258, 259, 350, 384	..	" " "	<i>deva</i> or <i>devī</i>
1 name No. 35	..	" " "	<i>giri</i>
1 name No. 161	..	" " "	<i>gopa</i>
2 names Nos. 18 and 84	..	" " "	<i>ghosa</i>
4 names Nos. 9, 36, 85, 305	..	" " "	<i>gupta</i>
39 names Nos. 8, 14, 37, 38, 39, 52, 53, 135, 143, 144, 187, 198, 202, 207, 210, 213, 217, 234, 236, 278, 282, 289, 292, 294, 299, 300, 300, 301, 313, 317, 331, 334, 357, 369, 370, 372, 379, 382, 386	..	" " "	<i>ka</i>
6 names Nos. 87, 138, 162, 171, 199, 341	..	" " "	<i>la</i>
10 names Nos. 16, 64, 85, 142, 172, 213, 267, 291, 376, 377	..	" " "	<i>innaka</i> or <i>nika</i> etc.
13 names Nos. 15, 54, 89, 90, 91, 136, 148, 149, 202, 322, 323, 360, 363	..	" " "	<i>mitra</i>
2 names Nos. 40, 122	..	" " "	<i>namdi</i>
7 names Nos. 41, 103, 123, 159, 222, 223, 295	..	" " "	<i>pāla</i>
12 names Nos. 20, 21, 24, 25, 26, 42, 55, 56, 57, 58, 163, 224	..	" " "	<i>rakṣita</i>
5 names Nos. 10, 11, 95, 119, 150	..	" " "	<i>śarman</i>
1 name No. 203	..	" " "	<i>sena</i>
1 name No. 19	..	" " "	<i>siṃha</i>

17 names Nos. 12, 43, 44, 59, 73, 125, 155, 194, 212, 213, 215, 239a, 268, 279, 281, 283, 318	.. bear the suffix <i>siri</i> (<i>śrī</i>)
1 name No. 387	.. " " " <i>vadhana</i>
2 names Nos. 137, 380	.. " " " <i>varman</i>
1 name No. 45	.. " " " <i>vatsa</i>

The above list shows at a glance the frequency of a particular suffix. It may help us when material from all types of literary sources of the different periods, epigraphs and other historical sources is systematically gathered to say more definitely that certain suffixes were common at a particular period of Indian culture, owing to particular reasons and further whether they denoted the caste and profession of a person. For the present only a few cases are examined.

Pāraskara Gṛhya Sūtra, admittedly a work of the 6th-8th century B.C.,⁷ lays down in the section on Naming (*Nāma Saṁskaraṇa*) that *śarman* is a proper term in a Brāhmaṇa name, *varman* in that of a Kṣatriya, and *datta* in that of a Vaiśya⁸. This injunction is also found in the *Viṣṇu Purāṇa*, which further says that the first term should always be that of a god⁹. This seems to be an approved custom of naming. How far did the society represented in the early inscriptions observe it? We have seen that a great majority of these names did have the first member after the name of a god. So far the social customs of the period seem to follow the ancient approved customs. But a departure seems to have been made in some cases. Interesting are the names Assasama (Aśvaśarman), No. 150. Bodhisamā and Bodhisamma. The suffix *śarman* which is regarded as a Brāhmaṇa suffix is common in names of Brāhmaṇas from later epigraphs. There it is generally compounded with a Śivaite, Viṣṇuite, or some Brahmanic *gotra* name, but never with such a materialistic Kṣatriya or Vaiśya term as *aśva*. Unfortunately names of Aśvaśarman's sons being after Buddha, do not help us in deciding his caste. But No. 11, Bodhiśarman from the Amarāvati Stūpa definitely tells us that the bearer of the name was the father of *vāṇiya* Mulasiri. This implies that either the father or the son or both were Vaiśyas, the suffix *śarman* being not definitely a Brahmanic suffix at this period or that the son had changed his *varṇa*, this being allowed then.

There are only two names ending in *varman*. The bearers of these names are related and one of them is specifically called a *śaka*. It is not unlikely that they adopted these Kṣatriya names on their or their fathers' becoming so.

The examples mentioning *gupta* suffix are only five. Of these Parigupta (No. 305) deserves a comment. It is the name of a minister (*amātya*) of

⁷ WINTERNITZ, *History of Indian Literature* I, p. 310.

⁸ I, 17.

⁹ *Op. cit.*

Māmāla-āhāra, the present Māval taluka, near Poona, comprising Lonavala, Khandala etc. The minister's caste is not given, otherwise it would have been interesting to see whether he was a Vaiśya, as indicated by the suffix *gupta* or a Brāhmaṇa or Kṣatriya as his designation connotes.

Other instances of names ending in *datta* etc. cannot be discussed, as caste or profession is not mentioned. But one name amongst these 21 names is of special importance. Jīrāsandhidatta (No. 226) is reminiscent of the famous Jarāsandha, the king who fought several times with Kṛṣṇa, and who was responsible for driving out Kṛṣṇa from Mathurā and who was at last torn into two by Bhīma in a duel at the suggestion of Kṛṣṇa (just as he was originally born and later joined into one by a Rākṣasī called Jarā). Could it be inferred from this inscriptional reference that the story of Jarāsandha as given in the Purāṇas was so well known as to be adopted as a personal name by common people?

There are 17 cases in which *siri* (*śrī*) is used as a suffix. Such a use is worth noting. For now-a-days and usually in all later epigraphs *śrī* is used as a prefix.

Personal Names and Places of Residence.

The few cases Nos. 15, 22, 28, 32, 38, 39, 42, 46, 53, 66, 89, 75 a, 97, 99, 122, 150, 188, 192, 208, 219, 222, 225, 259, 295, 305, 317, 322, 323, 333, 334, where the places of residence are mentioned reveal that not only Buddhism had drawn converts from the Deccan represented by Chemula, Kalyan, Sopara, Māmāla-āhara, Paithan and Dhenukākaṭa but that these converts prior to their conversion practised the Śiva-, Viṣṇu- or Nāga-cult, and that the different suffixes, in some cases indicative of a person's caste and profession were known and in use. The same cannot be said for the other parts of India. For the three or four cases—two from Datāmiti, two from Broach and one each from other unidentified places—bear names which do not signify much.

Naming in a Family.

Appendix II gives the few instances in which names of the parents occur along with those of the sons and daughters. From these we learn that :

- (i) names of both the sons and daughters were after Nāga or Sarpa ;
- (ii) the names of some (most) of the children were after Śiva, while a few were after Nāga (or Sarpa) or Ṛṣi.
- (iii) sons' and daughters' names were often similar or identical, the distinction was made between the names by the feminine termination *ā* ;
- (iv) sometimes the fathers' and the sons' names were the same.

This detailed analysis of names in the early inscriptions of the Deccan indicates that religion was the one factor which usually determined the name

of a person, whether a boy or a girl. Śaivism seems to have been the most popular religion. Next came the worship of Nāgas, then of Viṣṇu, Rāma (if at all), or any Vedic god Indra, Mitra and others. When Buddhism spread extensively its followers adopted Buddhist names with certain suffixes. None of these religions intentionally excluded the other, for we find members in the same family adopting either a Śivaite, Nāgaite or Buddhist name. Lastly the injunction of the Gṛhya Sūtras and the *Viṣṇu Purāṇa* referred to above or a similar Brahmanic work¹⁰ seems to have been fairly obeyed.

Likewise names were not always after the profession or the caste of a person or *vice versa*. Varṇasaṅkara had become perhaps common. As a result we find a Brāhmaṇa-suffix attached to a name indicative of a Kṣatriya or Vaiśya profession ; a Kṣatriya (?) *Simhadatta* and *Mitadeva* following the tame profession of a perfumer. However there are some names, Mugudāsa and Vidhika (Nos. 265 and 370 respectively), which are in conformity with their profession as a fisherman and artisan respectively.

¹⁰ Thus, though the details regarding Naming are not given by the *Āśvalāyana*, the *Gobhiliya* and perhaps other *Cṛhya Sūtras*, still there are other Brahmanic works, perhaps contemporary to or later than these inscriptions which give further particulars, according to which many other names in this List could be explained. The *Manu Smṛti*, II, śloka 31-33, for instance, lays down that a Brāhmaṇa's name should denote *maṅgala*, a Kṣatriya's should be connected with power or strength, a Vaiśya's with wealth, and a Śūdra's contempt. Further the (second part of) a Brāhmaṇa's name should imply happiness, Kṣatriya's protection, Vaiśya's *puṣṭi*, and Śūdra's service.

Yama, an author cited by M.M. Chandra KANTA, (editor of the *Gobhiliya Gṛhya Sūtra*, Vol. I, Calcutta, 1908, pp. 405-08) adds suffixes *trāta* to that of a Kṣatriya's name, *bhūti* and *datta* to that of a Vaiśya's and *dāsa* to that of a Śūdra's.

The name of a Nakṣatra is also regarded as a proper first term of a personal name. Of this we have examples in Nos. 310 and 312-13.

Regarding a woman's name only Gobhila gives some particulars. It should not be a compound name and should end in *dā*. Three names Nos. 48, 216, 230, in our List seem to illustrate the latter rule.

APPENDIX I

NATURE OF NAMES : BUDDHIST

No.	Personal Name	Suffix.	Title (Position or Profession) and Residence.	Caste and Race.	Source.	Reference.
1	2	3	4	5	6	7
1.	Acala, a thera, bhaddanta		a negama from Kalyāna		Kanheri Caves	LL. 987
2.	Aṇada				Kanheri Caves	LL. 1024
3.	Āṇadā (Ānandā)				Amrāvati Stupa	LL. 1219
4.	Ānanda disciple of the masters of Ayira-haṅga				Nāgārjunakoṭṭa Ins., Ins. C. I.	EP. Ind., XX, p. 17
5.	Ānada (Ānanda)			Golakiya (Caste ?)	Junnar Caves	LL. 1151
6.	Bodhi, antevāsini				Kudā Caves	LL. 1014, 1059, 1060
7.	Bodhi, of the Pusliyas				Amrāvati Stupa	LL. 1207
8.	Bodhika, a thera bhaddanta				Kanheri Caves	LL. 987
9.	Bodhiguta (Bodhigupta)	gupta			Nāsik Ins.	LL. 1130
10.	Bodhisamā m. of w. of Veṇunandi	saṃā (śarmā)			Kanheri Caves	LL. 1001
11.	Bodhisarima (Bodhisarman) f. of Mulasiri	sama (śarman)		vāniya	Amrāvati Stupa	LL. 1213

No.	Personal Name	Suffix.	Title (Position or Profession) and Residence.	Caste and Race.	Source.	Reference.
1	2	3	4	5	6	7
12.	Bodhisiri	siri			Nāgārjunakoṇḍa Ins. F.	<i>EP. Ind.</i> , XX, pp. 22-3.
13.	Budhā, sister of therā bhādanta Budhi				Amrāvati Stupa	LL. 1223
14.	Budhaka, a negama (?)				Kanheri Caves	LL. 998
15.	Budhamita (and Budharakhita) (ss. of Asasama)	mita (mitra)	Lankuḍias, Bhā- rukacchakas		Junnar Caves	LL. 1169
16.	Budharinikā	minikā			Nāgārjunakoṇḍa Ins. F.	<i>EP. Ind.</i> , XX, pp. 22-3
17.	Budhavānikinā w. of Mūlavāniya				Nāgārjunakoṇḍa Ins. F.	<i>EP. Ind.</i> , XX, pp. 22-3
18.	Buddhaghosa (donated an image of Buddha)	ghosa			Kanheri Caves	LL. 987
19.	Buddhasigha	sigha (siriha)			Kudā Caves	LL. 1046
20.	Buddharakṣita	rakṣita			Kanheri Caves	LL. 992
21.	Budharakhita	rakhita (rakṣita)			Kārlē Caves	LL. 1106
22.	Budharakhita	rakhita (rakṣita)			Kārlē Caves	LL. 1108

23.	Budharakhita	rakhita (rakṣita)		Amrāvati Stupa	LL. 1224
24.	Budharakhita	rakhita (rakṣita)		Amrāvati Stupa	LL. 1271
25.	Budharakhitā	rakhitā (rakṣitā)		Amrāvati Stupa	LL. 1295
26.	Cula Budharakhitā g. d. of Buddharakṣitā	(rakhitā) (rakṣitā)		Amrāvati Stupa	LL. 1295
27.	Budhi a therā and bhadamita			Amrāvati Stupa	LL. 1223
28.	Budhi		Oḍipari- venena (?)	Amrāvati Stupa	LL. 1267
29.	Aya (Ārya) Budhi		Mahāvīṇayam- dhara	Amrāvati Stupa	LL. 1270
30.	Budhila f. of heranika Sidhatha			Amrāvati Stupa	LL. 1247
31.	(Aya-) Dhamā (Ārya-Dharmā)			Amrāvati Stupa	LL. 1246
32.	Dharmadeva s. of Idhānidata	deva	Yonaka Otarāha Dātāmīyaka	Nāsik Caves	LL. 1140
33.	Dhamadeva	deva		Amrāvati Stupa	LL. 1224
34.	Dhamadinā			Amrāvati Stupa	LL. 1250
35.	Dhamagiri, a therā	giri		Bhājā Caves	LL. 1080
36.	Dharmagupta	gupta		Kanheri Caves	LL. 990
36a.	Dhamaguta	guta	(artisan) maker of a relic box	Kolhāpur Ins.	LL. 1185

No.	Personal Name	Suffix.	Title (Position or Profession) and Residence.	Caste and Race.	Source.	Reference.
1	2	3	4	5	6	7
37.	Dhamanaka (Dharma ?) a heranika	naka			Kanheri Caves	LL. 993
38.	Dhamanaka	naka	Dhenukāṭiya		Kanheri Caves	LL. 1020
39.	Dhamanaka s. of heranaka Rohanimita Cemulaka	naka	of Cemūla		Kanheri Caves	LL. 1033
40.	Dharmananāndi	nanidin			Nāgarjunakoṇḍa Ins. F	EP. Ind., XX, pp. 22-3
40a.	(Dharmananidin) s. of Bodhiguta	nanidin			Nāsik Caves	LL. 1130
41.	Dhamapāla, thera and bhadanta	pāla			Kanheri Caves	LL. 987 & 993
42.	Dharṇmarakūṭa s. of Dhammdeva, a Yonaka	rakkhita	of Dātāmītiya (Dattāmītrī)	Yonaka.	Nāsik Caves	LL. 1140
43.	Dharṇmasiri	siri			Amrāvati Stupa	LL. 1213
44.	Dharṇmasirī	sirī			Amrāvati Stupa	LL. 1284
45.	Dharṇnavatsa	vatsa			Kanheri Caves	LL. 989
46.	Saṅgha (Haṅgha)		lived at Adhiṭhā- na in Tompukki- ratha		Amrāvati Stupa	LL. 1281
47.	Saṅghā w. of Lonavalavaka				Amrāvati Stupa	LL. 1218

48.	Saṅghadā			Amrāvati Stupa	LL. 1283
49.	Saghadāśī w. of Sagharakhita	dāśī		Amrāvati Stupa	LL. 1218
50.	Saṅghadeva	deva		Kudā Caves	LL. 1047
51.	Saṅghadina			Bhājā Caves	LL. 1082
52.	Saghaka		Suvanakāra Kaliāka of from Patihāna	Junnar Caves	LL. 1177
53.	Saghaka			Pitalkhorā Caves	LL. 1188
54.	Saṅghamitra s. of Gopāla	mitra		Karādh Caves	LL. 1184
55.	Sagharakhita	rakhita		Nādsur Caves	LL. 1068
56.	Sagharakhita, a seṭhin	rakhita		Kol Caves	LL. 1075
57.	Sagharakhita	rakhita		Amrāvati Stupa	LL. 1250
58.	Sagharakhitā m. of Haṅghā	rakhita		Amrāvati Stupa	LL. 1262
59.	Hagasiri (Saṅghaśrī)	siri		Nāgārjunakonda Ins. J	<i>Ep. Ind.</i> , XX, p. 25
60.	Haṅgh (Saṅgha)			Amrāvati Stupa	LL. 1210, 1271, 1272.*
61.	Haṅghā		a gadhika (perfumer)	Amrāvati Stupa	LL. 1262
62.	Hagha, a gahapati			Amrāvati Stupa	LL. 1216

* The person in No. 1271-72 is different from that in No. 61, and not a perfumer.

No.	Personal Name	Suffix.	Title (Position or Profession) and Residence.	Caste and Race.	Source.	Reference.
1	2	3	4	5	6	7
63.	Hamghi				Amrāvati Stupa	LL. 1274
64.	Hagharina	rina			Nāgārjunakoṇḍa Ins. F	<i>Ep. Ind.</i> , XX, 22-3
65.	Hamgi d. of Bodhi				Amrāvati Stupa	LL. 1240
66.	Samana (Śramaṇa)		a mahāmāta of Nāsika		Nāsik Caves	LL. 1144
67.	Sariputa, mahvanasaliya, guru of vāniya Śriddatta				Amrāvati Stupa	LL. 1230
68.	Sidhatha (Siddhārtha) s. of Budhila				Amrāvati Stupa	LL. 1247
69.	Sidhatha h. of Khadā (Skandā)				Amrāvati Stupa	LL. 1244
70.	Sidarṇta (Siddhārtha)				Amrāvati Stupa	LL. 1234
71.	Sidhanṭhi (Siddhārthi)				Amrāvati Stupa	LL. 1242
72.	Tāpasini, a pavayitā				Nāsik Caves	LL. 1128
73.	Vādasiri (Vādaśīrī) w. of	siri (śrī)			Mahād Caves	LL. 1073

NATURE OF NAMES : SIVAITE

74.	Mahādeva s-in-law-of Sivaka and h. of Cadapusā	naka		Amrāvati Stupa	LL. 1209
75.	Mahādevanaka a householder s. of Bhāyilā			Kārlē Caves	LL. 1091
75a.	Rudradharabhaṭṭarīkā		Mahādevi (Mahārāja's daughter from Ujjeni)	Nāgārjunakoṇḍa Ins. B5	EP. Ind., XX, 19
76.	Sivabhūti s of Sivasama	bhūti		Junnar Caves	LL. 1173
77.	Sivabhūti s. of Sāmaḍa (Śyāmala)	bhūti		Junnar Caves	LL. 1175
78.	Sivabhūti	bhūti	lekha	Kudā Caves	LL. 1037
79.	Sivadāsa a gahapati s. of Sayiti	dāsa		Junnar Caves	LL. 1170
80.	Sivadata a thera (sthavira)	data		Kudā Caves	LL. 1040
81.	Sivadata h. of Dharmāśrī	data		Kol Caves	LL. 1076
82.	Sivadatā w. of Vehamita, a Sathavāha	datā		Kudā Caves	LL. 1065
83.	Sivaganaka f. of Godata			Nādsur Caves	LL. 1067

No. 1	Personal Name 2	Suffix. 3	Title (Position or Profession) and Residence. 4	Caste and Race. 5	Source. 6	Reference. 7
84.	Sivaghosa s. of Somadeva	ghosa			Kudā Caves	LL. 1048
85.	Siagutanikā (Sinhaguptā) m. of Nanda	gutanikā		w. of hālakiya Uṣṇabhāṇaka re- siding at Dheṇu- kākata.	Sailarvādi Caves	LL. 1121
86.	Sivaka, the Sethivādicha				Amrāvati Stupa	LL. 1209
87.	Sivalā an upāsikā				Amrāvati Stupa	LL. 1268
88.	Sivama				Kudā Caves	LL. 1045
89.	Sivamita Kāliya (paka)	mita	of Kalyan		Kanheri Caves	LL. 998
90.	Sivamitra f. of Rāmānaka	mitra	a lekha		Nāsik Caves	LL. 1138
91.	Sivamita	mita (mitra)	Negama.		Kanheri Caves	LL. 998
92.	Sivapālitanikā w. of heranika	pālita and nikā			Kanheri Caves	LL. 993
93.	Sivapālitanikā w. of Giribhūti	pālita and nikā			Junnar Caves	LL. 1152

94.	Sivakhadaguta	guta (gupta)		Kārle Caves	LL. 1105
94a.	Sivapirita a mālākara son of mālākāra Vadhuka	pirita (prita)	foreigners or ab- originals who first became Saiva then Buddhist (?)	Kudā Caves	LL. 1051
95.	Sivasama (Śivasarman) f. of Śivabhūti	sama (śarman)		Junnar Caves	LL. 1173
95.	Sulasa a gaṇācārya, a tevija teacher of Cetiyaśa			Junnar Caves	LL. 1171
97.	Sulasadata s. of a heranika Rohanimita	data	of Cemula	Kanheri Caves	LL. 996
98.	Sulasadata f. of Śivabhuti	data	lekha	Kudā Caves	LL. 1037
99.	Sulasadata s. of Heranika of Kaliaṇa	data	Resident of Kal- yan, 34 miles north of Bom- bay	Junnar Caves	LL. 1179
100.	Khadā (Skandā) w. of Śidhatha			Amrāvati Stupa	LL. 1244
101.	Khandanāgāsātaka (Skandanāgāsātaka)			Kanheri Caves	LL. 1021
102.	Khandavisakharinaka	rinaka		Nāgārjunakoṇḍa Ins. B2	<i>Ep. Ind.</i> XX, p. 18

No.	Personal Name	Suffix.	Title (Position or Profession) and Residence.	Caste and Race.	Source.	Reference.
1	2	3	4	5	6	7
103.	Khaṇḍapālita Mahābhoja	pālita			Kudā Caves	LL. 1037
104.	Vāsethiputa Khaṇḍasiri	siri			Nāgārjunakoṇḍa Ins. E	<i>Ep. Ind.</i> , XX, p. 21
105.	Mahāsena the lord of Virūpākhaś		Deity of Mahā- rāja Vāsethi- puta Siri Cha- tamūla		Nāgārjunakoṇḍa Ins. E	<i>Ep. Ind.</i> , XX, 22-3.
106.	Virūpākhaś				Nāgārjunakoṇḍa Ins. E	<i>Ep. Ind.</i> , XX, 22-3.
NATURE OF NAMES : VIṢṆUITE						
107.	Gopāla f. of Sainghamitara				Karādh Caves	LL. 1184
108.	Culakanha (Kṣudra-Kṛṣṇa) brother of Damilakanha				Amrāvati Stupa	LL. 1243
109.	Damilakanha (Draviḍakṛṣṇa) b. of 108				Amrāvati Stupa	LL. 1243
110.	Kaṇha (Kṛṣṇa)				Kanheri Caves	LL. 1007
111.	Kaṇha (Kṛṣṇa) teacher of Balaka				Kondānā Caves	LL. 1071

112.	Kanha (Kṛṣṇa) f. of Vāṇiya Budhi.			Amrāvati Stupa	LL. 1214
113.	Kanha (Kṛṣṇa)		lekha	Amrāvati Stupa	LL. 1291
114.	Kanhā d-in-law of Pāpin			Amrāvati Stupa	LL. 1222
115.	Kanhā w. of Indra m. of Kāmyā.			Amrāvati Stupa	LL. 1252
116.	Kanhā w. of			Amrāvati Stupa	LL. 1287
117.	Kanhati, a gahapati			Amrāvati Stupa	LL. 1220
118.	Lachinikā (Lakṣmikā)	kā		Junnar Caves	LL. 1176
119.	Mugudasama (Mukundaśarman)	sama (śarman)		Amrāvati Stupa	LL. 1232
120.	Venhū (Viṣṇū) w. of gahapati Hagha			Amrāvati Stupa	LL. 1216
121.	Verhuyā (Viṣṇukā)	kā		Kudā Caves	LL. 1060
122.	Verhunandi, (Viṣṇunandin)	nanidi	a. negama of Kaliyāṇa	Kanheri Caves	LL. 1001
123.	Venhupālita (Viṣṇupālita) a Kumāra Kāṇabhōa.	pālita		Mahād Caves	LL. 1072
124.	Vinhudata (Viṣṇudatta) s. of Kosikī	data		Bhājā Caves	LL. 1079

No.	Personal Name	Suffix.	Title (Position or Profession) and Residence.	Caste and Race.	Source.	Reference.
1	2	3	4	5	6	7
125.	Viphusiri	siri	mahāsenāpati, mahātalaṣara		Nāgārjunakoṇḍa Ins. C5	<i>EP. Ind.</i> , XX, 20
126.	Viṣṇudatā an Upāsikā, d. of w. of m. of	datā		Śakanikā	Nāsik Caves	LL. 1137
127.	Viṣṇudata f. of Dāmācika.	data	lekha (?) ; Daṣapura	Śaka	Nāsik Caves	LL. 1148
NATURE OF NAMES : RAMAITE						
128.	Rāma	Rāmaikamo (the step of Rāma?)			Padana Rock Ins., be- hind Kāndivli Station, at a distance of ½ mile, Konkan, Salsette	LL. 979
129.	Rāmadata s. of Ahila, Adhagachhaka	data			Kudā Caves	LL. 1058
130.	Rāmanika s. of lekha Śivamitra	mika			Nāsik Caves	LL. 1138
131.	Rāmanaka s. of Velidata, a negama	naka			Nāsik Caves	LL. 1139

NATURE OF NAMES : MISCELLANEOUS

		siri (śri)	mahātālavari		Nāgarjunakonda Ins. B2 18	Ep. Ind., XX, 18
132.	Adavi-Cātsiri					
133.	Aṭhuma			Śaka	Junnar Caves	LL. 1162
134.	Agila				Kārlē Caves Ins. V	EP. Ind., XVIII, 326
135.	Aḡivatanaka h. of Bhaṭapālīkā	taṇaka (?)	rāyāmacha		Nāsik Caves	LL. 1141
136.	Agnimitra	mitra			Kudā Caves	LL. 1041
137.	Agnivarman f. of Viṣṇudatā	varman		Śaka	Nāsik Caves	LL. 1137
138.	Ahila f. of Rāmadatta				Kudā Caves	LL. 1058
139.	Ahija (?) Dhenasena (?) b. of Nāgamūlā	sena	mahābhoja		Kanheri Caves	LL. 1021
140.	Ajuna				Amrāvati Stupa	LL. 1221
141.	Ajuna s. of Saṅgharakhitā				Amrāvati Stupa	LL. 1206
142.	Apadevanaka h. of Sāmadinikā	deva (?) + ṇaka	mahārathi		Bedsā Caves	LL. 1110
143.	Aparāntika (Kālī)anikā				Kānheri Caves	LL. 1013
144.	Apareṇuj		negama of Kāl- yāṇa		Kanheri Caves	LL. 887, 1024

No.	Personal Name	Suffix.	Title (Position or Profession) and Residence.	Caste and Race.	Source.	Reference.
1	2	3	4	5	6	7
145.	Apajitas				Junnar Caves	LL. 1158
146.	Apaguriyas				Junnar Caves	LL. 1152
147.	Arahahaya, f. of Bhaṭapālīkā.		rāyāmāca		Nāsik Caves	LL. 1141
148.	Asālamita (Aśādhāmītra)	mītra			Bedśā Caves	LL. 1110
149.	Asālamita	mītra			Kudā Caves	LL. 1041
150.	Asasama (Aśvaśarman) f. of Buddha (rakṣita-mītra)	(śarman)	of Bharukaccha		Junnar Caves	LL. 1169
151.	Ayama (Aryaman)		amātya	(vatse gōtra)	Junnar Caves	LL. 1174
152.	(Cula) Ayira (Ārya)				Amrāvati Stupa	LL. 1280
153.	Aytilu		upāsaka	Brāhmaṇa	Kudā Caves	LL. 1050
154.	Bādhā				Bhājā Caves	LL. 1084
155.	Bhadasiri	siri			Nāgārjunakoṇḍa Ins. F	EP. Ind., XX, p. 22-3
156.	Bhagī m. of Karmā				Amrāvati Stupa	LL. 1260
157.	Bhāravi				Kanheri Caves	LL. 984
158.	Bhāskara				Kanheri Caves	LL. 984

159.	Bhatapālīkā	pālīkā	(d. of) mahāha- kusiri	Nāsik Caves	LL. 1141
160.	Bhatidevā	devā		Nāgārjunakoṇḍa Ins. G.	EP. Ind., XX, p. 23-4
161.	Bhavagopa Kosika	gopa	mahāsenāpati	Nāsik Caves	LL. 1146
162.	Bhayilā (Bhrājilā)			Kudā Caves	LL. 1050
163.	(Ayira) Bhūtarakhita			Amrāvati Stupa	LL. 1280
164.	Bopaki			Nāsik Caves	LL. 1146
165.	Budhā d. of Sivaka		yati	Amrāvati Stupa	LL. 1209
166.	Budhi s. of Kapṭha			Amrāvati Stupa	LL. 1214
167.	Budhi			Amrāvati Stupa	LL. 1276
168.	Aya (Ārya) -Budhi			Amrāvati Stupa	LL. 1270
169.	Budhi sister of Moda			Additional Ins. Nāgārjunakoṇḍa	EP. Ind., XX, p. 37
170.	Budhi gahapati (f. Mrgabuddhi)		mahāvīnaya- dhara	Amrāvati Stupa	LL. 1254
171.	Budhita			Amrāvati Stupa	LL. 1292
172.	Budhiniraka	rinaka		Nāgārjunakoṇḍa Ins. F	EP. Ind., XX, p. 22-3

No.	Personal Name	Suffix.	Title (Position or Profession) and Residence.	Caste or Race.	Source.	Reference.
1	2	3	4	5	6	7
173.	Cada (Candra) s. of Saṃgharakhitā				Amrāvati Stupa	LL. 1206
174.	Cadā m. of Budhi				Amrāvati Stupa	LL. 1276
175.	Cada f. of Vanīyaṇi Sidhi			vanij (?)	Amrāvati Stupa	LL. 1285
176.	Caṇḍa			yavana	Junnar Caves	LL. 1156
177.	Caḍamugha s. of Saṃgharakhitā	mukha			Amrāvati Stupa	LL. 1206
177a.	Caka (datā)	data			Amrāvati Stupa No. 56	<i>EP. Ind.</i> , XV, p. 274
178.	Cula Maha } -Caṇḍamukha	mukha			Nāgārijunakoṇḍa Ins. F	<i>EP. Ind.</i> , XX, pp. 22-3
179.	Caṇḍamukhana	mukhana			Nāgārijunakoṇḍa Ins. F.	<i>EP. Ind.</i> , XX, pp. 22-3
180.	Cadapiṣā d. of Sivaka	piṣā (?)			Amrāvati Stupa	LL. 1209
181.	Candraśrī	śrī			Amrāvati Stupa	LL. 1292
182.	Capā (Campā)				Amrāvati Stupa	LL. 1284
183.	Cetiyaśa pupil of Sulasa				Junnar Caves	LL. 1171

184.	Celladeva	deva			Kanheri Caves	LL. 985
185.	Çiṭa of the <i>Gatas</i> (<i>Gartas</i>)		yavana		Junnar Caves	LL. 1182
186.	Çiṭa of the <i>Gatas</i>		yavana from Umehanaḱata		Kārle Caves	EP. Ind., XVIII, p. 323
187.	Dāmacika Vudhika		Śaka	lekhaḱa living at Dasapura	Nāsik Caves	LL. 1148-49
188.	Dāmīlā			bhikhuni Kalyaṇikā (from Kalyan)	Kanheri Caves	LL. 1014
189.	Dakhamitrā d. of Nahapāna w. of Uṣavādāta	mitrā			Nāsik Caves	LL. 1132
190.	Dharmā (Dharmā) d. of Somadeva				Kudā Caves	LL. 1048
191.	Dhamadhaya			from Dhenukā- kata	Kārle Caves Ins. IV	EP. Ind., XVIII, 326
192.	Dhāmadevī (w.) of a negama of Kalyāna		yavana from Dhenukākata		Kanheri Caves	LL. 1024
193.	Dhamadevi	devi		from Dhenukā- kata	Kārle Caves Ins. XII	EP. Ind., XVIII, 328
194.	Dhamasiri, w. of Sivadata	siri			Kol Caves	LL. 1076
195.	Dharmīla f. of Śrīdatta		vāniya	a gadhika	Amrāvati Stupa	LL. 1250
196.	Dhamula (Dhamula ?)		of Goṇḱāka		Kārle Ins. II.	EP. Ind., XVIII, 336

No.	Personal Name	Suffix.	Title (Position or Profession) and Residence.	Caste or Race.	Source.	Reference.
1	2	3	4	5	6	7
197.	Dhanama				Nāsik Caves	LL. 1147
198.	Dinika				Nāsik Caves	LL. 1132
199.	Dusaka (s. of gahapati Hainghi)				Amrāvati Stupa	LL. 1274
200.	Ehuvala Cātamūla				Nāgājunakoṇḍa Ins. H	EP. Ind., XX, 24-25
201.	Gahala (Gṛhala)		thera (śhāvira)		Kanheri Caves	LL. 987
202.	Gajamitra	mitra		ksatriya (?)	Kanheri Caves	LL. 987
203.	Gajasena	sena		ksatriya (?)	Kanheri Caves	LL. 987
204.	Ghanāmadada		upāsaya	vanija	Ajantā Caves	LL. 1198
205.	Giribhūti				Junnar Caves	LL. 1152
206.	Godatta (Godatta) s. of Sivaganaka	datta (?)			Nādsur Caves	LL. 1067
207.	Golanaka		negama (of Kaliyāna)		Kanheri Caves	LL. 1000
208.	Goridi f. of Budharakhita				Amrāvati Stupa	LL. 1271
209.	Goyarūmā		d. of Hāla, rāja- mara		Kudā Caves	LL. 1053
210.	Hālaka		therā, bhayata		Kanheri Caves	LL. (1007)

		rājanaca			
211.	Hāla		siri (śrī)		Kudā Caves LL. 1053
212.	Harimasiri f. of mahādevi Chathisiri				Nāgārjunakoṇḍa Ins. C4 <i>EP. Ind.</i> , XX, p. 20
213.	Harimasirirnikā m. of Bapasirirnikā		sirirnikā		Nāgārjunakoṇḍa Ins. C2 <i>Ibid.</i> , p. 19.
214.	Himāla				Amrāvati Stupa LL. 1277
215.	Hagisiri		siri		Amrāvati Stupa LL. 1284
215a.	Hasa (Harṣa)				Amrāvati Stupa No. 57 <i>EP. Ind.</i> , XV, p. 275
216.	Hayadā				Amrāvati Stupa LL. 1283
217.	Heranika (Hairanyaka) f. of Sulasadata				Junnar Caves LL. 1179
218.	Ida (Indra) ; h. of Kanhā f. of Kāmyā				
219.	Idrāgnidata s. of Dharmadeva		data (datta)	otarāha Dātarnitiyaka yonaka	Amrāvati Stupa LL. 1252
220.	Irila			of the Gatas	Nāsik Caves LL. 1140
221.	Isimūlasāmin (Rṣimūlasāmin) h. of Nāḍabājika		svāmin	yavana	Junnar Caves LL. 1154
222.	Iṣpāla s. of Golanaka		pāla	negama of Kalanaka	Junnar Caves LL. 1176
					Kanheri Caves LL. 1000

No. 1	Personal Name 2	Suffix. 3	Title (Position or Profession) and Residence. 4	Caste or Race. 5	Source. 6	Reference. 7
223.	Ispālītā d. of Somadeva				Kudā Caves	LL. 1048
224.	Isirakhita s. of Somadeva	rakhita	veja (called Māmaka- vejiya)		Kudā Caves	LL. 1048
225.	Isalaka		s. of vāniya Gola from Dhenu- kākata	Kārlē Caves Ins. IX		EP. Ind., XVIII, 327-28
226.	Jirāsamdhidatta	datta			Padana Rock Ins.	LL. 983.
227.	Jiyavā d. of Haṁghā				Amrāvati Stupa	LL. 1262
228.	Juvārīṇikā				Kanheri Caves	LL. 1024
229.	Kahūtara a gahapati s. of Puri				Amrāvati Stupa	LL. 1248
230.	Kamdaḍā				Amrāvati Stupa	LL. 1283
231.	Kamā (Kāmyā) d. of Kaṇhā and Indra				Amrāvati Stupa	LL. 1252
232.	Kamīmā d. of Bhagī				Amrāvati Stupa	LL. 1260
233.	Aya-Kamāya				Amrāvati Stupa	LL. 1237
233a.	Kānabhoa		kumāra		Mahād Caves	LL. 1072

234.	Kapaṇaṇaka s. of Agiyatanaka	ṇaka (?)	Nāsik Caves	LL. 1141
235.	Kapila f. of Tapasa		Junnar	LL. 1178
236.	Kārdḍamaka (kings)		Kanheri Caves	LL. 994
237.	Karṇibudhina		Nāgārjunakoṇḍa Ins. F	<i>E. P. Ind.</i> , XX, pp. 22-23
237a.	Kalika, s. of Siri-Negica		Amrāvati Stupa	<i>EP. Ind.</i> , XV, p. 275
238.	Kaṭahādi s. of Vāsīṭhi		Ajantā Caves	LL. 1197
239.	Khasu		Kanheri Caves	LL. 984
239a.	Kodabalasiri	siri	Nāgārjunakoṇḍa Ins. H.	<i>E. P. Ind.</i> , XX, 24-25
240.	Koja (Kubja)		Amrāvati Stupa	LL. 1253
241.	Kosikaya (Kauśikeya)		Padana Rock Ins.	LL. 974
242.	Kosiki, m. of Viṇhudata		Bhājā Caves	LL. 1079
243.	Kumalā (Kamalā?) w. of Mariti		Amrāvati Stupa	LL. 1218
244.	Kuṭa		Amrāvati Stupa	LL. 1229
245.	Kulira f. of Saghaka		Junnar Caves	LL. 1177
246.	Lohitā		Kudā Caves	LL. 1060

race (?)

vāṇiya

Bhaṭṭa
mahādevī

Suvarṇakāra
Kalyāṇa

No. 1	Personal Name 2	Suffix. 3	Title (Position or Profession) and Residence. 4	Caste or Race. 5	Source. 6	Reference. 7
247.	Madava (Māndava)		kumāra		Kudā Caves	LL. 1049
248.	Mahika		(lohavāṇīya of Karahā- kaḍa)	vanija	Kudā Caves	LL. 1055
249.	Makabudhi (Mṛgabuddhi) s. of gahapati Budhi				Amrāvati Stupa	LL. 1254
250.	Malā (Mālā)				Amrāvati Stupa	LL. 1286
251.	Mala (Malla)			Mudhakiya Caste (?)	Junnar	LL. 1151
252.	Mammā				Nāsik Caves	LL. 1145
253.	Mariti, a gahapati f. of Saṅgharakhiṭā				Amrāvati Stupa	LL. 1206
254.	Mariti, a gahapati g. f. of Ajuna				Amrāvati Stupa	LL. 1221
255.	Misi (Mīśī)				Nāgārjunakoṇḍa Ins. F	EP, Ind., XX, 22-23
256.	Mita				Nādsur Caves	LL. 1068
258.	Mitadeva	deva	mahārathi		Kārlē Caves	LL. 1100
259.	Mitadeva	deva	gādhika funer Paithāna		Pitalkhorā Caves	LL. 1087

260.	Mṛtabhūti thera, bhayata	bhūti		Kanheri Caves	LL. 1012
261.	Moda b. of Budhi		Śaka	Add. Ins. from Nāgār- junakoṇḍa	EP. Ind., XX, 37
262.	Mudhakiya Mala			Junnar Caves	LL. 1151
263.	Mudukuntala (Mṛdukuntala)		senagopa	Amrāvati Stupa	LL. 1266
264.	Mugudā (sa)	dāsa (?)	mālākāra	Kudā Caves	LL. 1061
265.	Mugūdāsa	dāsa	dāsaka (fisher- man)	Nāsik Caves	LL. 1129-1130
266.	Mahā } -Mūla Cula }			Nāgārjunakoṇḍa Ins. F	EP. Ind., XX, 22-23
267.	Mūlarinnikā	rinnikā		Nāgārjunakoṇḍa Ins. F	EP. Ind., XX, 22-23
268.	Mulasiri s. of vāniya Bodhiśarman	siri	vāniya	Amrāvati Stupa	LL. 1213
269.	Mūlavāniya	vāniya (?)	vāniya (?)	Nāgārjunakoṇḍa Ins. F.	EP. Ind., XX, p. 22
270.	Munurī, w. of Sivaka			Amrāvati Stupa	LL. 1209
271.	Musladatta	datta		Padana Rock Ins.	LL. 981
272.	Nada (Nandā)			Amrāvati Stupa	LL. 1280
273.	Nada		Kanāra (black- smith) from Kali- yana	Kanheri Caves	LL. 1032

No.	Personal Name	Suffix	Title (Position or Profession) and Residence.	Caste.	Source.	Reference.
1	2	3	4	5	6	7
274.	Nadā d. of the artisan Nadabhuti				Amrāvati Stupa	LL. 1298
275.	Nadabalikā w. of Ismīlāsāmin				Junnar Caves	LL. 1176
276.	Nadabhuti	bhuti	artisan (āvesani)		Amrāvati Stupa	LL. 1298
277.	Nādaka Torika				Junnar Caves	LL. 1176
278.	Nadanaka, a gahapati	naka			Junnar Caves	LL. 1171
279.	Nādhāsiri	siri			Amrāvati Stupa	LL. 1233
280.	Nākhā w. of vāniya Nāgatisa s. of Damila Kanha				Amrāvati Stupa	LL. 1239, 1243
281.	Narīdasirī Kuṭumbini of Vira	siri			Nāsik Caves	LL. 1127
282.	Narīdīnikā				Kanheri Caves	LL. 1018
283.	Nādāsiriya	siriya			Nāsik Caves	LL. 1143
284.	Nanṇa		vaidya	Brahman (?)	Kanheri Caves	LL. 984
285.	Nāga s. of Isirakṣita or Somadeva				Kudā Caves	LL. 1048
286.	Nāga s. of Svamin (?)				Kudā Caves	LL. 1062
287.	Nāga Nadasava				Bhājā Caves	LL. 1078

288.	Nāga, f. of Vīdhika, a carmakāra		upajhaya	Amrāvati Stupa	LL. 1273
289.	Nāgabodhinikā	nikā		Nāgārjunakoṇḍa Ins. F.	EP. Ind., XX, 22-23
290.	Nāgamitā	mitā		Amrāvati Stupa	LL. 1252
291.	Nāgaṇna	ṇna		Nāgārjunakoṇḍa Ins. F.	EP. Ind., XX, 22-23
292.	Nāgamulanikā d. of a mahārāja and mahābhōji	nikā	mahārāṭhīnī	Kanheri Caves	LL. 1021
293.	Nāgamūli			Amrāvati Stupa	LL. 1207
294.	Nāganikā m. of Padamanikā	nikā		Kudā Caves	LL. 1041
295.	Nāgapālita	pālita	Sopāra, manukāra (diamond seller)	Kanheri Caves	LL. 1105
296.	Nāgatā, w. of Sulasa			Amrāvati Stupa	LL. 1255
297.	Nagatara			Nāgārjunakoṇḍa Ins. J.	EP. Ind., XX, p. 25.
298.	Nāgatisa h. of Nākhā		Narasala	Amrāvati Stupa	LL. 1239
299.	Nākacampakā		Vaniya vāniyini	Amrāvati Stupa	LL. 1292
300.	Nākapaka	paka	Nāsk	Kanheri Caves	LL. 985
301.	Nākanakā			Amrāvati Stupa	LL. 1248
301a.	Nākasiri	siri		Amrāvati Stupa No. 52	EP. Ind., XV, p. 273

No. 1	Personal Name 2	Suffix. 3	Title (Position or Profession) and Residence. 4	Caste. 5	Source. 6	Reference. 7
301b.	Padumanikā d. of Nāganikā	nikā			Kudā Caves	LL. 1041
302.	Padumā w. of Budharakhita m. of Haringha				Amrāvati Stupa	LL. 1271
303.	Palapa				Junnar Caves	LL. 1158
304.	Paravanuta				Amrāvati Stupa	LL. 1272
305.	Pariguta (gupta)	gupta	(dwelt at Pusa- kavana) amaca (minis- ter) at Māmā- lāhāra		Karle Caves	LL. 1105
306.	Pasamā (Prasāmā)		Mahāvanasala		Amrāvati Stupa	LL. 1272
307.	Pasamā (Prasāmā)				Amrāvati Stupa	LL. 1284
308.	Puri f. of Kahūtara and Isila		gahapati		Amrāvati Stupa	LL. 1248
309.	Pusila f. of Sivaka				Amrāvati Stupa	LL. 1209
310.	(Aya)- Punavasu guru of Upādhyāyini Samudiyā		Vinayadhara		Amrāvati Stupa	LL. 1286
311.	Purisadatā d. of Vira	datā			Nāsik Caves	LL. 1127
312.	Pusā (Pusyā) d. of Somadeva				Kudā Caves	LL. 1048

313.	Pusanaka s. of sethin Anada	(of Nāsika)	Bedsā Caves	LL. 1109
314.	Rāhula h. of Karimā (Kāmya)		Amrāvati Stupa	LL. 1260
315.	Rakhadi		Amrāvati Stupa	LL. 1217
316.	Rāna (?)		Kanheri Caves	LL. 984
317.	Ratinikā s. of Sāpā	nikā	Kanheri Caves	LL. 1020
318.	Ravisiri	siri	Amrāvati Stupa	LL. 1284
319.	Rebhila h. of Viṣṇudatā	ganapaka	Nāsik Caves	LL. 1137
320.	Revata		Nāgārjunakoṇḍa Ins. F.	EP. Ind., XX, pp. 22-23.
320a.	Revatinimikā	minikā	Nāgārjunakoṇḍa Ins. F.	EP. Ind., XX, pp. 22-23
321.	Rohā d. of Sujātā		Amrāvati Stupa	LL. 1264
322.	Rohaṇimitra	mitra	Kanheri Caves	LL. 996, 1033
323.	Rohamita	mita	Kārlē Ins. No. V.	EP. Ind., XVIII, 326
324.	Sadageri Vijayā	mahābhojī	Kudā Caves	LL. 1037
325.	Sādakara Sudarṣana	mahābhoya	Kudā Caves	LL. 1054
326.	Sadasevāju (?)		Kanheri Caves	LL. 988

No. 1	Personal Name 2	Suffix. 3	Title (Position or Profession) and Residence. 4	Caste or Race. 5	Source. 6	Reference. 7
327.	Sadhamusala				Padana Rock Ins.	LL. 977
328.	Sāgarapalogana (?)				Kanheri Caves	LL. 1012
329.	Sakhuyāru				Junnar Caves	LL. 1152
330.	Sāmada (Śyāma) f. of Sivabhūti				Junnar Caves	LL. 1175
331.	Sāmadinikā	nikā	Maṇḍai and Maṇḍaṭhīni		Bedsā Caves	LL. 1111
332.	Sāmi, f. of Veṇuvāsa		Vadhaki of Dhenukākāṭa		Kārlē Caves	LL. 1092
333.	Samidata	data	suvarṇakāra of Kalyāṇa		Kanheri Caves	LL. 986
334.	Samika (Svāmika)		(negama from Sopārāga)		Kānheri Caves	LL. 995
335.	Samuda s. of Gahapati Saṅgha			vāniya	Amrāvati Stupa	LL. 1281
336.	Samudiyā (Samudrikā)				Amrāvati Stupa	LL. 1286
337.	Samana (Śramaṇa)		Mahāmāta of Nāsika		Nāsik Caves	LL. 1144
338.	Savasa a bhaddanta				Nāsik Caves	LL. 1128
339.	Sāpā of the upāsaka Kulapiya d. Dhamaṇaka				Kanheri Caves	LL. 1020

340.	Sapā d. of Somadeva			Kudh Caves	LL. 1048
341.	Sapilā (Sarpilā)			Kudā Caves	LL. 1060
342.	Satamala			Junnar Caves	LL. 1172
343.	Satumadana			Vakala Stone Ins.	LL. 968
344.	Savagiriyaśa f. of Giribhūti Sakhuṇāru			Junnar Caves	LL. 1152
345.	Sayiti a gahapati f. of a gahapati Sivadāsa			Junnar Caves	LL. 1170
346.	Seumla, therā bhādanta			Kanheri Caves	LL. 987
347.	Sihaḍhaya		yavana from Dhenukākāṭa	Kārlē Caves Ins. VII	EP. Ind., XVII, 327
348.	Sidhi, d. of Cada (Candrā)	lived at Vijaya- pura	vāniyāni	Amrāvati Stupa	LL. 1285
349.	Simhadata	gaṇḍhika from Dhenukākāṭa		Kārlē Caves	LL. 1090
349a.	Siridata s. of Dharimila	data (datta)		Amrāvati Stupa	LL. 1230
349b.	Sihaḍhaya (Simhadhvaja ?)		yavana from Dhenukākāṭa	Kārlē Caves	LL. 1093
349c.	Somadatā	datā		Amrāvati Stupa No. 12	EP. Ind., XV, p. 264
350.	Somadeva	deva	mahārathi	Kārlē Caves	LL. 1100
351.	Somilanaka		Dhenukākāṭa	Kārlē Caves Ins. VIII	EP. Ind., XVIII, 327

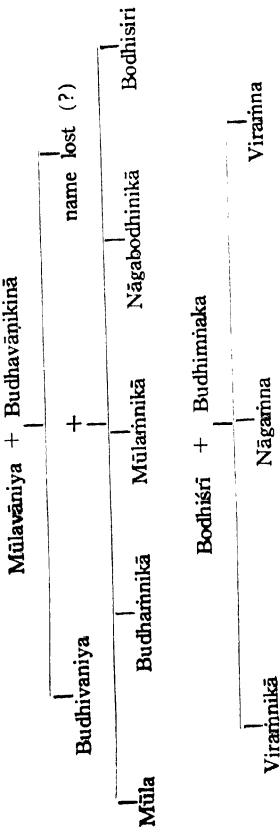
No. 1	Personal Name 2	Suffix. 3	Title (Position or Profession) and Residence. 4	Caste or Race. 5	Source. 6	Reference. 7
352.	Sujātā m. of Rohā				Amrāvati Stupa	LL. 1264
353.	Sulasa a gahapati, h. of Nāgatā				Kārle Caves	LL. 1255
354.	Tāpasa f. of Ananda s. of Kapila				Junnar Caves	LL. 1178
355.	Tāpasini (?)				Nāsik Caves	LL. 1128
356.	Vāhata Vaceḍuka				Junnar Caves	LL. 1164
357.	Vanavāsaka h. of mahādevī		Mahārāja		Nāgārjunakonda Ins. H.	EP. Ind., XX, 24-25
358.	Vāniya Gāma		of Dhenukākata		Kārle Caves Ins. No. III	EP. Ind., XVIII, 326
359.	Vasā (Vaśvā)				Amrāvati Stupa	LL. 1240
360.	Vāsumita f. of Himala	mita			Amrāvati Stupa	LL. 1277
361.	Vāsū w. of Bhavagopa		mahāsenāpatinī		Nāsik Caves	LL. 1146
362.	Vasula (-naka)	naka	gahapati sethin		Kudā Caves	LL. 1056, 1063-64
363.	Vehamita (Vedamitra ?)	mita (mitra)	sathavāha		Kudā Caves	LL. 1065.

364.	Velidata f. of Rāmanaka	data		Nāsik Caves	LL. 1139
365.	Velidata	data	a marūdava and a mahābhoja	Kudā Caves	LL. 1058
366.	Velidatā w. of Rāmadata	datā		Kudā Caves	LL. 1058
367.	Vicita h. of Budā			Amrāvati Stupa	LL. 1209
368.	Vidhika s. of upajhaya Nāga f. of Nāga		caṁmakāra	Amrāvati Stupa	LL. 1273
369.	Vidhika		a young monk lived at Kudāra	Amrāvati Stupa	LL. 1295
370.	Vidhika		sela-Vādhaki (a stone cutter)	Nāgārjunakoṇḍa Ins. F.	EP. Ind., XX, 22-3
371.	Vijayamita a thera	mita		Kanherī Caves	LL. 987
372.	Vijayanikā	nikā	d. of a mahā- bhoya	Kudā Caves	LL. 1054
372a.	Viprajātipriya (?)			Amrāvati Stupa	LL. 1245
373.	Vira, a gahapati		negama	Nāsik Caves	LL. 1127
374.	Virabhūti	bhūti		Junnar Caves	LL. 1172
375.	Venuvāsa		f. of carpenter of Dhenukākata	Kārlē Caves	LL. 1092
376.	Viratna s. of	tna		Nāgārjunakoṇḍa Ins. F.	EP. Ind., XX, 22-3

No.	Personal Name	Suffix.	Title (Position or Profession) and Residence.	Caste or Race.	Source.	Reference.
1	2	3	4	5	6	7
377.	Viramṇikā d. of	nikā			Nāgārjunakoṇḍa Ins. F.	EP. Ind., XX, 22-3
378.	Virapurisadatta	data			Nāgārjunakoṇḍa Ins. H.	Ibid. pp. 24-5
379.	Viraseṇaka	senā (?)			Junnar Caves	LL. 1153
380.	Viśvavarman s. of Viśvudattā	varman	ganapaka		Nāsik Caves	LL. 1137
381.	Boppai (Vopadeva)	deva (?)			Kanheri Caves	LL. 984
382.	Vyāghrakā				Kudā Caves	LL. 1043
383.	Ugāha (Udgṛāha) f. of Ispālita				Junnar Caves	LL. 1181
384.	Ugudeva				Gās stone Ins.	LL. 972
385.	Uṣavadāta s. of Dīnika h. of Dakhamitrā	dāta (datta)		Saka	Nāsik Caves	LL. 1132-4
386.	Uśabhanaka h. of Siagutanikā	naka	hālakiya and kuṭubika		Sailārwaḍi Caves	LL. 1121
387.	Yasavadhana	vadhana (vard- dhana)	yavana from Dhenukākata		Kārlē Caves	EP. Ind., XVIII, 328
388.	(Cula) Yakha		yavana from Dhenukākata		Kārlē Caves No. VI	Ibid., 327

EP. Ind., XX,
pp. 22-23

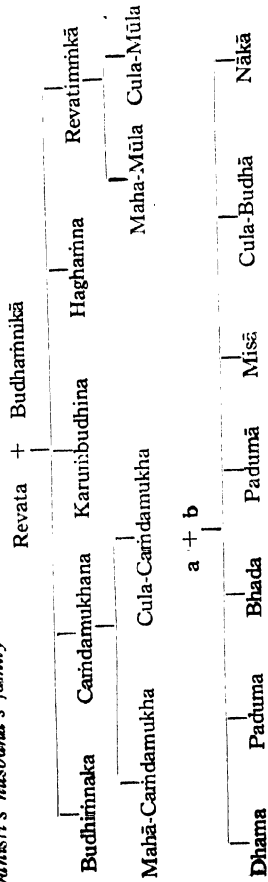
Nagarjunakonda Ins
F.



EP. Ind., XX,
pp. 22-23

Nagarjunakonda Ins
F.

Bodhisiri's husband's family



XX, p. 25.

Nagarjunakonda Ins
K

LL. 1127

Nasik Caves

LL. 1132

Nasik Caves

Nyegama, gahapati Vira + Kutumbini Nandasiri

d. Purisadatā

Nahapāna + ?

d. Dakṣaṇitā

Dīnīka + : | Uṣavadāta	Nasik Caves	LL. 1132
Mahāhakuṣīri + ? | Rāyāmaca Arahalaya + ? | d. Bhatapālīkā + Rāyāmaca Agiyatanika | d. Bhatapālīkā + Rāya Agiyatanaka | Kapaṇanaka	Nasik Caves	LL. 1141
Vehamita + Sivadatā | Pusanaka	Kuda Caves	LL. 1065
Ganapaka Rebhila + Viṣṇudatā (Sakanikā) | Viśvavarman	Nasik Caves	LL. 1139
Sayiti + ? | Sivadāsa	Junnar Caves	LL. 1170
Sulasa, (a gahapati) + Nāgatā | Sulasa	Amrāvati Stupa	LL. 1137

MISCELLANEA

THE POSITIONAL VARIANTS OF THE PHONEME ĀYTAM IN OLD TAMIL

By

C. R. SANKARAN

In a previous paper¹ the positional limitations of the phoneme *Āytam* in old Tamil was discussed. From the discussion it is evident that it is a defective phoneme because of its limitations as to positions of occurrence². It is apparent too that the six variants of *Āytam* in old Tamil were conditional variants or to state even more precisely positional variants, for it is impossible to substitute one variant for the other in each of the forms under discussion.³ The object of this note is to bring out certain salient features in the discussion of the *Āytam* into a greater relief.

Firstly it must be remembered that when "instances like *Ka(l) + ti-tu* and *mu(l) + titu* were taken as instances of *speech-forms* with a given linearly ordered class of phonemes⁴," it was implied that the vowel (*a* or *u*), the *Āytam* (which replaced *l* or *ḷ*) and the consonant (*ṛ* or *ḷ*) in the resultant forms after sandhi-operation could be taken as a class in the same way as English *p, t, k* constitute a special class of English phonemes⁵.

Undoubtedly the definition of 'a given linearly ordered class of phonemes' given by us goes farther than that of Morris SWADESH⁶ and I venture to think that our definition necessitated by the very problem of the *Āytam* is a significant improvement whose implications deserve to be worked out for a broader formulation of the general theory of the phonemic principle itself.

It has been undoubtedly recognised by SAPIR and TRUBETZKOY and following them Morris SWADESH that "Phonemes tend to occur in more or less consistent patterns⁷." It is obvious that our definition of 'a given linearly ordered Class of

¹ N. K. SRINIVASAN and C. R. SANKARAN, "The Phonemic Variants of *Āytam* in Old Tamil". *Bulletin, D.C.R.I.*, Vol. II, 1941, pp. 342-350, especially page 348.

² For a definition of the defective phoneme See Morris SWADESH, "The Phonemic Principle". *Language*, Vol. X, 1934, p. 120.

³ For a general discussion on positional variants, see Morris SWADESH, *ibid.* p. 119.

⁴ *Bulletin D.C.R.I.* Vol. II, 1941, p. 344.

⁵ See Morris SWADESH, *op. cit.*, p. 121.

The *ṛ* in *mu...ṛitu* and *e...ṛitu* might have been an alveolar plosive in ancient times. Similarly the *ṛ* in *ka...ṛitu* and *e...ṛitu* might have been the palato-cerebral trill bound up with alveolar plosives in a very ancient stage.

See L. V. Ramaswami Aiyar, A primer of Malayalam Phonology: *Bulletin of Rama Varma Research Institute*, Vol. VII, 1939, page 73, footnote No. 1.

Our definition of 'a given linearly ordered class of phonemes' is clear when we state that the vowel+the *Āytam*+the consonant in each of the speech-forms under discussion is taken as an integral part (See *Bulletin, D.C.R.I.* Vol. II, 1941 p. 345.)

⁶ See *op. cit.*

⁷ E. SAPIR, "Sound Patterns in Language", *Language*, Vol. I, pp. 37-51; "La réalité psychologique du phonème", *Journal de Psychologie*, Vol. XXX, pp. 247-255.

TRUBETZKOY, "zur Allgemeinen Theorie der Phonologischen Vokal-systeme." *Travaux du Cercle ling.*, Vol. I, pp. 39-66.

TRUBETZKOY, "Die phonologischen Systeme", *op. cit.*, pp. 96-11. Morris SWADESH, *Language*, Vol. X. p. 121.

phonemes' goes deeper than this recognition in that we have pointed out to a significant class of phonemes which show a definite tendency to occur in correlation.⁸

From this definition of a special 'given linearly ordered class of phonemes', we are able to arrive at a sub-class of a phoneme (the *Āyṭam*), which 'cuts' the principal class of phonemes in the familiar manner of DEDEKIND'S postulate⁹. The application of DEDEKIND'S postulate here makes it possible to define a 'bound' class of these 'cuts' and besides clarifies several issues as we shall see presently.

Bearing in mind that Tolkāppīyanār conceived the *Āyṭam* to be neither a vowel nor a consonant¹⁰ and for its occurrence in the stream of speech a short vowel was necessary to precede and a consonant to follow¹¹ to determine its *variant character*, the significance, appropriateness and the usefulness of the application of DEDEKIND'S postulate would be patent. Doubtless there should have been the primary accent on the syllable containing the surd¹² (which becomes alveolar or retroflex on account of the influence of alveolar *l* or retroflex *l̥*) when the *Āyṭam* appears in the instances *ka (l) + titu > ka . . z̥itu*; *mu (l) + titu > mu . . řitu*.

The presence of an immediate short vowel, the presence of a following consonant and the influence of some kind of accent-distribution are the specific conditions for the appearance of the *Āyṭam*. Therefore, the utility of the application of DEDEKIND'S postulate here is apparent as it alone can most conveniently interpret to us the exact status of the *Āyṭam* in old Tamil. It is for the Experimental Phonetician to investigate the question of the generation of such a class of phonemes which 'cut' the two sub-classes (the vowel and the consonant) and suggest a *physical reason* for the interesting phenomenon. In this connection, it is useful to remember that not only in yet another Dravidian dialect Gōṇḍi—the plural ending *-hk* and the causative ending *-ht*, as for instance *tūrihk* 'girls' and *tiriht-* or *tiruht-* 'to cause to turn round'¹³, we meet with phonetic features similar to those that characterise the production of the *Āyṭam* in Tamil, but also in an Indo-European dialect—Icelandic—we meet with a phoneme [*h*]¹⁴ under conditions similar to those under which the *Āyṭam* seems to have appeared in old Tamil.

Various parallels have been suggested to the famous law of VERNER up till now¹⁵. Viewing VERNER'S law as the neutralization of the voice-correlation of spirants after unstressed vowel phonemes¹⁶, the problem of the *Āyṭam* can be very well considered

⁸ For instance *a*, occurs with *k*, *a*, with *c* and so on. See our paper, *Bulletin, D.C.R.I.* Vol. II, 1941, pp. 348-349.

⁹ See *Bulletin, D.C.R.I.*, Vol. II, 1941, p. 345.

¹⁰ See P. S. Subramanya SASTRI, *Tolkāppiyam eluṭatikāram* with a short commentary in English, Vol. I, Madras, 1930. See under Sūtra 38, pp. 6-7. Cf. also *History of Grammatical Theories in Tamil*, Madras, 1934, p. 69.

L. V. Ramaswami Aiyar, *Ind. Ant.*, Vol. LXII, 1933, p. 52.

¹¹ The ancient Tamil grammarians class *c* and *ṛ* in the plosive series. See L. V. Ramaswami Aiyar, *Indian Antiquary*, Vol. LXII, 1933, p. 46.

¹² L. V. Ramaswami Aiyar, *op. cit.*, p. 56.

¹³ L. V. Ramaswami Aiyar, *Ind. Ant.*, Vol. LXII, 1933, p. 46, pp. 53-54, pp. 56-57. See also *Ind. Ant.*, Vol. LIX, p. 202.

¹⁴ "Im Isländischen findet sich zwischen Vokal und Konsonant, Z.B. in *dóttir*, *flokk* ein [*h*]-artiger Einschub, der sich jedoch gewöhnlich zu einem stimmlosen Engelaute entwickelt hat". Otto JESPERSEN, *Lehrbuch der Phonetik*. 5th Edition, 1932, Section 6. 56, p. 98.

¹⁵ R. A. WILLIAMS, "The Phonetical Explanations of Verner's Law". *Modern Language Review*, Vol. II, 1906-1907, p. 247. Cf. also Otto JESPERSEN, "Verner's Gesetz und das Wesen des akzents", pp. 229-248; "Voiced and Voiceless Fricatives in English", page 357; *Linguistica* 1933.

¹⁶ Vide B. TRNKA, "On the Phonological Development of Spirants in English", *Proceedings of the Second International Congress of Phonetic Sciences*, Cambridge, 1936; pp. 60-61.

Just as we are able to deduce the presence of a stress-accent from the preservation of the fortis spirant under VERNER'S law (R. A. WILLIAMS, "The Phonetical

as a significant *counter-parallel*¹⁷ suggested in modern times. In the fresh light of the behaviour of the *Āyām*, it is not too much to suggest (I venture to think) that even VERNER's law may have to be re-examined with a view to explore further the *physical* and the *physiological* (?) reasons for the *intervocalic-spirant-voicing*¹⁸. In a similar way my theory regarding the phenomenon of aspiration appearing in prehistoric Greek when accent followed *-sk*¹⁹ (if my theory is accepted at all!) may also be given a *physical* explanation.

Thus I venture to think that my formulation of the 'cut' conception and its consequent *implications* in the discussion about the *Āyām* may give rise to many an interesting problem to the experimental phonetician. The question whether the *Āyām* was a fricative or an aspirate can also be safely decided after the investigations suggested in this paper are carried out in the phonetics-laboratory and further evidences are collected from both related and unrelated languages pertaining to the relevant issues raised by the problem of the *Āyām* in old Tamil. But for the present I am inclined to think with Dr. P. S. Subrahmanya ŚĀSTRĪ that the *Āyām* was a *spirant* in old Tamil.²⁰

PAHLAVI NUMERICAL SYMBOLS

By

I. J. S. TARAPOREWALA

In most Pahlavi works the numbers are indicated by special symbols and not by words. Sometimes they are found written in words, especially the numbers from 1 to 10, and they are found both in the "āryan" as well as the "semitic" forms.

These symbols are shown in the accompanying table.

It will be seen from the table that the unit sign is repeated the requisite number of times to denote the first nine numbers. When joined together the sign retains its full form only when final. Moreover, it might be noted, a combination of more than four is not allowed.

This system of repeating the sign of unity up to nine times is also found in several other ancient systems of writing such as Egyptian and Assyrian.¹ The Romans also had a somewhat similar system, but they simplified it by having what might be termed a "half-way" symbol V for 5.²

Explanations of VERNER's Law", *The Modern Language Review*, Vol. II, 1906-1907, p. 238); we may deduce also a purely stress accent where the *Āyām* appeared.

¹⁷ "*Counter-parallel*" in the sense that unlike the cases where VERNER'S Law operates, in the case of the *Āyām*, the accent *precedes*.

¹⁸ The latest theory of Panconcelli—CALZIA on this question is discussed by me in a paper on "Indo-European *gm-skḥō" published in the *Indian Linguistics*, Vol. VIII, 1940-41, Parts 2 & 3, pp. 100-110.

¹⁹ Compare my paper "Indo-European *gm-skḥō", *New Indian Antiquary*, Vol. I, 1939, pp. 632-636; "The Cluster Phonemes—sk- and-skḥ in Greek and their Relation to Accent", *Journal of the Madras University*, Vol. XI, 1939, pp. 202-209.

Siddheshwar VARMA, "Indo-European *gm-skḥ- versus *gm-skḥō", *New Indian Antiquary*, Vol. III, 1941, pp. 383-385.

²⁰ See L. V. Ramaswami AIYAR, *Indian Antiquary*, Vol. LXII, 1933, p. 52.




¹ See E. A. WALLIS BUDGE, *First Steps in Egyptian*, pp. 32-33; and L. W. KING, *Assyrian Language*, pp. 99-100.


² The Romans had other similar "half-way" symbols in their L (50) and D (500). In Assyrian, too, there was a special symbol for 60 which was used alternatively for the decades beyond it (see KING, *loc. cit.*); this was no doubt part of the duodecimal system used in Babylon for the divisions of time.

TABLE OF PAHALAVI NUMERICAL SYMBOLS.


Number	Symbol	Āryan	Semitic
1	𐬨	<i>yak (āēvak)</i>	<i>adūk (hadūk)</i>
2	𐬨𐬀 - 𐬨𐬀	<i>dō</i>	<i>tal'in</i>
3	𐬨𐬀𐬀 - 𐬨𐬀𐬀	<i>sē</i>	<i>tal'tā</i>
4	𐬨𐬀𐬀𐬀 - 𐬨𐬀𐬀𐬀	<i>cahōr</i>	<i>arbā</i>
5	𐬨𐬀𐬀𐬀𐬀	<i>pañj</i>	<i>hōmsyā</i>
6	𐬨𐬀𐬀𐬀𐬀𐬀	<i>šaš</i>	<i>šata</i>
7	𐬨𐬀𐬀𐬀𐬀𐬀𐬀	<i>haft</i>	<i>šabā</i>
8	𐬨𐬀𐬀𐬀𐬀𐬀𐬀𐬀 - 𐬨𐬀𐬀𐬀𐬀𐬀𐬀𐬀	<i>hašt</i>	<i>lōmānya</i>
9	𐬨𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀 - 𐬨𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀	<i>naho</i>	<i>tašā</i>
10	𐬨𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀	<i>dch</i>	<i>ašaryā</i>
11	𐬨𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀	<i>yāzdeh</i>	
12	𐬨𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀	<i>dvāzdeh</i>	
13	𐬨𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀 - 𐬨𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀	<i>sēzdeh</i>	
14	𐬨𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀	<i>cahōrdeh</i>	
20	𐬨𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀 - 𐬨𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀	<i>vīst</i>	<i>ašar'in</i>
21	𐬨𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀	<i>yakvīst (yāzvīst)</i>	
22	𐬨𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀	<i>dōvīst (dvāzvīst)</i>	
23	𐬨𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀	<i>sevīst (sezvīst)</i>	
24	𐬨𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀	<i>cahūr vīst</i>	
30	𐬨𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀	<i>sī</i>	<i>talat'in</i>
40	𐬨𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀 - 𐬨𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀	<i>cehal</i>	<i>arbā'in</i>
50	𐬨𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀	<i>pañjāh</i>	<i>hōme'in</i>
60	𐬨𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀	<i>šast</i>	<i>šat'in</i>
70	𐬨𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀	<i>haftāt</i>	<i>šabā'in</i>
80	𐬨𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀	<i>haštāt</i>	<i>toman'in</i>
90	𐬨𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀	<i>navat</i>	<i>tašā'in</i>
100	𐬨𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀	<i>sat (yak sat)</i>	<i>māyah</i>
1000	𐬨𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀	<i>hazār (yak hazār)</i>	<i>alaf</i>
10000	𐬨𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀	<i>deh hazār (bēvar)</i>	





The sign for ten is clearly the Pahlavi letter *d*, which is the first letter of the word *deh*, which means "ten".

From 11 to 19 the signs are clearly combinations of the sign for ten with the first nine numbers. It may, however, be noted that the sign for "ten"  is somewhat modified in the combinations to  or .

The sign for 20 has two alternative shapes, of which the fuller one is less frequent. But obviously it is the original symbol. It used to be suggested that this might have been a cursive form of  (*vi*), the first two letters of *vis* (twenty). A more probable explanation is that it really stands for "two tens" and that instead of keeping the usual form, the first letter has got changed somewhat so that the sign may not be confused with the closely similar alternative form for "two". This surmise receives some support from the semitic name for "twenty" (*ašarīn*) which is the plural (originally dual?) of "ten" (*ašaryā*).³

The combinations of the nine numbers with twenty are made up exactly like those with "ten". Even the alternative "āryan" names show the analogy.

For the multiples of ten from thirty onwards a little analysis is necessary. 30 is obviously 20 + 10, for it is well known that in Pahlavi the sign  is

changed to  at the end of words. This same sign is found in the "odd decades", viz., 30, 50, 70 and 90. The "decades" when analysed show clearly, besides the final, several other elements—,  and . All these last three are variants of the single symbol for "twenty". This is quite obvious in the variant forms given for 40. Thus we see that the "decades" in Pahlavi can be analysed as follows :

30 = 20 + 10; 40 = 20 + 20; 50 = 20 + 20 + 10; 60 = 20 + 20 + 20; 70 = 20 + 20 + 20 + 10; 80 = 20 + 20 + 20 + 20⁴; 90 = 20 + 20 + 20 + 20⁴.

This clearly shows that though the *names* of the numbers in Pahlavi are based on the decimal scale, as in all the other principal Indo-European languages, still the *symbols* for the "decades" from 30 to 90 are based on the vigesimal system.⁵ In fact a hint as to this possibility has been given by HARLEZ in his *Manuel du Pehlvi*.⁶

The symbol for 100 has sometimes the "one" prefixed to it and then it is read *yak-sad* (one hundred), and similarly we get *yak-hazār* (one thousand).

For 10,000 we sometimes get the combination of "ten" and "thousand" as shown in the table. But more often this number is indicated by the word *bēvar* (Avesta *baēvar*). This word also indicates a large number in general. It is probably cognate with Sanskrit *भृष्ट*, and seems to have connoted originally the idea of "numerous" or "muchness".⁷

³ Samuel G. GREEN in his *Handbook to Old Testament Hebrew*, p. 136, (§ 267 b) says that "twenty is the plural of ten".

⁴ Cf. French *quatre-vingts* and *quatre-vingts-dix*.

⁵ In Balōči the multiples of 10 from 60 upwards show the vigesimal type and these go up to "nine twenties". Even 100 is "five twenties". In the Wakhi dialect, as also in the Pamir and the Hindukush dialects, the system of numbers is clearly vigesimal.

⁶ P. 36.

⁷ BARTHOLOMAE, *Altiranisches Wörterbuch*, 913; also *Grundriss der iranischen Philologie*, I. 1. § 210, note 1 (p. 112).

A COPY IN MS. OF THE PERSIAN TRANSLATION OF
VĀLMĪKI'S YOGAVĀSISŪTHA MADE UNDER THE AUSPICES
OF PRINCE DĀRĀ SHUKŪH

By

C. H. SHAIKH

Vālmiki's *Yogavāsishtha* is too well known a work on Hindū gnosticism to need an introduction here. Suffice it to say that realizing its value the Mughal Emperor Akbar had it translated into Persian in A.H. 1006/A.D. 1597-98. Finding the translation to be very lengthy and not very useful, the prince Dārā Shukūh had it retranslated into an abridged form. This abridged version was completed in A.H. 1066/A.D. 1656.

ETHE¹ describes three copies of this work, viz. Nos. 1972 (No. 1185), 1973 (No. 1859), and 1974 (No. 1355), the last of which is undated. The first two copies were transcribed respectively on 15th Dhu'l-Hajja in the 24th year of Muḥammad Shāh's reign i.e. A.H. 1154/A.D. 1742, Feb. 21, and 3rd Ramaḍān A.H. 1196/A.D. 1782, Aug. 12. Other copies of Dārā Shukūh's version are noticed in W. PERTSCH, *Berlin Cat.*, p. 1021; E. G. BROWNE, *Cambridge Cat.*, p. 96, No. II; Dr. Forbes' *Cat.*, p. 61; *Bibl. Sprengariana*, No. 1661; and *Catalogue of King's College*, Cambridge, No. 28.

The Parasnis Historical Museum which has been handed over to, and is at present lodged at, the Deccan College Post-graduate and Research Institute, Poona, possesses a very good copy of the above work, written in *Shikasta*. This copy was transcribed forty-three years earlier than ETHE's earliest copy, No. 1972, i.e. on Sunday the 21st of Muharrum in the forty-third year of Aurangzeb's reign (A.H. 1111/A.D. 1700) at Barhampūrī by one Jēwan Rām. It formerly belonged to Lt. RAMSAY.

The work² begins thus :—

سیاس و ستایش تمام نبایش تار حضرتت که ذرات اکوان فروغ یافته آفتاب حقیقت اوست الخ
and in the preface the translator mentions the various causes that occasioned this translation (foll. 1 (b)). At foll. 2(b) the various chapters (Pakaraṇas) are mentioned, viz. (1) Vairāgya Prakaraṇam (بیراگ پرکرن) (2) Mumukṣuvyavahāra Prakaraṇam (مجھ بپوہار پرکرن); (3) Utpatti Prakaraṇam (ایت پرکرن); (4) Sthiti Prakaraṇam (است پرکرن) (5) Upasama Prakaraṇam (ایشم پرکرن); and (6) Nirvāṇa Prakaraṇam. (نربان پرکرن)

The first begins at folio 2(b), the second at folio 25(a), the third at folio 30 (b), the fourth at 60(a), the fifth at folio 73(a) and the sixth and last at folio 90(a). The work ends at folio 110(b) thus :—

تمام شد نسخه جوگ داشت بتاریخ یست و یکم شهر محرم الحرام سنہ ۴۳ جلوس
عالمگیر بمطابق سنہ ۱۱۱۱ ہجری روز یکشنبہ یکپاس روز باقی ماندہ مقام برہم پوری
بخط فقیر جیون رام تحریر یافت +

Ex. No. 4; ff. 110; ll. 21; *Shikasta*; Size 8½ inch. by 5 inch.

¹ *Catalogue of Persian MSS. in the Library of the India office*, Vol. I, pp. 1100-1101.

² With a view to having a comparative study of the work, my friend and colleague, Prof. Dr. V. M. APTE, has expressed his willingness to collaborate with me in presenting an annotated translation into English of the above work.

REVIEWS

The Bulletin of Phonetic Studies, No. I, October 1940. The University Phonetics Association, Mysore.

We tender our hearty congratulations to the University Phonetics Association of the Mysore University on its publication of the first number of the *Bulletin of Phonetic Studies*. This inaugural issue of the Bulletin contains an interesting foreword by Prof. W. G. Eagleton. He rightly observes that 'India, and particularly South India, is the happy hunting ground of the phonetician' (p. 1). The aims of the University Phonetics Association, Mysore, whose organ the Bulletin is, are given on page 3 and they are :—

1. To study the Phonetics of Kannaḍa and other Indian languages ;
2. To study the special difficulties which English presents to Kannaḍa-speaking students, and to devise means of overcoming them ;
3. To prepare the way by fostering interest in Phonetics, for its introduction as a subject of study in the University.

We have every hope that Prof. W. G. EAGLETON's paper 'Phonetics and the teaching of English' (pp. 5-10) will go a long way to eradicate many a prepossession in the minds of even very highly educated persons in our country concerning the use of phonetic methods in teaching English. It is a sound principle that 'we must, in fact, adopt as our standard *some one type* of accepted English speech' (p. 5). Prof. EAGLETON clearly shows the fallacy in the statement sometimes made by ill-informed people that what the phonetician is exclusively concerned with is the physical process of speech and thereby he is responsible for promoting affectation and an undesirable kind of self-consciousness (p. 6). He points out how on the other hand that 'among persons not habituated to the accurate observation of phonetic usage, the study of phonetics leads to slovenliness in speech' (pp. 6-7).

The essential qualification of the teacher of languages that he must have the ability to 'place' any sound the student utters and its relationship to the sound the teacher is trying to teach is stressed upon in an unmistakable way by Prof. W. G. EAGLETON (p. 9). With Prof. EAGLETON we certainly look forward to the time when 'all the languages of the world are written in an international phonetic alphabet, wherein the sounds of all languages are represented by universally accepted symbols' (p. 10). To the list of contributions which Prof. EAGLETON gives which an Indian Phonetician is called upon to make, we venture to add the problem of the determination of the tone-consonants for ordinary conversational English—what are definitely the physical constants of normal speech audition. The claim of Prof. Mark H. LIDDELL (see *the Physical Characteristics of Speech Sound*, *Bulletin of Purdue University Publications of the Engineering Departments*, Vol. VIII, No. I March, 1924, *Bulletin* No. 16, Engineering Experiment Station, p. 55) that 'we now have a physical *pos* *sto* from which to attack this important scientific problem' has to be thoroughly examined from the view-point of the Indian languages. Also it will have to be seen whether all the problems of speech-sound depend merely upon 'the energy-frequency ratios of compounded vibratory motions' and thus whether it might be established that these problems do not primarily depend upon the peculiar psychological limitations which condition acoustic phenomena (See E. SAPIR, Sound patterns in language. *Language*, Vol. I, 1925, pp. 37-51). In other words, 'the desirability of separating as sharply as possible the field of Physics from that of Psychology' (See Mark H. LIDDELL, *The Physical Characteristics of Speech Sound*, II. *Bulletin of Purdue University*, Vol. IX, No. 10, October 1925.

Bulletin No. 23, Engineering Experiment Station, p. 31) has to be detailedly investigated.

T. N. SREEKANTAIYA's paper 'English as the Kannadiga speaks it' (pp. 11-19) deals with some of the important characteristic features of the English of the Mysore Kannadigas. The author points out the necessity of a scientific study of the Kannada accent and its comparison with the English accent (p. 11). Indeed a close investigation of the Kannada language is the dire need now as the author of this interesting paper observes (p. 19).

N. Sivarama SASTRI attempts to give a solution to the problem that confronts any student of Vedic chant—the problem of the nature of the Vedic circumflex (pp. 20-31). After giving a summary of the views of different Prātiśākhya and Śikṣāś in regard to the two main varieties of *Svarita*, the dependent and the independent (with its sub-varieties, pp. 21-23) the author proceeds to give musical values to what the author describes as the typical South Indian recitation of the R̥gveda. The problem of *pracaya* functioning as keynote in the most ancient Indian music, I have discussed in my paper 'the concept of keynote in the Taittirīya Prātiśākhya' published in the *Journal of Oriental Research, Madras*. Vol. XIV. pp. 70-73 ; 83-89 ; 237-241 ; 295-309. But there the entire discussion is centred around the interpretation of the sūtra *dhyatāḥ pracayaḥ kauṇḍīnyasya* (*Taitt., Prāt.*, XV. 3) consistent with the facts of ancient Indian music accessible to us. Here Sivarama SASTRI is apparently concerned only with the South Indian recitation of the R̥gveda. How far his conclusions are correct depends therefore upon whether we accept the representative character of the recitation. But his reasons for the difference between the recitation of the R̥gveda and the recitation of the Yajurveda are convincing if his premises are accepted. Any way the whole matter deserves a thorough and fresh investigation still.

The Bulletin contains a list of the international Phonetic Alphabet at the end as well as a frontispiece (The Organs of Speech).

The Mysore University Phonetics Association deserves congratulations for starting this Bulletin which is priced Re. 1 per issue. Associate membership of the Mysore Phonetics Association is open to all persons interested in Phonetics on an annual subscription of annas eight only and copies of the Bulletin are supplied free to the members of the association.

C. R. SANKARAN

Clash of Three Empires—A study of British conquest of India with special reference to the Maratha people—by V. V. JOSHI, M.A. (Oxon.)—Foreword by Sir Shafaat Ahmad Khan—Kitabistan, Allahabad (1941), Price Rs. 4-8-0.

This handy volume is a welcome addition to the all too few attempts at the philosophic interpretation of certain broad movements in the history of modern India, mainly centering round the events of the eighteenth century. The work is lucid and clear though it lacks in depth. The interpretation is able but the treatment is sketchy. Even then there is a good deal of repetition in the small compass of less than two hundred not closely printed pages. A master of style like Sir JADUNATH SARKAR would have probably compressed it into half its size, without losing anything essential for the proper understanding of the argument. The defects seem to be organic, for they spring up from a certain amount of ignorance of original material absolutely necessary for a correct understanding of the problems

as well as from a bias against certain sources. Otherwise we cannot account for the non-mention of certain essays in the same line as the author's which are commonly known to Marathi readers and which we expect the author to have presumably used. The author seems to be better acquainted with English sources and also partial to them, while he has done scant justice to the unassuming hard labours of 'that excellent tribe—the parchment-hunters' in Marathi, but for which no Telang or Ranade, much less a Joshi, would have found a vocation for their intellectual gymnastics.

Holding as we do the opinion that the writing of primary histories or historical essays or interpretations and philosophies of history should, and properly could be undertaken by men who have dived deep into the fountain-head of history viz. the despised and belittled parchments, we cannot expect from our author that depth of knowledge which is necessary to command respect and confidence in the correctness of his premises, from the whole tone of his very short Introduction, wherein he is found assuming a superior attitude and unnecessarily throwing a gibe at the parchment-hunters. This is in marked contrast with the behaviour of Ranade with whose great work on the subject Mr. Joshi's volume is taken to rank by the publishers. While Ranade is found using every single line or even word, not to say scrap of paper bearing on his thesis, Mr. Joshi prefers to depend on such a gossipy work as Kincaid's *History of the Maratha People*, which no scholar can depend upon. The result is reflected in the first half of the work. Mr. Joshi has no correct understanding of the genesis of the Maratha nation, much less can he construe a proper ideology of the nascent Maratha State or formulate a theory of it. As a review is not the proper place for the discussion of these fundamental problems, we cannot enter into the details of the same here. Suffice it to say that having no correct visualisation of Shivaji's ideal of the Maratha State, he is found groping in the dark as to the ultimate form it should and would have assumed, in which case there was no possibility of miscarriage of the ideas and activities of the compact Maratha Nation. Independence of all the Hindus was the ideal to be attained, and spread of Maratha rule was not a necessary or fundamental part of it. If the Hindus all over India, taking a clue from the Maratha struggle, had risen in a body and freed themselves from Muslim tutelage, the idea behind Shivaji's efforts and the ideal of his free Hindu State would have been found fulfilled. It was to be the proud role of the Marathas to help in the attainment of this cherished perfectly moral ideal, which was a birthright of all the Hindus. It is likely that in the process the Marathas would have found themselves as the Paramount Power in the Continent, just as Prussia found itself at the head of the Germanic people. The role of the Ramdasi Order (if there was any) was to bear the brunt of propaganda for the efforts of the Maratha nation in the fulfilment of their ideal, which was likely to be misunderstood by the Hindus in other parts of India. But that order languished and practically disappeared soon after Ramdas' death and therefore he cannot be held responsible for the turn the Maratha state took after the return of Shahu to the Deccan, a turn quite different and antagonistic to the original ideal of the Maratha State intended by Shivaji. Ramdas wanted the high-class Hindus to lead, no doubt in conformity to the professions to their castes, but that was in the spirit of service and duty, not for self-aggrandizement nor out of self-consciousness of their high estate. That this ideal was completely submerged was not due to any part of Ramdas' teachings. To Ramdas, Effort was God; good things of life were not to be despised nor neglected; Eternal Vigilance was necessary in all spheres of life and for all sorts and ranks of people. It was more true to say that Ramdas was preaching to suit and conform to Shivaji's ideal than saying that Shivaji carried on his activities after the teachings of Ramdas. Having no appreciation of all these newly cleared facts, Mr. Joshi, depending on such

ancient essays as Ranade's and Rajwade's, and never himself going to the sources, sets out on his so-called pioneer work. What wonder that the result is anything but correct or perfect?

Most of the questions dealt with by Mr. Joshi in this small book have been already discussed by various writers in Marathi at great length. Mr. N. C. Kelkar's name will spring up in the mind of most readers at once, but the names of Rajwade, Khare and many others also cannot be forgotten in this connection. Reading between the lines, we have no doubt that Mr. Joshi has well utilised their labours though he does not mention anyone's name. To that extent the Marathi reading public will not find anything brand new in this essay. But even the English reading public will find more food for thought in Prof. S. N. SEN's *Military System of the Marathas* for a substantial portion of this book, not to say Sir J. SARKAR's all round works. We can join issue with Mr. JOSHI on some points in his treatment. For instance, while we strongly feel that Caste has had its share in our decay and downfall, we do not concur with our author, or his authority Sir J. SARKAR, as to the manner in which it has banefully acted on our national life. It was not the caste-nepotism under the Peshwas that stood in the way of our national resurrection, but the utter impossibility of any internal reform or new orientation in any Hindu or even Indian caste. Only an individual genius like Shivaji or Akbar was capable of initiating some such thing in the nation. But the impediments to the work of such great men were too many to hope for any lasting result, unless the whole social system was turned right upside down. When the author taunts the Marathas (p. 100) for not creating a new civilisation or preaching a new order, he forgets or is ignorant of the fact that Shivaji had in mind precisely the thing expected by Mr. JOSHI, a thoroughly progressive outlook in all spheres of life with a view to complete modernisation, and the attainment of the same was the burthen of Ramdas' preaching. Their ideal and the ways and means for reaching it were remembered by a few persons after their demise, the last amongst whom was Ramachandrapant Amatya. But the current dried up and was contaminated after Shahu's return, the result being reflected in the career of the Peshwas. It is wrong to say that Bajirao I was either imbued with or was carrying out the behest of Ramdas, not to say of Shivaji. He seems to be perfectly innocent of both, to judge from his career.

We agree in a general way with Mr. JOSHI's treatment and conclusion in the latter half of the book dealing with the establishment of the British Power. The Marathas could not step in the shoes of Akbar and so the British did it.

There are a few errors of fact in the book, but it is not necessary to point these out here, as they do not affect the argument.

The book, though it cannot fit in as the upper storey to Ranade's superb edifice (as intended by the publishers), is a good text-book for the upper reaches of history students in the Colleges, on account of its neat presentation of the problem and good excerpts from certain authorities. Mr. JOSHI seems to have been greatly benefited by his English education, for his English is above the average for Indian writers. If his matter is debatable, his manner is charming and method correct. We hope for similar but more authoritative essays from Mr. JOSHI's gifted pen in his more mature future.

T. S. S.

Mūru Upanyāsagaḷu, by Govinda PAI (Manjeśvara), Kannada Research Lectures Series, No. 1, 1940, pp. 9 and 138, Price Re. 1, Kannada Research Office, Dharwar, 1940.

All workers interested in the field of research and specially those of the Bombay Province will heartily welcome the decision of the Government of Bombay to start a Kannada Research Centre at Dharwar with a view to promote scientific research in History, Language and Culture of Karnāṭaka. As stated by Mr. R. S. PANCHAMUKHI, the Director, in the foreword to the book under review, it is a part of the plan of this Research Institute to arrange for the lectures of distinguished scholars on the topics related to Karnāṭaka history and culture and publish the results under the Kannada Research Lectures Series.

Mūru Upanyāsagaḷu or 'Three Lectures' by Mr. Govinda PAI is the first of the above series and will be welcomed by all students of Kannada literature. Lecture I, deals with 'Ranna and his works'. In Lecture II, the author discusses the date of Basava and Lecture III traces the Antiquity of Kannada literature. Mr. Govinda PAI is to be congratulated for placing before the public the detailed results of his researches on the existing controversial points.

The author has shown in lecture I that the hero (nāyaka) (1) of Ranna's *Paraśurāmacarita* is Kārtavīrya Subhauma Cakravarti, the 8th of the 12 sovereigns of Jaina faith and not Paraśurāma; (2) of *Cakreśvara Carita* is Cakreśvara Bharata, and (3) of *Gadāyudha* is Satyāśraya the son of Ahavamalla Tailapa. He has also discussed about the time and place of composition of these works. He arrives at the conclusion that the work *Gadāyuddha* was completed in 1007-1008 A.D.

In regard to the date of Basava which is the subject of Lecture II, the author shows that Basava might have been born in 1130 A.D. or one or two years before and died in the early part of the year 1167 A.D. at the age of 37-38.

In the last and the III Lecture the author traces the antiquity of Kannada literature from 9th century A.D. backwards to 3rd century A.D. on the strength of the evidences found in *Kavirājamārga*, inscriptions and *Oddārādhane*.

The author has given the latest conclusions of other scholars as well as his own on these controversial topics, which he has dealt with from historical, epigraphical, linguistic and literary points of view and has thus furthered the cause of Kannada literature by his valuable researches. Yet the readers would do well to remember that the conclusions given are not to be taken as the last word on the subject. In this connection it may be said that certain observations made by the author raise some points of further controversy. For instance in Lecture III on p. 122 he says that according to him *Odḍarādhane* is not later than 6th cent. A.D. Mr. D. L. NARASIMHĀCĀR, the editor of this work thinks it to be a contemporary work of *Cāvuṇḍarāya Putāṇa* or rather a little earlier so that it might be placed about 940 A.D. (Karnāṭaka Sāhitya Pariṣat Patrike, Oct. 1931, p. 178). Thus a great difference of opinion exists between these two scholars. However one must wait till the whole text is published (so far only part of the work has been published) before one takes to examine the question of the date of this important work from various points of view.

On the whole Mr. Govinda PAI has greatly obliged the student-world of Kannada Literature by his critical observations presented in this discourse. Indeed the Kannada Research Institute of Dharwar has rendered valuable service by arranging and publishing these lectures.

G. S. GAI

Rudra-Siva, Dr. S. Subrahmanya Aiyar Lectures, 1939-40 by Dr. N. VENKATA-RAMANAYYA, M.A., PH.D., University of Madras, 1941. Price Rs. 5.

It has been generally held by scholars that the Saivism of to-day is a product of the Aryo-Dravidian culture-contact. But according to the author of this work all the available evidence definitely points out that the attributes which are considered to be the hall-marks of Dravidism are the products of the "natural evolution" of the elements present from the beginning in the Vedic religion. The important aspects of the author's thesis may be presented forthwith :—

There can be no doubt the demoniacal qualities of Rudra which can be traced in the Vedas. In his beneficent activities his identity with Agni played a larger part in converting him into the later *Siva*, the auspicious. It may be also noted that with regard to the disposal of the dead amongst the Indo-Aryans this identity of Rudra with Agni facilitated the transition from burial to cremation. The important aspects of *Siva's* personal appearance may also be traced to the Vedic period ; e.g. his three eyes, his hide-skin, blue neck etc. The fact that Rudra was a god of death can easily explain how the present deity came to be adorned with the garland of skulls. *Siva's* mountain habitation is on mount Kailāsa ; but originally it was on mount Mūjavat ; and *Siva* got the moon on his matted hair because on this mountain *soma* grew in abundance and *soma* was identified with the moon already. *Siva's* relation to the Ganges is due partly to his connection with mountains and partly to Iranian influences. The instance of Persian Anāhitā suggests that the legend of the descent of the Ganges may be a reminiscence of a forgotten cultural contact between the two peoples. As to *Siva's* accoutrement one is particularly reminded of the Assyrian deity Assur ; for both *Siva* and Assur were solar deities and display many features common to both. "Whether these similarities were accidental or due to some long-forgotten contact between the two gods can hardly be determined at present" (cp. page 29). As to *Siva's* association with the bull-vehicle the fact is that Rudra was originally a bull-god and when "anthropomorphic representations of divine beings became common the original bull-form was driven into the background and the bull was henceforth regarded as a symbol or vehicle of Rudra" (page 31). The various names of *Siva* can be easily explained from references in the Vedic literature. The names Bhava and Sarva deserve special notice. Sarva was a popular Iranian deity, but was later merged into Rudra.

Siva's connection with *linga* is generally attributed to non-Aryan, particularly Dravidian, contact. Expressions such as *śisna-deva* and "nose-less *dāsas*" which occur in the early Vedic literature are put forth as evidence to support the connection. The identification of "nose-less *dāsas*" with Dravidians is manifestly wrong ; for the so-called Dravidians are not nose-less and the "nose-less" *Dāsas* were in conflict with the Indo-Aryans already before their entry into India, somewhere near the Caspian sea. Again the interpretation of *śisna* as a phallic emblem is still open to doubt. Archaeologists claim that they have unearthed the "Dravidian" civilisation of the pre-Vedic—and hence pre-Aryan—period in the Indus valley, where they think they have found cogent proof of the existence of *linga* cult. But there is no foundation for such a claim. The script of the Indus valley is still to be satisfactorily deciphered ; the racial affinities of the Indus people are still to be traced and there are no authentic proofs to regard the Indus civilisation as pre-Vedic. Again strictly speaking no specimens of *linga*, properly so called, have been so far discovered in the Indus cities ; and the phallic stones found there may be regarded as symbols fore-shadowing the advent of the full-blown cult of *linga*. There is no justification for the belief that the Indus people were not Aryans and the contention that the phallic worship was abhorrent to the Aryan religious sentiment is equally unjustified. The phallic emblem grew naturally out

of the sacrificial cult and the cult of the phallus is "the 'natural product of the evolution of primitive ideas inherent in the Aryan religion from the beginning'" (page 59).

With regard to Rudra's family it should be noted that Ambikā was primarily a deity of death along with her brother or husband, Rudra. The origin of the cult of the mother-goddess may be attributed to some non-Aryan race, but in India the Aryans brought it. The other proto-type of Indian Durgā or Ambikā was Ishtar, the great goddess of the Babylonians and Assyrians. Both the goddesses resemble each other in many respects. "It is obvious that the cult of the mother-goddess was introduced into India by the Aryans who seem to have adopted it from the Babylonians when they still inhabited the countries in the neighbourhood of Mesopotamia" (page 70).

Ever since the Indus civilisation had been discovered the problem of the origin of Saivism has assumed a new interest for the scholars of the religious history of India. The late Sir R. G. Bhandarkar wrote his famous work before this remarkable discovery in Indian archaeology was made. A reorientation on the history of Saivism had certainly been felt. Dr. Venkataramanayya brings forth such a reorientation on the subject but to his thesis the Indus civilisation is of no great significance.

We have already given the summary of his views above. According to him Saivism was part and parcel of the Aryan religious heritage and nothing need be attributed to the non-Aryans of India nor to the Dravidians which according to him is a doubtful racial designation for the peoples of South India. He tries to trace the passage of Saivism right from the Caspian sea to the north-west frontiers of India along with the Indo-Aryans who brought it with them into India. Whatever of Saivism we see in later times was evolved *naturally* from what was inherited about Rudra-Siva either from the Aryan ancestors or from their neighbours outside India. The author states that "the home of Rudra was in some foreign country into the north probably of the Mūjavats and Mahāvṛṣas" (page 22). Are we to suppose from this that the country "foreign" to the Vedic Aryans was also "foreign" according to the present geographical situation of India? No attempt is made to ascertain as to who these Mūjavats and Mahāvṛṣas were. Again the god Rudra occupies a subordinate position in the Rgveda being celebrated in only three entire hymns while his name occurs only 75 times in the Rgveda. From the Rgvedic Rudra we are not reminded much about any Babylonian and Assyrian resemblances and it is difficult to see with the author the origins of the various complex aspects of Saivism in some country outside India simply on grounds of resemblances.

The discoveries of the Indus Valley and the religion of the people indicated by them do not baffle the author much; for in the absence of any conclusive evidence as to the antiquity of this civilisation he is not prepared to call it pre-Vedic. His arguments regarding this antiquity resemble those of Dr. N. N. Law (cp. *IHQ.*, VIII, p. 121 ff.). The fact that the Indus culture shows certain affinities with the Sumerian civilisation and the fact that no other archaeological discoveries of the historical periods of India can be properly related to the Indus culture are commended to the author's attention. Vaiṣṇavism and Saivism are the two sides of the Hindu religious culture-complex of post-Vedic times. In the Indus remains we get, if not actual evidences, at least resemblances with the Saivite ideas, but we find nothing of Vaiṣṇavism. Thus in assigning post-Vedic antiquity to the Indus civilisation we will be called upon to answer many objections, the more so when we, with the author, take it to be an Aryan achievement. It does not seem that Dr. Venkataramanayya has given us any definite opinion on this matter.

There is no such thing as an Aryan race in India to-day. The possibility of gradual racial fusion of the in-coming Aryans with the indigenous population can hardly be objected to. There is every ground for belief that the indigenous population of the country did not succumb to Aryanisation without leaving their stamp on the "Aryan culture". This aspect of the question has been completely overlooked by the author. He apparently overlooks the fact that there are many primitive tribes in India even to-day whose religious practices deserve to be compared with some of the prominent aspects of Saivism. He is aware of Babylonian, Assyrian or Iranian culture-contact when he seeks to trace the origin of the cult of the mother-goddess or of Siva's accoutrement or of his mountain habitation. He draws much upon resemblances or common features but fails to establish any connecting links of influence. To say only from resemblances or common features that the Aryans before entering the borders of India might have assimilated this or that element of Saivism the existence of which becomes manifest only in very later times is not sufficient. Strong proof is required for such assumptions and the author does not convince us in this respect. And one may request him to explain how the Rudra-Siva worship which was only in the corner of the Vedic religious superstructure and some of the dominant elements of which were borrowed from the Babylonians or Assyrians should have become so widely prevalent in very later times.

The author says that the earliest method adopted by the Aryans to dispose of their dead was burial and that Rudra's identity with Agni prepared a ground for the introduction of the practice of cremation amongst the Vedic Aryans. He has unnecessarily brought into discussion a problem over which there is ground for much controversy. An archæologist like Childe would tell us that a fuller knowledge of the available evidence "reveals that cremation presents a much more complicated problem"¹ than is generally imagined. In fact "this rite is intimately bound up with the Aryan problem".² It was widely distributed amongst the Indo-European peoples and its adoption by a particular Aryan group is a problem by itself which has so far defied any satisfactory solution. The simple solution suggested by Dr. Venkataramanayya for its adoption by the Vedic Aryans carries little conviction for he does not seem to have considered the full implications of the problem.

Whatever the point of view of the author, there is no doubt that he has brought a reorientation on this subject. His treatment of the subject under the various aspects of Saivism is certainly commendable. A study of Vaishnavism on the same lines would also be welcome. Dr. Venkataramanayya's attempt serves a timely warning against a tendency to hold the "Dravidians" responsible for everything that has appeared in the Hindu culture of later times as being "abhorrent to the Aryan religious sentiment", whatever be the case about the origin and development of Saivism.

D. R. PATIL

¹ *Aryans*, p. 145.

² *Ibid.*, p. 147.

ALL ABOUT 'VRATĀ' IN THE RĠVEDA

BY

V. M. APTE

Professor W. D. Whitney wrote a note¹ 'On the Etymology of the Sanskrit noun *vratā*' which deserves to be quoted in full :—

As to the derivation of the common Sanskrit noun *vratā* (meaning in the classical language oftenest 'a sacred act' or 'vow'), and as to the way in which it arrives at its variety of senses, there exists considerable difference of opinion among scholars. The Petersburg lexicon makes it come from $\sqrt{2}$ *vr*, 'choose,' and draws out its scheme of values as follows: "1. will, command, law, prescribed order; 2. subservience, obedience, service; 3. domain; 4. order, regulated succession, realm; 5. calling, office, customary activity, action, carrying on, custom, etc.; 6. religious duty, worship, obligation; 7. any undertaken religious or ascetic performance or observance, rule, vow, sacred work; 8. vow in general, fixed purpose;" and then certain specialized uses. Grassmann's treatment of the word (in his Rġ-Veda dictionary) is essentially the same. Benfey, making the derivation from the same root, starts with the meaning "a (self-chosen) voluntary act, rule" and goes on to "action, doing," to "work" to "a devout act.....a vowed observance, a vow," and then to the more specialized senses; here, it will be seen the assumed fundamental signification is completely different from that of the other authorities already quoted. But F. M. Müller, in his so-called translation of the Rġ-Veda (pp. 225-8), even takes *vratā* from another root, 1. *vr* 'protect,' and holds it to "have meant originally what is enclosed, protected, set apart," then "what is fenced off, what is determined, what is settled,.....law, ordinance," and then to have "come to mean sway or power, and the expression *vratē tava* signifies, at thy command under thy auspices."

Since now, two of these explanations must be wrong, it is not impossible that all the three may be so; certainly, it stands open to any one to criticise them all, and to suggest a new explanation.

We are justified, I think, in the first place, in simply setting aside Müller's etymology as unsatisfactory; it lacks any fair degree of plausibility, and is also incompletely carried out: how its author would connect the usual later meaning of the word with those laid down by him, does not appear.

1. Proceedings of the American Oriental Society for October 1884, published in the JAQS. Vol. XI, pp. CCXXIX ff.

Against the etymology of the two authorities first quoted is to be urged that (see their own dictionaries) the root 2 *vr* does not signify willing, command, prescription, but only choice or preference; the idea of laying down the law, which runs through all their leading definitions, is by no means to be found in it. There is, to be sure, a certain relationship between 'choose' and 'command,' but it is not so close as to allow of simply substituting the latter for the former. Hence even if we admit the derivation from 2 *vr*, the Petersburg lexicon's scheme of definitions, as it now stands, must be pronounced unacceptable and requiring to be recast. Nor does the transition from law and ordinance to action, through the sense of prescribed activity and accustomed action, seem an easy or natural one.

The objection of non-correspondence with the proper meaning of the root is avoided by Benfey, who virtually starts from the sense of 'chosen activity, selected course of action,' and then simply drops the idea of choice or selection in the following senses. No such meaning as the former is recognized by any of the other authorities who have discussed the word; and if one examines the references given by Benfey under it, he will find that no implication of choice is at all called for by them; in fact, this author's leading definition is an otiose addition to his system of meanings, and made only for the purpose of forcing a connection between the real senses of the word and its assumed etymology.

My own idea of the word corresponds nearly with Benfey's, save that I would get rid of the forced implication of choice or selection by accepting a different etymology.

If we derive *vratā* from either root having the form *vr* we have to recognize in it the suffix *ta*, which, except as making the passive participle, is of great rarity; in fact, the only analogue to *vratā* would be *māta* 'mortal,' from \sqrt{mr} 'die,' and this would show a difference both of accent and of root-form. Notably easier as regards the external shape of the word would be a derivation from \sqrt{vrt} 'proceed,' with suffix *a*; the form *vratā* instead of *vartā* is exceptional, but need cause no great difficulty, especially as it finds support in *vrajā*, *tradā*. The word *vratā* then, from *vrt* would mean something like a procedure, course, line of movement, course of action, then conduct or behaviour. This would correspond to meaning 5 in the Petersburg lexicon scheme, and 2 and 3 in Benfey's scheme. Then the developments of meaning would be on the one hand to a habitual, established, usual, or approved course of action or line of conduct—a familiar transfer, as instanced by *guṇa* 'virtue,' *rūpa* 'beauty,' and the like, and, on the other hand, to a special act

or series of acts or ceremonies of an obligatory character, imposed by morality or religion; and any other senses would be easily explained specializations of these. The whole sphere of significance of the word seems to me more naturally covered in this way than in any other. Even the phrase *vratē tāva* (of which Grassmann makes a final separate head, as if in doubt as to how it shall be connected with the rest) seems not less readily explained as meaning 'in thy (established or approved) course, following thy lead or example,' than 'under thy control or protection,' or 'in thy service,' as suggested by the other authorities.

The leading sense of 'course of action or behaviour' appears to me best to suit the great majority of the compounds with *vratā*, even in the Veda: e.g., *vivrata*, 'of discordant action,' *āpavrata* 'of offish or rebellious conduct,' *ānuvrata* 'of submissive behaviour', *śucivrata* 'doing beauteous work,' *svvrata* 'of excellent conduct,' and so on. The commonest Rīgveda compound, *dhytāvratā*, admits of more than one interpretation, as from the leading or the developed sense.

There are passages here and there which appear to indicate a recognition of the etymological connection of *vratā* with root *vr̥t*: such are *vām ānu vratāni vārtate* (RV. i. 183. 3); *ādityasya vratām anuparyāvartante* (AB. iii. 11). It would not however, be proper to insist too much upon their importance, since they might possibly be accidental collocations, or artificial plays upon words. But the general character of the verbs used along with such a noun has a legitimate and important value as pointing to its fundamental sense. And the verbs which take *vratā* as object decidedly favour its interpretation as a 'word of motion.' We do not find them to mean 'obey, submit to, accept,' and the like, but rather 'follow after, pursue, attach one's self to,' and so on (*i, anu-i, anu-car, anu-gā, anu-vrt, sac*, etc.). Examples are: *yāsya vratām paśavo yānti sārve* (AV. vii. 40. 1), *ānu vratām carasi* (RV. iii. 61. 1), *viśve...vratā padē'va saścire* (v. 67. 3), *tāva...vratām agne sacanta* (vii. 5. 4), *tām ṛjūyāntam ānu vratām* (i. 136. 5)—and many others might be quoted. The only notable exception is the root *mi* or, *mī* (alone, or more frequently, with prefixes *ā* or *pra*), and here the original meaning of the root is doubtful (its connection with Latin *minus* etc., usually accepted, is highly questionable), and the difficulty of explanation seems about as great with one understanding of *vratā* as with another.

If this account of *vratā* shall approve itself to acceptance, the hitherto assumed shade of meaning in sundry Vedic passages will be slightly modified, but their interpretation will not be essentially changed; since the matter involved is not so much the senses themselves of the word as their derivation and relation to one another.

In preparing this paper, the fact was overlooked that M. Bergaigne also, in his *Religion Vedique* (iii. 212 ff.), has treated of the history and use of the same word. He gives yet a fourth derivation, different from that of any of the three other authorities—making it come, indeed, like Müller, from the root 1 *vr*, but with the primary sense of 'guard, protection.' This appears not less unacceptable than the rest; and here, again, it may be said that M. Bergaigne's learned and acute discussion of the uses of the word does not at all necessarily repose upon its etymology as held by him, but only upon prevalent senses of it, as to which all are agreed.

§ 2. In the following monograph, I have discussed every passage in the *R̥gVeda* in which the word *vratá* occurs, whether in its simple or compounded form (the total number of such passages being nearly 300) and set forth my own scheme of definitions for the word, a scheme which being materially different from those proposed so far, throws new light (in my opinion) on many a *vratá*—passage in the RV. I fully endorse Whitney's view regarding the etymology of the noun *vratá*, viz. its derivation from the root *vr̥t*—to proceed, with the suffix *a*. Nay, I go further and maintain that the derivation from either 2 *vr̥* 'choose' (*vr̥ñite*) or from 1 *vr̥* (*vr̥ñoti*) whether with the sense of 'guard, protection' as M. Bergaigne² proposes or with the sense of 'enclosure, setting apart, fencing off, or forbidding' (*vārayate* means: he prohibits), as Max Müller³ does, is impossible. As regards 2 *vr̥* 'choose', not a single *vratá* passage in the RV. favours (as I shall show) the meaning 'will, command, obedience or (fixed) purpose.' In fact, the word *vratá* as denoting some kind of physical activity is, in the RV., *sharply distinguished from words denoting mental activity* such as *dhī* (in IX. 112. 1) and *cittá* (in X. 166. 4)! As for the root *vr̥* (*vr̥ñoti*), suffice it to say for the present, that the basic sense or idea underlying all the uses of *vratá* in the RV., is that of 'turning, turning round, rolling, revolving, movement, passage, course, procedure, advance, march etc.' *There is nowhere a suggestion of 'prohibition, enclosure, confinement, restriction or determination'* but rather of 'movement, expansion or extension.' *Vratá*, in the RV. is not something 'in itself protected' but that (ritual or other) procedure or (religious or social) activity which, *in the course of its expansion*, requires protection (compare the compound word *vratapā*, protector or keeper of the *vratás*). Whitney is

2. *Religion Vedique*, iii. 212 ff.

3. *Vedic Hymns*: SBE. Vol. XXXII, 236 ff.

perfectly right when he says⁴ that the general character of the verbs used along with a noun has a legitimate and important value as pointing to its fundamental sense and that the verbs which take *vrata* as an object decidedly favour its interpretation as a 'word of motion.' After citing examples of verbs like *anu-car* which do not mean 'to obey, submit to, accept' and the like, but rather 'follow after, pursue' and so on, Whitney mentions (what according to him is) the only notable exception—the root *mi* or *mī* (alone or more frequently with prefixes *ā* or *pra*), the original meaning of which is according to him doubtful. I may however, draw attention to a passage (a R̥gVeda repetition) which decisively establishes the original character of that word as a verb of motion:—I. 124.3^{cd} = V. 80.4^{cd} *ṛtāsya pānthām ānveti sādhu, prajānatīva nā dīśo mināti* (meaning), '(The Dawn when she appears clothed in light, in the east) follows carefully the path of *ṛtā* and like one who knows, does not miss (*nā mināti*) the directions.' There could be no doubt that *mi* or *mī* is here, a verb of motion having the primary sense 'to miss i. e. to deviate, wander or stray from' the (right) directions. This passage further shows that 'to violate, damage, harm, or reduce' are but secondary meanings of the verb.

§ 3. It is to be regretted that Prof. Whitney did not follow up the logical conclusions resulting from the etymology which he so brilliantly and convincingly proposed. The consequence is that he has not formulated a system of meanings for the word, which could properly and adequately cover all the uses of the word in its simple as well as compounded form. He puts forth the meaning 'procedure, course, line of movement, course of action,' then, 'conduct or behaviour,' the development of which (according to him) would be on the one hand to 'a habitual, established, usual or approved course of action or line of conduct' and on the other hand to 'a special act or series of acts or ceremonies of an obligatory character imposed by morality or religion.' When he says,⁵ however, that 'any other senses would be easily explained specializations of these' he is hardly right, in my opinion. There are serious gaps in his system of meanings. These omissions are due to the fact that he has not paid sufficient attention to the significance of the root *vr̥t* and its important shades of meanings. Thus the root *vr̥t* means not only 'to proceed' but also 'to turn, turn oneself, turn round, revolve, roll, move on, pass on' etc. Thus *vrata* should mean not only 'procedure, course, line of movement, course of action' and then 'conduct' or

4. See his note quoted above.

5. loc. cit.

behaviour' but also 'turning round, revolution, circular movement, a round' etc. Secondly a missing link in Whitney's chain of meanings is the meaning 'route, circular path (like *gātú* a path, from $\sqrt{gā}$, 'to go') which is but a perfectly natural (nay, almost inevitable) development of the root-meaning, as will be shown hereafter.

§ 4. Generally speaking, scholars have not (in my view) taken sufficient notice of the very important part, this sense (*viz. route, circular path, etc.*) of the word *vratá*, plays in the *RgVeda* because the tendency is to be satisfied with the meanings 'will, law, statute, command, sacrifice, vow, fixed purpose, duty' etc., as far as possible. The fact has not been adequately appreciated that in the *vast majority of vratá-passages in the RgVeda*, it is the *vratás of the gods* that are spoken of, rather than the *vratás of the human worshipper or poet*. In my opinion, the numerous *passages wherein the RgVedic poets speak of the vratás of the gods*, betray their vivid impression or reminiscences of the fixed luminous rounds or paths traced by the luminaries (*devás*) across the sky or in heaven and this is just what we should expect. The common name *deivos* (Skt. *deva-s*, Lith. *deva-s*, Lat. *deu-s*), god, shows that the conception of higher gods whose nature was connected with light (*div*, to shine), and heaven (*div*) had already been arrived at in the Indo-European period and *was a vital force in the poetry at least of the RgVedic age*. The *dáivya vratá* or *vratáni* (the divine *vratás*) so often mentioned in the *RgVeda* are rather the 'heavenly routes,' 'the divine rounds' 'the periodical movements across the sky' or 'the rules of the heavenly road,' *closely adhered to, by the gods themselves rather than 'holy laws' enunciated or laid down by a particular deity and binding on its devotee!* When, as often in the *RgVeda*, there is a reference to the missing of the *vratás of a god* (Compare I. 25. 1), the *vratás* are either such *actually perceived periodical movements or regular appearances* of a deity, like Agni, kindled on earth, like the Sun or Indra (after the winning of light and the Waters) or like Soma or the regular *i. e. daily, monthly or seasonal visits or attendances of deities like Varuṇa at certain religious observances, ritual acts or sacrificial performances of human worshippers, which closely corresponded or were coordinated in the ancient calendar to such rounds or visits* [Compare III. 32.5c: *sá á varṣtsva haryaśva yaññāih* (meaning): 'As such (O Indra) Lord of bay steeds, turn hither by reason of (our) sacrifices.' Here *varṣtsva* (turn hither) is the 2 Sing. Pf. Imperative form of the very root *ṛt*, from which *vratá* is derived].

§ 5. Finally, in (that comparatively small number of) passages where the *vratás of human beings* are mentioned, the connotation of

the word embraces the following shades of meaning :—Line of behaviour, duty, profession, ordered (*physical*) activity, conventional conduct in the religious and social sphere. Thus, the connection of the word with its fundamental sense—its root-meaning, is never lost sight of. In these passages, the word not only symbolises the ethical ideal of the social and religious life of the R̥gVedic Aryans in general but also connotes the sum-total of the religious and social duties of each of the three higher classes of Aryan society in particular viz. *Brahmán* (or *Brāhmaná*), *Kṣatrā* (i. e. *Kṣatriya*, *rājanyá* or *rājan*) and *Viś* (*vaiśya*) and is, in a sense, the forerunner of the later words '*varṇa-dharma*' and '*jāti-dharma*', which became current with the hardening and elaboration of the Caste-system in India.

§ 6. I shall now formulate the scheme of definitions, the system of meanings which, *in my view*, is the most natural and rational and which I have arrived at, after a careful consideration of each and every *vrata*-passage in the R̥gVeda. Then will follow a discussion of the source-texts themselves on which my conclusions are based. Before I put forth the scheme, I must explain that there are two parallel phases of the semantic evolution of the word—phases, which for the sake of convenience, I may call the '*divine*' phase and the '*human*' phase. These are not necessarily separated in time and may have been concurrently developed, though it would not be far wrong to say that the '*divine*' phase is probably the earlier one. By '*divine*' phase, I mean the phase represented by the set of meanings which can be assigned to the word when it pertains to the gods (or *devás*) viz. *Uśas*, *Sūrya*, *Aśvins*, *Pūṣan*, *Mitra*, *Varuṇa*, *Parjanya*, *Aditi*, *Dakṣa*, *Soma*, *Savitṛ*, *Viṣṇu*, the Rivers, *Indra* and *Agni*, individually or collectively as the *vratás* of the gods (*devānām* or *ādivyā*). As I have already pointed out, the fixed notion regarding *vrata* (derived from the classical language) that it is something like a particular vow undertaken or a holy law obeyed by a human devotee to propitiate a particular deity, has been the source of much confusion when read into Vedic, especially R̥gVedic literature. The '*human*' phase is seen in those passages where there is a mention of the *vrata* or *vratás* of men in general i. e. according to the R̥gVeda only those who are Aryan (the non-Aryans being described as *avratá*, *āpa-vrata* and *anyā-vrata*) and in such passages as speak specifically and separately of the *vratás* of the poet-priests, kings, patrons, or liberal chiefs and of the *viśaḥ* (the Aryan masses as such).

§ 7. As in my view, the derivation of *vrata* from the root *vr̥t*, is hardly in doubt, the root-meaning of the noun corresponding to the senses of the root enumerated above (in section 3) would naturally be :

The Scheme of
Definitions

I. *Turning, turning round, revolution, a round, rolling, movement, passage, course, procedure, running or flowing* (of the Rivers or of *Parjánya*), (physical) activity etc.

II. A most natural development of this meaning would be:— (Fixed) *passage, way, (circular) path, (settled) route, (beaten) track, or bed* (of Rivers or Waters), *area or sphere of rolling or expansion*, etc. From the root *vrt*, we have primary nominal derivatives like *vartman* and *vartani*, with the meaning 'path or way' and all I maintain is that *vrata* is a similar derivative from the same root (formed with the suffix *a*) with exactly the same sense. Compare also the nouns *pāth* or *pāthi* (= path or way) which are supposed to have been derived from a postulated root *path* or *panth*, to go or the nouns *yāma* and *yāman* (= course or way) from $\sqrt{yā}$ to go. This tendency to derive from verbs of motion, a noun expressive of 'the way or path' over which that motion takes place, is not confined to Sanskrit only. To take but only one instance, the English word 'passage' means the 'act of passing' as well as the 'way by which persons or things may pass.' Once, therefore, the derivation of *vrata* from the root *vrt* is accepted, the sense 'path or way' must be acknowledged to be a normal and inevitable development of the primary meaning 'turning, proceeding', etc. of the noun *vrata*.

III. A natural corollary to meaning No. II is the meaning:— The (entire) *area covered* [by the (regular) paths], the *sphere* (of movement or influence), the *region* (of activity), *prescribed dominion, realm, jurisdiction, auspices, province* etc. This sense suits particularly those passages wherein the word *vrata* is used in the singular.

IV. (Senses Nos. I and II, as it were, converge into the next viz.) *routine, career, law or laws of movement, periodical appearance* (in heaven) or *visit to the worshipper's home or sacrifice*⁶ *settled procedure, customary activity, prescribed behaviour* (expected) *deportment, recurring march or passage, (seasonal) journey* etc. This sense is more appropriate when the word *vrata* is used in the plural.

V. [As the passage or movement of the *devās* or heavenly luminaries across the sky (and the consequent possibility of their journey or visit to the worshipper's abode) was the result of the triumph of the powers of light over the forces of darkness, the next stage in the semantic evolution of the word is represented by the meaning]: (*triumphant*) *march or movement, (victorious) advance* or

⁶ Compare Macdonell, Vedic Mythology, p. 18: 'The gods in general, are described as driving luminous cars, nearly every individual deity being also said to possess one....In their cars, the gods are frequently represented as coming to *seat themselves on the layer of strewn grass at the sacrifice*' (italics mine).

activity, exploit ; performance, deed or act (of valour or strength) etc! It is evident that this meaning is *but the intensification of meaning No. 1 i. e. the root-meaning*. There are no separate illustrative source-texts for the root-meaning and none need be expected. A classical parallel would be *manasvin* (literally 'one with a mind') meaning 'One with a *strong mind*.'

VI. *Ordinance, arrangement, law of behaviour or rule or code of conduct* (laid down by a divinity). It will be seen, from the following discussion of source-texts, that this sense is suitable only in a very small number of passages (*only in three out of a total of more than 200 vrata passages*) and yet this sense has been held by a number of scholars to be the dominant, the principal significance of the word, suitable in the large majority of its uses in the RgVeda! The rendering 'law' or 'holy law' generally reserved for the word *vrata* is unfortunately so beautifully vague and so eminently non-committal that it escaped being challenged so far!

I. [In conformity with its root-meaning, the word has here also the sense] 'Physical' activity (as distinguished from mental activity), practice, (expected) behaviour, duty, customary activity, (hence) profession, vocation. (It will be seen that this sense exactly corresponds to meaning IV of the so-called 'Divine' phase⁷).

II. (On the socio-religious plane, the connotation is:) The sum-total of those peculiar ethical and religious duties and practices which made up the *culture-pattern of the Aryans i. e. the Aryan cult as such*.

III. (From this general sense, follows the particular one *viz.*) the specific (social and religious) *duties of each of the three upper classes of Aryan Society viz. the poet-priests, the patron-kings (i. e. the military or ruling class) and the visâh (or the Aryan masses)*. In this respect, *the word is the fore-runner of the later terms varṇa-dharma, jātīdharma etc.*

IV. Devotion to Duty (in general) on the part of men and women.

§ 8. We shall now take up the discussion of the source-texts or the various *vrata-passages* scattered throughout the Rgveda (*the more important of them first*) classified under the different shades of the two phases of the semantic development of the word as pointed out

7. For facility of reference, we shall adopt here-after, abbreviations like D4, H1, etc., where D and H stand for the *Divine* and *Human* phases respectively, of the word *vrata*.

above. The translation of these passages is mine and is original, not only in the sense that the interpretation of vrata is new but also in the sense that it differs in other respects as well, from the accepted versions, as will be seen (in many cases).

THE MORE IMPORTANT PASSAGES WHERE
THE MEANING D₂ FOR VRATĀ IS MORE
NATURAL THAN ANY OTHER AND LESS
VAGUE THAN 'HOLY LAW.'

[D₂=(Fixed) passage, way, (circular) path, (settled) route, (beaten) track, channel or bed (of Rivers or Waters), area or sphere of rolling or expansion.]

§ 9. I. 183. 3 :—

आ तिष्ठतं सुवृतं यो रथो वाम्
अतुं व्रतानि वर्तते हविष्मान् ।
येन नरा नासत्येष्वयं
वर्तिर्याथस्तनयाय स्मने च ॥

Trans :—Mount up to the lightly rolling one (*suṛṭam*), that car or yours, laden with oblations, which rolls along (*vartate*) the (pre-
scribed) routes (*vratāni*), whereon O Men, O Nāsatyas, you go your
round (*vartih*) for stimulation for us and (our)offspring.

* NOTES :—From the deliberate play on the root *vrt* and its derivatives indicated within brackets above, it should be clear that *vratāni* is the cognate object of the intransitive verb *vrt*, allied to it etymologically. The importance of this verse for establishing the derivation of *vratā* from the root *vrt* cannot be overstressed.

§ 10. X. 111. 4ab :—

इन्द्रो मूढा मंहतो अर्णवस्य
व्रतामिनादङ्गिरोभिर्गृणानः ।
[पुरुणि चिञ्चि तताना रजांसि
दाधार यो धरुणं सुत्यताता ॥]

Trans :—Indra broke down with his might, the *vratās* of the mighty *aṇavā*, praised (during the act) by the Angirasas ;

NOTES :—If ever, evidence of the concrete and physical character of the *vratās* was wanted, it is supplied by this passages. It

cannot be said that the word here represents a 'concept' or 'idea.' The *vratās* spoken of are those of *arṇavā*, a watery monster who is also named in a parallel passage (a partial repetition) viz. X. 67.12: *Indro mahnā mahato arṇavāsya; vī mūrdhānam abhinad arbudāsya* = 'Indra broke down with his might, the head of the mighty *arṇavā*, *arbudā* by name.' So the word *vratās* must mean the tracks or paths of the physical extension of the sea-monster *arbudā*, with which he blocked up the waters (Cosmic?) by lying across them. That he did so by lying athwart the beds of the waters like *Vṛtra* is clear from the fact that breaking down the *vratās* or areas or spaces of extension of the body of this monster was like breaking his head! An exactly parallel description is that of *Vṛtra* in I. 32, 7, 8 and 10. The 10th verse says that *Vṛtra's* (dead) body remained in the midst of river-streams. So the passage is almost conclusive evidence of our meaning of *vratā*.

§ 11. V. 67. 3 :—

विश्वे हि विश्वेदेवसो
वरुणो मित्रो अर्यमा ।
व्रता पदेव सश्विरे
पान्ति मर्त्यं रिषः ॥

Trans :—All these-Varuna, Mitra and Aryaman, the all-possessors, follow the *vratās*, as if with feet and protect the mortal from harm.

NOTES :—The phrase : '*padā iva*' (= as if, with feet), is eloquent testimony in favour of our meaning. The *devās* follow the fixed luminous paths in the heavens, as surely and as regularly as *as if they were endowed with feet*! No meaning other than "courses, paths or ways" in suitable here.

§ 12. I. 83. 5 :—

यज्ञैरथर्वा प्रथमः पथस्तते
ततः सूर्यो व्रतपा वेन आजनि ।
आ गा आजशनादुशना काव्यः सचा
यमस्य जातममृतं यजामहे ॥

Trans :—Atharvan first extended the paths; then was born the yearning *Sūrya*, the Keeper of the *vratās*; *kāvya*⁸ *uśanā* drove hither the Cows together; we worship the immortal birth of Yama.

8 *Kāvya Uśanā* fashioned the bolt for slaying *Vṛtra*, for Indra, (I. 121. 12) who is represented as identifying himself with that sage (IV. 26. 1). Thus the Cows are the morning rays or the waters.

NOTES :—This is a very important verse for the original sense of *vrata* which I maintain, is 'the paths' of the luminaries like Sūrya. The first pāda actually refers to these 'paths' which in other passages are described as laid down by Varuṇa etc. for Sūrya (VII 87. 1). The third pāda refers to the driving of the cows along the same *vrata* or paths.

[Though this is not the place to discuss the whole question, I may as well suggest that here in the 4th pāda, Yama is plainly indicated as the (setting) Sun rising again in the east! I personally think further that the 'yama and yami' story is the story of the dawn and the rising sun, who (the latter) is often called *svāsur jārāḥ* (the lover of his sister) in the form of Pūṣan (VI. 55. 5)].

§ 13. I. 65. 2 :—

ऋतस्य देवा अमु ब्रता गु-
र्ध्वत् परिष्टिर्योर्न भूमं
वर्धन्तीमापः, पुन्वा सुशिविभ्य-
ऋतस्य योना, गर्भे सृजातम् ॥ २ ॥

Trans :—The gods followed the *vratās* of *ṛtā*; there was (as a result) an encircling, as if heaven (should encircle) the earth. The waters strengthen with praise, him the well-developed, the well-born (child) in the lap, in the womb of *ṛtā*.

NOTES :—I have explained in my notes to III. 4·7 (which please see) why I think that the original sense of *ṛtā* in the Rv., was probably 'the broad belt of the Zodiac'. Even apart from that, our meaning of *vratās* as 'paths' receives confirmation from the present verse which says that when the gods followed the *vratās*, there was an encircling movement, which almost looked like the encircling of the earth by heaven. In other words, the luminaries followed the *vratās* or paths that extended from one end of heaven to another and back again (i. e. across the Zodiacal belt which encircles the earth and thus could be called the *vratās* of *ṛtā*).

§ 14. I. 92. 12 :—

पशून् चित्रा सुभगा प्रथाना
सिन्धुर्न क्षोदं उर्विया व्यश्चेत् ।
अभिर्नती दैव्यानि ब्रतानि
सूर्यस्य चेति रश्मिभिर्दृशाना ॥

Trans :—The resplendent, blessed one, unfolding her rays like kine, like a river (unleashing) its flood, has shone forth, far and wide. Not missing the divine *vratās*, she is perceived as visible with the rays of the sun.

NOTES:—A very important passage is this, for determining the meaning of *vrata* (compare I. 124. 2). If this verse is read in connection with I. 124. 3 and V. 80. 4, both of which have an identical second hemistich which may be rendered as “straight does she go along the path of *ṛtá*: as one who knows, she does not miss the directions”, there can be no doubt that the *vratás* are the pathways of the luminaries extending in the right directions and laid along *ṛtá* [the broad belt and the Zodiac? See my notes to III. 4. 7].

§ 15. I. 124. 2 :—

अमिनती देव्यानि व्रतानि
प्रमिनती मनुष्या युगानि ।
ईयुषीणामुपमा शश्वतीनाम्
आयतनीं प्रथमोषा व्ययौत् ॥

Trans:—Not missing the divine *vratás* (but) reducing human ages, Uṣas, the last of those that have departed, but the first of those yet to come, has shone forth.

NOTES:—Considered along with the verse I. 92. 12 (see notes thereto), this verse may be said to give the exact connotation of the word *vrata*. The last two pādas: ‘the last of those that have departed’ etc., show that the whole series of Dawns is in continuous movement and that it is during this movement that the *vratás* of the gods are not missed. In I. 92. 12, the same expression, in fact, a pāda identical with the first pāda here, occurs and the context of ‘not missing the *vratás*’ is the ‘being perceived as visible with the sun’s rays’. So, *luminaries like the Dawn shine and move while following the vratás* i.e. either fixed tracks in the heavens or the regular and fixed routine or laws of movement prescribed for them.

§ 16. The epithet *vi-vrata* (following various *vratás*) is valuable evidence of *vrata* meaning, in the Rv., predominantly ‘path, way, course, career’ etc. In six passages out of the seven in which the word occurs viz. I. 63. 2, VIII. 12. 15, X. 49. 2, X. 105. 2, 4 (as a dual); and X. 23. 1 (as a plural), it qualifies the (two) tawny (or bay) steeds of Indra [*hārī, hārīnām, nadáyoh*]. The context shows that ‘moving or wandering along diverse paths’ is the only natural rendering and in fact, Griffith⁹ renders it (in X. 49. 2) thus! In one of these passages viz. VIII. 12. 15, we are told that the bay steeds [which are described in other passages as *vivrata*, in a good sense] are not *vivrata* (or deviators) from *ṛtá*. In other words, however, diverse their paths, they do not deviate from *ṛtá* [which

as I have suggested elsewhere,¹⁰ may have meant the broad belt of the Zodiac within which the luminaries moved and along which the *vrātās* of Indra's baysteeds were laid]. In X. 55. 3 cd. (the seventh passage) we have *jyōtiṣā vīvratenā*...I purposely give here the translation of the passage by Griffith,¹¹ so that no pre-conceived notions of mine could be said to have strained the sense—' with four and thirty lights he (i. e. Indra) looks around, lights of one colour, though their ways are diverse ' (italics mine). This passage describing the splitting up and spreading of the light into 34 ways or paths is eloquent testimony of our view of *vratā*. A parallel word is *vī-pathi* and the passage V. 52. 10 ab :—

आपथयो विपथयोऽतस्तथा अनुपथाः ।

has two epithets of the Maruts, corresponding to our *vī-vrata* and *anu-vrata* (with only the substitution of *pāth* for *vratā* !).

§ 17. VI. 70. 5ab :—

मधु नो वावापृथिवी मिमिक्षतां
मधुश्वतां मधुवृष्टे मधुव्रते ।

Trans:—'May heaven and earth, dropping *mādhū*, yielding *mādhū* and having *vrātās* of *mādhū*, pour down *mādhū* (mead; here, rain) for us'.

NOTES:—Here the translation:, 'law', 'duty' or 'will' for *vratā* becomes almost absurd! In fact, Griffith¹¹ renders the epithet *mādhuvrata* as: 'with balm upon your paths'; and this is undoubtedly correct. The paths of the luminaries were laid (as we have seen from I. 35. 11) in the *antārikṣa* (air) i. e. between heaven and earth to whom they may properly be said to belong.

§ 18. III. 3. 5a :—

चंद्रमग्निं चन्द्ररथं हरित्रितं ... ।

NOTES:—The epithet *hāri-vrata* used of Agni here tells the same tale. Agni is described as 'bright (*candrām*), with a bright car (*candrā-ratham*) and of reddish-brown or tawny *vratā* (*hāri-vrata*)'. I think the context here leaves no doubt that *vratā* in *hāri-vrata* means 'trail, career, or path', the compound meaning 'whose career or paths are golden'. Oldenberg's translation¹² 'whose every law is golden' is an example of the straits to which non-recognition of this sense of *vratā* can drive scholars !

10. See my notes to III. 4. 7.

11. Hymns of the R̥gveda, English Translation.

12. SBE. Vol. 46, p. 232 ff.

§ 19. We shall now consider the *śuci-vrata* passages. The root *śuc* in *śuci* means 'to shine, to flame up.' In IV. 2. 17 it means 'to kindle.' Therefore the word *śuci* can only mean 'brilliant, bright, flaming, resplendent.' The meaning 'pure' is purely figurative and secondary and is found only in a few passages (about six or seven out of a total of one hundred and more) in the Rv. when it is an epithet of *manīṣā*, *stōma*, *matī* or *gīrah*.¹³ If we therefore shed our prejudice of *vrata* as meaning nearly everywhere, 'vow, holy work or service, holy law imposed by gods on men', then *śuci-vrata* can only be rendered as 'of shining paths, ways, courses or career' or as 'of shining dominion.'

It is an epithet of Agni in three passages. In VIII. 43. 16b Agni is addressed as 'of red steeds and bright *vrata*.' Evidently Agni 'of the blazing trail or path' is meant. In VIII. 44. 21 Agni is described as *śucivratatama* i. e. *śuci-vrata par excellence* and as 'shining bright when sacrificed to' (pāda c). In X. 118. 1, Agni is spoken of as 'shining among men and *śuci-vrata* in his own abode.' All these contexts show that the epithet pictures Agni as One 'with a blazing trail, track or sphere.' It is interesting to note that the Rv. poets have not failed to notice and develop a paradoxical aspect of Agni's activity viz. that if Agni blazes the trail while he is advancing, he also leaves a charred and black path of cinders and ruins when he has advanced. Hence, he is called '*Kṛṣṇādhvā*' (II. 4. 6c) and '*Kṛṣṇā-vartani*' (VIII. 23. 19c) meaning 'leaving a black trail, *vartani* being a synonym of one *vrata* !

As regards the two *śuci-vrata* passages referring to the Aśvins, in one (I. 15. 11), they are further specified as 'having fires blazing' or 'bright with flames' and in another, they are addressed as 'sons of heaven.' These specifications lend point to our view of the epithet, in as much as the Aśvins as *matutinal deities* follow a luminous path across the sky. In VI. 70. 2, heaven and earth, qualified as *śuci-vrata* are described as 'illuminators of this world.' Finally, from what we know of Mitra and Varuṇa, we should be prepared for the application of this epithet to them (VI. 16. 24; III. 62. 17). In the latter passage, they are described as '*śuci-vrata over long distances*' (*drāghīṣṭhābhiḥ*). I do not think, the latter word should be unnecessarily rendered as 'for a long time' (!) because we refuse to recognise the *spatial* character of *vrata* !

§ 20. III. 59. 9 :—

मित्रो देवेष्वायुषु जनाय वृकबर्हिषे ।

इषं वृष्टव्रता अकः ॥

13. The word is thus parallel to the English word *bright*.

Trans :—‘Mitra among gods and men has provided foods (*iṣaḥ*) that are *iṣṭāvratāḥ*, for the man whose sacrificial grass is trimmed’.

NOTES :—Macdonell¹⁴ explains the compound as follows :—a Bv. agreeing with *iṣas*, ‘food regulated by the ordinances which Mitra desires i. e. to be eaten according to fixed rules’. This is an example of the straits to which scholars are driven by their fixed notion that *vratā* means the same thing in the Rv. as in later literature! According to Macdonell, *iṣṭā* the first member of the compound refers to the desires of Mitra; ‘*vratā* the second member, to the fixed rules followed by men and the whole compound qualifies *iṣaḥ*!! In my opinion, the explanation of this epithet of ‘foods’ is found in the phrases ‘*iṣām netā*’ = ‘the leader or guide of food (to men)’ as used of Agni in III. 23. 2d and ‘*iṣām volhā*’ = ‘the conductor of food’, as used of the car of the Aśvins in VII. 69. 1. We can now understand our epithet as meaning ‘(foods) which follow the desired paths’ or ‘going the desired (right) way’ so as to reach the devout worshipper. I think any other sense is hardly natural.

§ 21. V. 40. 6 :—

स्वर्भानोरध यदिद्र माया
अवो दिवो वर्तमाना अवाहन् ।
गृह्णं सूर्यं तमसापव्रतेन
तुरीयेण ब्रह्मणाविदुदत्रिः ॥

Trans :—When, O Indra, thou didst strike down the (magic) wiles of *Svarbhānu*, operating below the sky, Atri recovered with his fourth prayer, *Sūrya* concealed in darkness that strayed from its *vratā* (*āpa-vratena*).

NOTES :—It is now generally admitted that this verse describes an eclipse of the Sun—a somewhat unexpected phenomenon. When the darkness envelopes and conceals the Sun every night, it may be called the ‘darkness that follows the regular routine (*vratā*) or *ānuvrata* but when all of a sudden, during daytime, the darkness envelopes the Sun, it surely has strayed from its regular routine and may be described as *āpavrata*; compare ‘*jyōtiṣā vivratena*’ in X. 55. 3cd : ‘with light that scatters in various directions’ or ‘goes along diverse paths’.

§ 22. VII. 47. 3 :—

ज्ञतपेवित्राः स्वधया मदन्तीः
देवीर्देवानामपि यन्ति पाथः ।
ता इन्द्रस्य न मिनन्ति व्रतानि
सिन्धुभ्यो हव्यं घृतबज्जुहोत ॥

14. Vedic Reader, p. 83.

Trans :—(The waters) possessing a hundred (i. e. numberless) means of purification, delighting in their own strength, the Goddesses go the *path* of the Gods. They do not miss the *vrātās* of Indra; offer the oblation (rich) in ghee to the Rivers.

NOTES:—The 2nd and 3rd pādas which are mutually explanatory, give convincing proof of my proposition that *vratā* = the *path* of the Gods in heaven and the next verse of this same hymn tells us that Indra excavated a *gāti* (or pathway) for the Rivers to flow and that they were illumined by the beams of Sūrya. So *vratā* is the luminous path traced by the gods across the heavens, the very track followed by the heavenly Rivers. In the Avesta also, the waters are said to follow the path made by Mazda or the way made by the gods. In the Vendidad XXI. 4-5, the swift-horsed sun is asked to go along the watery way in the skies above.

§ 23. VIII. 40. 8 :—

या नु श्वेताववो दिव उच्चरात उप शुभिः ।

इन्द्रान्योरनु व्रत मुहाना यन्ति सिन्धवो

यान् त्सीं बन्धादमुञ्चतां

[नभंतामन्यके संमे]

Trans :—Those two Resplendent ones who rise from below the sky upwards with their rays; bearing on in accordance with the *vratā* of (those very) Indra and Agni, the Rivers go on—the Rivers which they released from restraint.

NOTES:—It is well-known in the mythology of the Rv., that Indra who released the streams pent up by the dragon (II. 11. 2), dug out channels for them (II. 15. 3); the meaning of *vratā* here can therefore only be 'the paths or channels chalked out for the waters by Indra (and Agni)'. The two *Resplendent* ones (*śvetāu*), I take to be Indra and Agni (following Sāyaṇa).

§ 24. IX. 82. 5 :—

यथा पुर्वेभ्यः शतसा अमृधः

सहस्रसाः पर्यया वाजमिन्दो ।

एवा पवस्व सुक्षिताय नन्यसे

तवै हृतमन्वापः सचन्ते ॥

Trans :—(Just) as, for the ancients thou, O Indu, unwearying, the winner of hundreds, the winner of thousands, wentest round [*paryāyāḥ* i. e. in passing through the strainer and flowing into the jars] to strength [*vājam*, because it is then *strengthened with water*

and milk], so (now) flow on for new blessings; the waters follow thy *vratā* (or course).

NOTES:—IX. 2, 3 and 4 describe very much the same operation in the preparation of the Soma juice. We are there told that 'the Soma was made to flow and that the waters follow after him'. This makes it quite clear that the waters go the way (*vratā*) that Soma has gone i. e. the admixture of the Soma with water takes place when, after passing the filter, the streams of Soma flow on to the forest of vats like buffaloes (IX. 33. 1). It may also be noted that this is the earthly version of the heavenly rivers following the *vratā* of the celestial Soma.

§ 25. IX. 35. 4 :—

प्र वाजमिन्दुरिष्यति
सिषासन् वाजसा ऋषिः ।
व्रता विद्वान आयुधा ॥

Trans:—Indu stimulates strength, seeking to win—the Sage, the winner of booty, discovering the *vratās* and the weapons,

NOTES:—What could the *discovery* of *vratās* mean? It is clear that it is something similar to *āyudhā* or some kind of *material means of victory* and should mean the 'routes' or 'laws of movements' by following which success is ensured, as by the use of weapons. *Vratā* thus, cannot mean any 'spiritual means' like vows or religious observances. The last pāda is thus, by a curious coincidence the version of the English phrase: 'finding (*vidānāḥ*) ways (*vratā*) and means (*āyudhā*)' [to victory]!

§ 26. VI. 8. 2 :—

स जायमानः परमे व्योमनि
व्रतान्यग्निर्ब्रूतपा अरक्षत ।
व्यन्तरिक्षममिमीत सुक्रतुः
वैश्वानरो महिना नाकमस्पृशत् ॥

Trans:—He, born in the highest heaven, (i. e.) Agni, the keeper of the *vratās*, protected the *vratās*; highly wise, he measured out the firmament; (the) Vaiśvānara has touched heaven by his splendour.

NOTES:—This is a description of Agni Vaiśvānara (*belonging to all men* or Universal Agni) in its *celestial aspect*. The association of the function of 'measuring out the firmament' with that of 'protecting the *vratās*' and the reference to the illumination of heaven in the last pāda, clearly brings out the sense of *vratāni* as the

luminous paths in the heavens followed by the celestial Fire identified with the Sun (compare I. 83. 5b). 'Measuring out the firmament' is the same act as 'going along the vrātās or routes laid along the firmament'!

§ 27. I. 24. 10 :—

अमी य ऋक्षा निहितास्त उरुषा
नक्तं ददृशे कुहं चिद् दिवेयुः ।
अदृग्धानि वरुणस्य व्रतानि
विष्वाकशश्चन्द्रमा नक्तमेति ॥

*Trans:—*These constellations set high (in heaven), which have been seen at night, wheresoever have they gone by day; the *vrātās* of Varuṇa are inviolate; illumining (these), the moon goes on during the night.

*NOTES:—*There is a reference here to the invisibility or temporary disappearance by day of the constellations. The *pathways* laid down by Varuṇa for the gods would not be known at night, if it were not for the moon who by her course makes them bright and if it were not for the constellations that are seen at night. The *vrātās* (or paths) are thus seen to be *intact* (*ādabdhāni*) at night. v. 8ab says: V. has made a wide path for the Sun to travel; cf also VII. 60. 4. and VII. 87. 1. These fixed routes or paths (*pathāḥ*) become the *vrātās* of the gods (like the Sun), when they proceed (root *vṛt*) along them.

§ 28. VII. 83. 9 :—

वृत्राण्यन्यः समिधेषु जिघ्रते
व्रतान्यन्यो अभि रक्षते सदा ।
हवामहे वां वृषणा सुवृक्तिभिः
अस्मे इन्द्रावरुणा शर्म यच्छतम् ॥

*Trans:—*One [(of you two) i. e. Indra] slays the *vṛtrās* (enemies) in battles and the other (i. e. Varuṇa) always guards the *vrātās*.

*NOTES:—*It is quite in keeping with the character of Varuṇa that he should look after the safety of the routes, he dug out for Sūrya and the divine waters (cf. VII. 87. 1). It is also well-known that these pathways of light and channels for the Rivers come into operation *only after Indra has disposed off the obstructive vṛtrās or enemies*. Thus the two respective functions of Indra and Varuṇa are complementary. *The connection of the word with the killing of foes makes our meaning more likely than the vague one of 'holy laws'. etc.*

§ 29. VIII. 94. 2:—

यस्या देवा उपस्थे
 व्रता विश्वे धारयन्ते ।
 सूर्यामासा दृशे कम् ॥

Trans:—She (i. e. Pṛṣnī), in whose laps, all the gods maintain (*dhārayante*) their *vratās*, the sun and moon also, in order that they may be seen.

NOTES:—The statement in the 3rd pāda, that the sun and moon are seen only when they keep to their *vratās*, shows us that the sense of that word is 'tracks, or laws of movement followed by the sun and moon and other luminaries.' As to *where* these movements take place, is rendered clear by the phrase 'in the lap (i. e. vicinity) of Pṛṣnī'. The latter represents the mottled storm-cloud or the mother of the 'Maruts', whose lap could only mean the heavens. The *vratā...dhārayante* of this verse gives us the most natural explanation of the epithet *dhṛtāvṛata* applied to Varuṇa and the other gods.

§ 30. VII. 75. 3:—

एते न्ये भानवो दर्शतायाः
 चित्रा उषसो अमृतास आगुः ।
 जनयन्तो देव्यानि व्रतानि—
 आपृणन्तो अन्तरिक्षा व्यस्थुः ॥

Trans:—Here have arrived those immortal bright splendours of the lovely Dawn; *generating the divine vratās* and filling the intermediate spaces (atmosphere), they have spread [round about in various direction].

NOTES:—The function of 'generating [or making manifest] the *vratās*' is, as it were, explained in this verse! When the rays of the Dawn spread, the routes of the luminaries which the Dawn herself is soon to follow, become visible and are therefore said to have been created, as it were. We cannot translate *vratās* here as 'rites of holy worship,' sandwiched as the third pāda is between the first two, intimating the arrival of the rays and the fourth, registering their spreading in all directions! Compare III. 55. 1, which tells us that at the flashing forth of the Dawns, the adorning or polishing of the *vratās* of the gods takes place and I. 31. 2ab which ascribes the same feat to Agni who is kindled into a blaze at the flashing of the Dawn.

§ 31. III. 61. 1 :—

उषो वाजेन बाजिनि प्रथेताः
 स्तोमं जुषस्व गृणतो मयीनि ।
 पुराणी देवि युवतिः पुरीषि-
 रमुं व्रतं चरसि विश्ववारे ॥

Trans :—O wise Usas, rich with riches (or booty), accept the praise of the Singer, O Liberal Giver! Thou, O Liberal Goddess, ancient yet young, sustainer of many, (or active one!), thou *movest* in accordance with the *vratā*, O Possessor of all treasures!

NOTES :—Here also, as shown in the notes to VII. 75. 3, the context shows the meaning of *vratā*. If we now compare; I. 124. 3c: *ṛtāsya pānthām ānu-eti sādhi*, (*prajñānānā nā dīśo mināti*), with our *pāda*: *ānu vratām carasi*, we see that the two parallel verbs of motion ($\sqrt{\text{car}}$ and $\sqrt{\text{i}}$) with the same preposition, determine the meaning of *vratā* as a *path*, *route* or *way* traversed or gone over by the Dawn.

§ 32. III. 55. 1 :—

उषसः पूर्वा अथ यद् व्युत्सु-
 र्महद् वि जज्ञे अक्षरं पदे गोः ।
 व्रता देवानामुप नु प्रभृषन्
 महद् देवानाममुरत्त्वमेकम् ॥

Trans :—When the earlier dawns flashed forth, the great *akṣara* was born in the Cow's step. Following (or adorning, *prabhūṣan*, *pr.* *pt*) as it does now, the *vratās* (*fixed pathways*) of the gods, mighty and unrivalled is the spiritual power of the gods.

NOTES :—I take the last two *pādas* as one sentence (Cf. I. 31. 2ab.) To take the third *pāda* as elliptical¹⁵: "Administering the laws of the gods (I, the poet, say this)" is, to say the least, highly artificial. Again how the *vratās* of the *gods* can be administered by the human worshipper or poet is a mystery! The fact is, that the meaning of the word *vratā* in the classical language is often read into the Ṛgveda! Compare VII. 75. 3, where also we are told that the *vratās* of the *devās* come into play immediately after the arrival of the Dawn.

15. Oldenberg; Noten.

§ 33. III. 38. 6 :—

त्रीणि राजाना विदधे पुरुणि
 पति विश्वानि भूषथः सदांसि ।
 अपश्यमत्र मनसा जगन्वाक्
 ब्रूते मन्धर्वो अपि वायुकेशात् ॥

Trans:—Three dwellings, (even) many, (in fact) all (the dwellings) in the assembly, O Kings, do ye (two) invest (with the beauty of your presence). Going there in spirit, I saw the *Gandharvas* with their tresses (fluttering) in the wind, on (or inside) the *vratā*.

NOTES:—The verse along with the whole hymn is rather obscure but for our purposes, the obscurity is no obstacle. The kings are Mitra and Varuṇa; the three dwellings are naturally heaven, earth and the firmament or mid-air. When the poet (in the last two pādas) gives us a picture of his mental vision, his poetic day-dream, he says *he saw the Gandharvas in the vratā*. The epithet *vāyūkeśān* 'with their tresses fluttering in the wind' gives us just the information we need about *vratā*, viz. that it represents the 'wind-swept track or dominion in the firmament followed by the luminaries.' This *vratā* is described variously as laid down by Indra or Mitra and Varuṇa. So we might take *vratā* here, as that of *Indra* who supposed to be the deity of the hymn or of Mitra and Varuṇa referred to in *ab*.

§ 34. V. 63. 7 :—

धर्मणा मित्रावरुण विपश्चिता
 ब्रता रक्षेथे असुरस्य मायया ।
 ऋतेन विश्वं भुवन्तं वि राजथः
 सूर्यमा धन्वो दिवि चित्र्यं रथम् ॥

Trans:—With *Dharman* (supporting power, statute or ordinance), O wise Mitra and Varuṇa, you protect the *vratās* with the occult (or wonderful) power of the *Asura* [i. e. 'mysterious being' or 'miraculous lord' in a good sense]. By *Rtā* you govern the whole world and establish in heaven, the sun—the shining car.

NOTES:—This verse sets out clearly the distinctive connotation of the three words *rtā*, *vratā* and *dhárman* [Cf. I. 65. 2; II. 27. 8; especially III. 4. 7]. What is to be noted is that the guarding of *vratās* is no feeble feat like the obeying of moral laws! (Compare I. 144. 1). It requires all the strength of an *ásura*; this means that *vratās* are something tangible 'like heavenly pathways' which have to be

guarded from the forces of Evil and Darkness like Vṛtra. This becomes clear from verses 3 and 4 of this hymn, which tell us that with his *māyā*, V. makes the Sun cross the sky and from III. 61. 7. according to which, Mitra and Varuṇa send forth the Dawns with their *māyā*.

§ 35. III. 55. 6 :—

शयुः परस्तादध नु दिमाता
अबन्धुनश्चरति वृत्स एकः ।
मित्रस्य ता वरुणस्य व्रतानि
महद् देवानामसुरस्त्वमेकम् ॥

Trans :—The lone calf, with two mothers, unfettered, moves on *now*, (though it was) asleep on the other side (so far). *They* (i. e. the lines or paths of its movement) are the *vratās* of Mitra and Varuṇa. Great is alone, the spiritual power of the gods.

NOTES :—This is a description of Agni in the form of the Sun. The two mothers may be 'day and night' or 'heaven and earth'. [The two *arāṇis* or firesticks could be called 'the mothers' only of the terrestrial form of Agni]. In my opinion, this hints at the story of Agni's (i. e. the Sun's) hiding in the *waters* which are on the other side. The Sun who has not appeared for a long time and was presumably sleeping (*śayuh*) on the other side, has now risen and begun to move along the *vratās* (or paths) made for it by Mitra and Varuṇa; *tā vratāni* refers us back to *carati*.

§ 36. IV. 53. 4 :—

अदोभ्यो भुवनानि प्रचाकशद्
व्रतानि देवः संविताभि रक्षते ।
प्राज्ञाग्बाहू भुवनस्य प्रजाभ्यो
धृतव्रतो महो अजमेस्य राजति ॥

Trans :—The Undeceivable One, God Savitr, (in the act of) enlightening (all) beings, guards the *vratās*. For the progeny of the world, (the *dhṛtāvrata*) the supporter of the *vratās* has extended his arms and rules over (his) brilliant pathway (*ājmasya*).

NOTES :—It is to be noted that guarding or supporting the *vratās* is here closely associated with and seems to be indispensable for the shining of Savitr. So *vratās* should mean either 'the fixed tracks of the luminaries like Savitr across the heavens' or if we insist on the rendering 'laws', then the '*laws of movement, the rules of the (heavenly) road, the fixed routine*' that must be followed by the

luminaries like Savitr if they are to favour the world. It may be pointed out further, that there is here, as often in the Rgveda, a variation in the second half, of the very theme expressed in the first half. Thus *ájmasya rājati* is, in my opinion a variation of '*vrātāni rakṣate*.'

§ 37. If, because Varuṇa's *vrātās* remain unimpaired, the moon shines brightly and the stars appear during the night (I. 24. 10), if he has made (or excavated) a path or paths (*pathāh*) for the Sun (I. 24. 8; VII. 87. 1), if the gods do not miss the fixed (*dhruvā*) *vrātās* of (Mitra and) Varuṇa and if (Mitra and) Varuṇa guard the *vrātās* (V. 63. 7; 69. 4), it is no wonder that Varuṇa should be described in about 8 passages, as pre-eminently the *dhṛtāvratā* or he who maintains intact the paths (he has excavated) for the luminaries or who sees that the fixed laws (of movement by the luminaries along those paths) are properly observed (and followed by the gods). It is in this light that the *dhṛtāvratā* passages in the RV. receive their most natural explanation even in the extended application of the epithet to Indra, Agni, the Viśvedevas etc.

I. 25. 8: The *dhṛtāvratā* Varuṇa knows the twelve months (and the intercalary one) with their progeny (the days and the nights? Compare VI. 28.1 where the Dawns are called *prajāvatīh*). The meaning of this compound is, as it were, explained by the passage VIII. 94.2 where we are told that, the Viśvedevas and the Sun and Moon also, maintain the *vrātās* (*vrātā dhārāyante*) in order that they may be seen (shining).

With regard to one *dhṛtāvratā* passage: I. 25.6, it has been generally supposed that this is the only passage in the RV., in which the epithet is applied not to the god but to the worshipper and the verse has, therefore, been suspected as a probable interpolation in the hymn; but I hold that even here, it is applied to Varuṇa, the construction being: *dhṛtāvratāya dāsūṣe* i. e., the worshipper of the *dhṛtāvratā* Varuṇa. This is rendered almost certain by the passage X. 113.5 where we have '*Mitrāya Varuṇāya dāsūṣe*': the worshipper of Mitra and Varuṇa. The same construction is found in I. 74.9c: '*devébhyo deva dāsūṣe*' meaning 'to the worshipper of the gods,' *dāsūṣe* being used with the dative (of the object of adoration and service). This confirms further, our view that in the RgVeda, the *vrātās* of the gods are more prominently thought of, than those of men.

THE MORE IMPORTANT PASSAGES WHERE THE MEANING D₄ FOR VRATÁ IS APPROPRIATE

[D₄=routine, career, law or laws of movement, periodical *appearance* (in heaven) or (the coincident) *visit* (to the worshipper's home or sacrifice), settled procedure, customary activity, prescribed behaviour, (expected) deportment, recurring march or passage, (seasonal) journey etc.]

§ 38. V. 83. 5 :—

यस्य व्रते पृथिवी ननमीति
यस्य व्रते शफवज्जुर्गति ।
यस्य व्रत ओषधीर्विश्वरूपाः
स नः पर्जन्य माहि शर्म यच्छ ॥

Trans :—(In or) Under whose *vratá*, the earth bends low ; under whose *vratá*, the hoofed (creation) bestirs itself ; under whose *vratá*, the plants become omniform ; as such, O Parjánya, confer a great cover on us.

NOTES :—Evidently, *vratá* here represents the *pouring down*, the *downward movement*, *career* or the *flowing down* of Parjánya (the Rain-cloud in the form of pouring rain). Actually, v. 7b speaks of the flying around of Parjánya with his water-bearing car ! This is almost a convincing passage for our definite sense of *vratá* instead of the indefinite and vague one of ' Law, ordinance ' etc.

§ 39. I. 144. 1 :—

एति प्र होता व्रतमस्य माययोध्वं
दर्धानः क्षुचिपेशसं धियम् ।
अभि क्षुचः क्रमते दक्षिणावृत्तो
या अस्य धाम प्रथमं ह निसंते ॥

Trans :—The Hótr (i. e. Agni himself) goes forward along his *vratá*, by his wonderful power (*māyā*), holding upward the brightly-decorated prayer. He steps forward in the direction of the sacrificial ladles which are turned to the right and which first kiss his foundation (i. e. the place of Agni).

NOTES :—Here, the verb of motion *éti prá*, used in connection with *vratá* is important. Further, there is a reference to the ' stepping forward ' in the 3rd pāda. Surely then, *vratá* is something *gone over in the process of stepping forward* and is therefore, ' the fixed order of movement, ' or ' regular routine ' of Agni. Compare V. 63^{7b} where

we are told: keeping to (or guarding) the *vratás* is done by Mitra and Varuṇa by exercising the *māyā* of the Asura. Thus, whether the *vratás* (routes or routine) are divine or terrestrial, the task of following (them) requires the exercise of *māyā*.

§ 40. I. 36. 5 :—

सुन्द्रो होता गृहपतिरग्रे द्रुतो विशामसि ।

त्वे विश्वा संगतानि ब्रूता ध्रुवा यानि देवा अकृण्वत ॥

Trans :—Thou art the agreeable Hotṛ, the householder, O Agni, the messenger of the people. In thee, are centred (or focussed) all the eternal *vratás* (prescribed periodical movements) which the gods have made [*ākṛṇvata* ; of the epithet *pathi-kṛt* = path-maker in X. 14.15].

NOTES :—It is easy to see why Agni became the guiding or controlling centre of the movements of the luminaries across the heavens. The calendar of the Vedic Ṛṣis was meticulously correlated to the performances of various sacrifices throughout the year. Offerings were made into the fire, every morning and evening, on every new and full-moon day, at the commencement of every season and *ayana*. There is thus no need to translate *vratá* by the vague and colourless term 'laws.' We can specify them as 'the laws of movement of the *devás* across the heavens.' Compare VIII. 103. 1 where all the *vratás* are said to have been deposited in Agni—the greatest knower of paths (*gātú*).

§ 41. VIII. 103. 1 :—

अदर्शि गातुवित्तमो

यस्मिन् ब्रूतान्यादधुः ।

उपो हु जातमार्यस्य वर्धनम्

अग्निं नक्षन्त नो गिरः ॥

Trans :—There has been seen the greatest knower of paths, in whom (the gods) have centred (or focussed) the *vratás*. Our prayers have approached Agni, the well-born furtherer of the Ārya.

NOTES :—The epithet ' *gātuvittamah* ': 'the expert in paths or ways' bring out the sense of the 2nd pāda. The paths or the fixed movements of the gods are, as it were, focussed in or regulated by Agni because there is a kindling of or the offering of oblations to Agni, to mark the *vratás* or regular and periodical movements of the gods. He is for the human worshipper, the earthly focus (the regulator) of the divine movements. Compare I. 36. 5, where we have the same idea viz. that the *vratás* made by the gods are centred in Agni.

§ 42. X. 2. 4 :—

यद्दो वयं प्रमिनाम व्रतानि
विदुषां देवा अविदुष्टरासः ।
अग्निदृष्टिमा पृणाति विद्वान्
येभिर्देवा ऋतुभिः कल्पयाति ॥

Trans :—When; O gods, we, most unknowing, miss any *vratās* of you, the knowing ones, Agni, the knowing one, makes good all that, so that he might accommodate the gods with the (proper) seasons.

NOTES :—Since, *making up for all the vratās that are missed, is equivalent to the adjustment of the proper seasons to the (arrivals, appearances, movements or visits of the) proper gods, vratā cannot but mean the regular or periodical visit of the (proper) god to the place of worship at the proper season or the regular i. e. seasonal appearance or movement of the (proper) god in heaven, synchronizing with or honoured by the appropriate fire—ritual.* Compare v. 3ab of this same hymn which says “We have come to the path of the gods (*devānām pānthām*), to shoulder that (task) which we can accomplish.”

§ 43. II. 8. 3 :—

य उ श्रिया दमेष्वा
दोषोषसि प्रशस्यते ।
यस्य व्रतं न मीयते ॥

Trans :—He, who, by reason of his brilliance, is praised in the evening and at dawn and whose *vratā* (*thus*), is not missed.

NOTES :—The second *pāda* referring to the daily offering of prayer and praise to the fire-god at stated times, almost suggests that the so-called *vratā* of Agni is ‘his periodical appearance, or his regular round of visits to the worshipper’s house morning and evening’. It may be remembered in this connection that he is constantly designated a guest (*ātithi*) in human abodes; he knows the paths leading to the gods (X. 98.11) as well as to men (VI. 16.3) and is above all a *dātā* visiting all abodes (IV. 8.1) regularly. See also notes to X. 2.4 (§ 42).

§ 44. III. 3. 9 :—

विभावा देवः सुरणः परि श्रितीः—
अग्निर्बभूव शर्वसा सुमन्त्रयः ।
तस्य व्रतानि परिपोषिणां वयं
उप सुषेम दम आ सुवृकिभिः ॥

Trans :—The shining cheerful god (Agni), on his chariot, has gone round the dwellings with (i. e. in) his might; may we, with

beautiful prayers, pay homage, in our house, to the *vratās* of him who is richly-prospering.

NOTES:—The first two pādas, which describe Agni as 'going round the dwelling on his chariot with his might', should certainly throw light on the nature of the '*vratās*' which are honoured in the house with prayers! Surely *vratās* must mean either 'the fixed daily or periodical rounds or visits of Agni to the dwellings of his worshippers on his chariot' or in general, 'the movements or deeds of Agni' because there is a reference to the use of 'might' (*śāvasā*) in this *encompassing of dwellings*. And yet, it is surprising that Oldenberg (SBE. Vol. 46, p. 233) should render *vratā*, here, with the vague and inappropriate 'commands'.

§ 45. X. 64. 5 ab :—

दक्षस्य वादिते जन्मानि ब्रूते
राजाना मित्रावरुणा विवासासि ।
[अतुर्तपन्थाः पुरुरथो अर्यमा
सप्तहोता विष्टरूपेषु जन्मसु]

Trans :—Thou seekest, O Aditi, (the presence of) Mitra and Varuṇa, at the birth and *vratā* (career) of Dakṣa.

NOTES:—The rendering of *vratā* as 'vow' is (as the context shows) exceedingly awkward. To my mind, the verse is naturally to be explained thus:—Aditi is the mother of Mitra and Varuṇa and Aryaman (cf VIII. 25.3 ; 47.9 etc). She is also the mother of Dakṣa (II. 27.1). It is but natural that the presence of Mitra, Varuṇa and Aryaman (see the last two pādas of the verse), should be desired by Aditi at the birth and (subsequent) exploits or career of Dakṣa—another son of hers! Compare VI. 7.5 where the *vratās* of Vaiśvānara (i. e. his triumphant career) immediately after birth, are lauded.

§ 46. IX. 70. 4 cd :—

[स मृज्यमानो दशभिः सुकर्मभिः
प्र मंथ्यमासु मातृषु प्रमे सचा ।]
ब्रूतानि पानो अमृतस्य चारुण
उभे नृचक्षा अलु पश्यते विद्वौ ॥४॥

Trans :—He (i. e. Soma Pavamāna) guarding the ways (*vratāni*) of the charming *amṛta*, the observer of men, closely watches both the tribes.

NOTES:—There can be no doubt that, here, *vratāni* refers to the movements or passages or flowings of the Soma juice—the draught of immortality—during the various processes connected with the prepa-

ration and offering of Soma, because the first pāda speaks of Soma being purified (with the hands) by the ten fingers.

§ 47. *Dhūni-vrata* is an exclusive epithet of the Maruts occurring in *two passages*. Lightning is naturally the most outstanding characteristic of these Storm-gods. The noise they make is often mentioned and named as *thunder*, but it is also identified with the roaring of the winds (VII. 56.3). Now, *dhūni* as an adjective means 'roaring, raging, storming, thundering etc.' So when the host of the Maruts is described in V. 87.1 as rushing along and as *dhūni-vrata*, the only possible meaning is 'whose movements, deportment, career or paths are characterized by roaring, raging or storming'. The same would be the meaning of the epithet in V. 58.2b as qualifying the mighty impetuous band of the Maruts. [Compare in this connection V. 52.10ab, where the Maruts are described as a spreading band, wandering on or from the way '*āputhayo vīpathayaḥ*'...etc.]

§ 48. *Vṛṣa-vrata* occurs as an epithet of Soma in two passages: IX. 62.11; 64.1. Let us survey, in brief, the passages where Soma is either compared to or directly called a bull (*vṛṣan*). As a (tawny) bull he *roars* or *bellows* in the wood [IX. 7.3; 2, 6]; he, well-knowing, stands like a bull among the cows (IX. 96.7d). He is the bull of heaven, earth and the rivers (VI. 44.21). Finally, Soma the bull, is said to brandish his horns and sharpen them (IX 15.4) and to bellow and sharpen his horns (IX. 70.7). This survey shows us that *vṛṣa-vrata* in the two above-mentioned passages where it is an epithet of Soma, can only mean 'who behaves (i. e. bellows, brandishes and sharpens his horns and stands among the cows) like a bull or in other words 'whose *vrata* (behaviour, or deportment) is like that of a *vr̥san*'

THE MORE IMPORTANT PASSAGES WHERE THE MEANING D₃ FOR VRATA' IS APPROPRIATE.

[D₃ = The (entire) are covered by the (regular) paths, the sphere (of movement or influence), the region (of activity), prescribed dominion, realm, jurisdiction auspices, province etc.]

§ 49. III. 54. 5 :—

को अन्धा वेदं क इह प्र बोचद्
देवो अष्टा पुर्यातुं का समेति ।
दहन् पयामवना सर्वांसि
परेषु या छेदेषु ब्रूतेषु ॥

Trans :—Who truly knows, who will declare here, what path leads to the gods ? Their lowest abodes are perceived—(abodes) which are in the secret *vrātās* beyond.

NOTES :—The statement that 'the lowest abodes are located in the secret *vrātās*,' suggests naturally a 'spatial' sense for the latter word, like 'region,' 'sphere' etc. It is quite clear that the poet, confounded by the disappearance of the *devās* (or luminaries) and the ensuing darkness is asking 'what path leads to the gods.' The same *vrātās* are spoken of in X. 114.2 as the seat of the three *Nirṛtis*—(the personified power of evil and destruction) corresponding to the three earths. Compare also I. 163. 3, where the sun is called '*Trīta*' when hidden in the secret *vrātā*.

§ 50. I. 31. 1cd :—

[स्वमग्ने प्रथमो अङ्गिरा ऋषि-
देवो देवानामभवः शिवः सखा ।]
तव ब्रूते कवयो विष्मनापसो-
अजायन्त मरुतो भ्राजद्दृष्टयः ॥

Trans :—In thy *vrātā*, (O Agni), were born the sages, active through their wisdom, (sages, namely) the Maruts with shining spears.

NOTES :—The Maruts are storm-gods and their spears represent the lightning flashes. I. 134.4 tells us that Vāyu generated the Maruts, *in the wombs of heaven which is their birth-place*. The *vrātā* of Agni in our passage then, must mean 'the dominion, sphere of activity or region of Agni' in his celestial aspect and refer to heaven.

§ 51. V. 46. 7 :—

[देवानां पत्नीरुशतीरेवन्तु नः
मावन्तु नस्तुजये ॥ १ ॥]
याः पार्थिवास्तो या अपामपि ब्रूते
ता नो देवीः सुहवाः शर्म यच्छत ॥

Trans :—[May the consorts of the gods...help us,—the consorts of the gods] who are terrestrial and who are in the *vrātā* of the waters ; as such, O ye goddesses, easily invoked, grant us bliss.

NOTES :—Max Müller¹⁶ in Note 2 on 1. 166. 12 also renders *vrātā* here as the 'realm' of the waters and I agree, though I hold a different view regarding the original root from which the word is derived. He derives it from the root *vr* (*vr̥noti*)=what is enclosed protected or set apart and therefore 'realm.' I derive it from the root

16. SBE. Vol. 32. p. 237.

vr̥t, to proceed, to turn, move on, pass on etc. and take *vr̥tá* as 'realm' because it is the *whole sphere* of movement and activity etc.! In the first view, *vr̥tá* is something 'exclusive'; in my view, it is something 'comprehensive'!

§ 52. VIII. 25. 17 :—

अनु पूर्वाण्योक्या
साध्राज्यस्य सश्विम ।

मित्रस्य वृता वरुणस्य दीर्घमुत् ॥

Trans :—Those ancient seats (*ōkyā*) of Sovereignty, do we follow after—viz. the far—famed *vr̥tás* of Mitra and Varuṇa.

NOTES :—Here the context shows that the *vr̥tás* are *spatial* in sense ; the *vr̥tás* are the '*ōkyā*' (the abodes or centres of power), and *this need not been taken in a figurative sense, there being no need for such an artificial interpretation* ! The natural meaning is 'the spheres of influence' 'the dominions' 'the realms' (*D₂*) or 'the paths of their movement or activity' (*D₄*) which virtually comes to the same thing.

§ 53. V. 72. 2ab :—

वृतेन स्थो ध्रुवक्षेमा
धर्मणा यातयज्जना ।

[नि बहिर्षि सदतां सोमपीतये ॥]

Trans :—By reason of (your) *vr̥tá*, are you [two i.e. Mitra and Varuṇa] of firm residence and through (your) established law (*dhármanā*) bestirrers of men...

NOTES :—This is an important passage distinguishing between *dhárman* and *vr̥tá* and indicating the sphere of each. It is by the *dhárman* laid down by them for men, that they stimulate the people whereas, by themselves following the *vr̥tá* (or keeping to their own prescribed *sphere of activity* or movement) they maintain their own stability. In other words, whereas adherence to *vr̥tá* governs or ensures the safe activity of gods like Mitra and Varuṇa, their pursuit of *dhárman* stimulates and regulates the activity of men.

§ 54. VII. 66. 6 :—

उत स्वराजो अर्द्धितिः

अदग्धस्य वृतस्य ये ।

महो राजान ईशते ॥

Trans :—And those self-luminous ones,—(and) *Aditi* (also)—who as sovrans of (heavenly) light (*maháh*)¹⁷, rule over unharmed *vr̥tá* (*dominion*).

17. I construe this form as Gen. Sing of *māh*. For my view of the meaning and form of the latter word in the Rv., see my *Rgvedic Studies*: I, in the *Bulletin of the D. C. R. I.* Vol. II. 3-4.

NOTES:—The self-luminous Ones are Varuṇa, Mitra and Aryaman (compare IV. 39. 3). [*Aditiḥ* is a puzzle and is taken as corrupt by many scholars. I have given above a rendering which, to my mind, is the most natural one. A discussion of this difficulty is not germane to the matter in hand]. The mention of *vrātās* as something ruled over should, in my opinion, show that 'region, dominion, sphere of activity or movement' should be a proper rendering thereof.

§ 55. IX. 35. 6 :—

विश्वो यस्य ब्रूते जनो
वाधार धर्मेणस्पतेः ।
पुनानस्य प्रभूवसोः ॥

Trans :—Under whose dominion (*vrātā*), lord of holy ordinance and most rich, as he is being purified, the people all, hold on (safe).

NOTES :—*punānāsya* (as he is being purified) is important because Soma has a long way (or *vrātā*) to go, in the process of purification. The 9th maṇḍala of the RV., in fact, consists of incantations sung over the tangible Soma while it is pressed by the stones, and flows through the woolen strainer into the wooden vats (and so on) until it is finally offered to the gods or into the fire. People are safe during all these processes i. e. under the auspices, jurisdiction or influence of the Soma that is being purified.

§ 56. I. 31. 12 :—

[त्वं नो अग्ने तव देव पायुभिः
मुषोनो रक्ष तन्वश्च वन्य ।]
ब्रता लोकस्य तनये गवाम-
स्यनिमेषं रक्षमाणस्तव ब्रूते ॥

Trans :—(Thou, O Agni) art the protector of kith and kin, (and) of kine, guarding (them) unceasingly within thy *vrātā* (i. e. dominion).

NOTES :—*Tānaye* is nothing else but *tānayasya* which would have one syllable too many as Oldenberg¹⁸ puts it, but I cannot agree with his rendering 'watching over thy law' which construes the locative (*vrātē*) as an accusative! The object for '*rākṣamāṇah*' must be understood from the preceding pāda viz. 'kith and kin.'

THE MORE IMPORTANT PASSAGES WHERE THE MEANING D₅ IS APPROPRIATE

[D₅=(Triumphant) march or movement, (victorious) advance or activity, exploit, performance, deed or act (of valour or strength)].

§ 57 VIII. 42. 1 :—

अस्तभ्राद् यामसुरो विश्वेवेदा
अमिमीत वरिमाणं पृथिव्याः ।
आसीद्व विश्वा भुवनानि सन्नाह
विश्वेत् तानि वरुणस्य ब्रतानि ॥

Trans :—The All-possessor, the *Āsura*, propped up heaven, measured out the expanse of the earth; as Sovereign Lord, he approached all beings (or occupied all the world)—all these are the *vratās* (the deeds or exploits) of Varuṇa.

NOTES :—The context, in my opinion, leaves no doubt as to the meaning assigned to the word above, as the *vratās* as such, are specifically enumerated in the first three pādas of the verse !

§ 58. IX. 53. 3 :—

अस्य ब्रतानि नाधृषे
पवमानस्य दुह्या ।
रुज यस्त्वा पृतन्यति ॥

Trans :—The *vratās* of this (Soma) Pavamāna (are) not to be challenged by (any) evil-minded one ; break him who seeks to fight thee.

NOTES :—The context shows that *vratās* must represent some movement or advance of Soma which alone can be talked of, as likely to be resisted. Besides, the words *ādhtṣe* (to be challenged) and *pṛtan-ya-ti* show that *vratās* are not such a mild and passive thing as 'laws' or 'ordinances,' the violation of which will meet with retribution at a later stage ! Violating them is equivalent to challenging them or fighting with Soma. So (i) movements or (ii) fixed laws of movement or (iii) exploits, deeds or acts, are the possible meanings of *vratā*, the last being the most suitable. Compare VI. 7.5ab, where almost in these same words, we are told that 'none dared challenge the mighty *vratās* of Agni Vaiśvānara.'

§ 59. VI. 7. 5 :—

वैश्वानर तव तानि ब्रतानि
महान्द्यमे नक्रिरादर्ष ।

यज्जायमानः पित्रोःपश्ये-
ऽबिन्दः केतुं वनेष्वह्नाम् ॥

Trans:—Those great *vratās* (*advances*) of thine, O Vaiśvānara no one could challenge, when, emerging to life in the laps of thy parents, thou didst attain to light, in the established order of days.

NOTES:—Here the marches of the Universal Agni, in its celestial aspect, across the fixed routes of the sky are evidently referred to. It is interesting to note that almost in the same words the *vratās* of Soma Pavamāna are described in IX. 53. 3ab as unchallengeable: *asya vratāni nādhrṣe pavamānasya*..... Our verse by identifying the *vratās* with the act of attaining to light while being born, as it were explains the word as meaning “the triumphant advance or exploit” (of Agni).

§ 60. III. 6. 5 :—

ब्रता ते अग्ने महतो महानि
तव कृत्वा रोदसी आ तंतन्थ ।
त्वं दूतो अभवो जायमान-
स्त्वं नेता वृषभ चर्षणीनाम् ॥

Trans :—The *vratās* of thee, the great, O Agni, are great ; through thy power, thou hast extended the two worlds ; (while) being born, thou becamest a messenger ; the leader of the tribes, (becamest) thou. O Bull !

NOTES:—The context shows that the *vratās* mentioned in the first *pāda* are enumerated in the next three *pādas*. They are the usual wonderful deeds viz. the spreading out of the worlds, *playing the messenger*¹⁹ even during the process of birth and becoming a leader etc. So the meaning ‘exploits, deeds, performances, feats’ is the only applicable one.

§ 61. VIII. 1. 27ab :—

य एको अस्ति दंसना
महौ उग्रो अभि ब्रूते ।
[गमत् स शिघ्री न स योषदा गमत्
ध्वं न परि वर्जति ॥]

Trans:—He (i. e. Indra) who stands alone, by his wonderful power [or deed viz. the killing of Vṛtra, and the simultaneous release of light and the waters], who is great and mighty by his *vratās*....

19. This almost suggests that the smoke rising to heaven while Agni was being produced by friction was evidence of his duties as a messenger to the ancients

NOTES:—What are the *vratās* of Indra by which he becomes great? Surely they could not be 'holy vows or observances or laws which he follows or, imposes on his devotees, but the *exploits or deeds, attributed to Indra*, one of which is the excavating of paths for the Waters with his bolt and making them flow along those far-extending paths (Cf. II. 15. 3bc). Further VII. 47. 3c tells us that the waters do not miss his *vratās*. So virtually the 'exploits (or *vratās*)' of Indra are easily determined as great feats like the 'digging out of channels for the Rivers', which are eloquent testimony of his mightiness.

§ 62. VII. 6. 2cd :—

[कविं केतुं धासिं भानुमद्वैः
हिन्वन्ति शं राज्यं रोदस्योः ।]
पुरंदरस्य गीर्भिरा विवासे
अग्नेर्ब्रतानि पूर्या महानि ॥

Trans :—With songs, I invite (or seek to win for myself) the *vratās* of Agni, the *Fort-destroyer*—(those) ancient and mighty (*vratās*).

NOTES:—There should be no doubt about the meaning 'exploits, deeds, performances, acts etc' of *vratā* here, in view of the epithet *puramdarā*, an epithet which Agni receives two or three times in all in the RV., though it is primarily appropriate to Indra. It is noteworthy that Macdonell²⁰ actually renders the substance of our passages as follows:—'Agni performed great *deeds* of old (7, 6, 2)' [italics mine]. Scholars thus have seen that *vratā* must be translated in some places, in some such way but they have not seen that this meaning can by no stretch of imagination be connected with the root 2 *vr*, to choose or the root, 1 *vr*, to enclose!

OTHER 'D₂' PASSAGES

§ 63. X. 65. 6 :—

या जीर्वर्तति पुर्येति निष्कृतं पयो दुहाना व्रतनिरवारतः ।
सा प्रब्रुवाणा वरुणाय दाशुषे देवेभ्यो दाशद्धविषा विवस्वते ॥

Trans :—The cow who circumambulates the appointed place, making her way hither, yielding milk, the leader of the *vratās*, she speaking aloud to the *worshipper of Varuṇa* (*Vāruṇāya dāśūṣe*) shall wait upon Vivasvat and the gods with oblations.

20. Vedic Mythology : p. 98.

NOTES:—I entirely agree with the view of Oldenberg²¹ that the cow (here and) in the parallel passage III. 7. 2. is the *Dawn* which daily returns in her due way. For our *niṣkṛtām*, compare I. 123. 9 which represents the Dawn as coming to the *niṣkṛtām*. It should be obvious that the Dawn is pre-eminently the leader of the Luminous ways (*vratāni*) as Sūrya (is aptly) the keeper of the *vratās* (*vratapā*). The expression *Vārunāya dāsūṣe* and my translation of it should be noted as I interpret *dhṛtāvratāya dāsūṣe* in I. 25. 6 in the same way.

§ 64. VIII. 32. 28 :—

यो विश्वान्यभि ब्रता
सोमस्य मदे अन्धसः ।
इन्द्रो देवेषु चेतति ॥

Trans:—Indra, who *among the gods*, looks after all the *vratās*, in the exhilaration of the Soma juice.

NOTES:—It is clear that it is the *vratās* of the gods that are to be taken care of by Indra, viz. their regular (movements or) paths because Indra made a pathway for the Sun (X. 111. 3) and channels for the rivers (X. 89. 7) and directed the action of the waters downwards (II. 17. 5). Compare also II. 15. 3 where (we are told) that Indra in the exhilaration brought on by the Soma, dug out long channels for the Rivers. The phrase 'in the exhilaration of the Soma' shows that 'looking after the *vratās*' was a strenuous job and not a soft one like 'observing holy laws' for which *sobriety* would be a better qualification than *intoxication*.

§ 65. I. 84. 12 cde :—

[ता अस्य नमसा सहः
सपर्यन्ति प्रचेतसः ।]
ब्रतान्यस्य सश्विरे
पुरुणि पूर्वचित्तये
वस्वीरनु स्वराज्यम् ॥

Trans:—They [the cows dear to Indra (V. 11)] follow his (i. e. Indra's) many *vratās*, for pre-eminence, strong in their own supremacy.

NOTES:—The cows associated with Indra may represent the waters or rain-clouds or the morning beams [or the red clouds of Dawn (according to Bergaigne²²)]. Whatever view we accept, the

21. SBE. Vol. 46, p. 250.

22. Religion Vedique, I, 245.

vratās they follow cannot but be the common path or paths followed by the heavenly waters and the luminaries (the gods) in heaven as explained in the notes to VIII. 32.28 (§ 64).

§ 66. II. 24. 12ab:—

विश्वं सत्यं मघवाना युवोरिद्
आपश्चन प्र मिनन्ति व्रतं वाग् ।
[अष्टेन्द्रब्रह्मणस्पती हविर्नो-
ऽहं युजेव वाजिनां जिगातम् ॥]

Trans:—All *satyā* [Truth] (proceeds) from you two (i. e. Brahmanaspati and Indra), O Ye Bountiful Ones; even the Waters do not miss your *vratā*.

NOTES:—Here the meaning of *vratā* is “the route or track dug out by Indra for the heavenly waters”, which is identical with the path of the luminaries. This meaning is the same as in the other passages where the *waters* are described as following the paths or *vratās* of Indra [See notes to VIII. 32. 28; I. 84. 12 etc.].

§ 67. I. 62. 10ab:—

सनात् सनीळा अवनीरवाता
व्रता रक्षन्ते अमृताः सहोभिः ।
[पुरु सहस्रा जनयो न पत्नी—
ईवस्यन्ति स्वसरा अद्भयाणम् ॥]

Trans:—The unconquerable rivers having a common nest (or abode) from of old, the immortal ones, keep to their *vratās* with (all) their strength.

NOTES:—A ‘common abode’ might mean either ‘a common source’ or a ‘a common bed’. The meaning of *vratās* as ‘the fixed tracks’ of the heavenly rivers or waters is hardly in doubt, if it is remembered that this is a *hymn to Indra*. (See notes to VIII. 32. 28).

§ 68. III. 32. 8 :—

इन्द्रस्य कर्म सुकृता पुरुणि
व्रतानि देवा न मिनन्ति विश्वे ।
वाधार यः पृथिवीं यासुतेमां
ज्जान सूर्यमुषसं सुदंसाः ॥

Trans:—Well-done and numerous are the deeds of Indra. Not (even) all the gods miss the *vratās* (of Indra), who supports the earth and this heaven. The wonder-worker has created *sūrya* and *uṣas*.

NOTES:—As this passage speaks of the *gods* following the *vratās* of Indra [who killed Vṛtra, set the waters (aerial and celestial also)

free (v. 6,) who won the light, placed the sun in the sky and *made a path for it* (X. 111. 3)], *vratā* can only be the path or paths opened out and thereafter prescribed for the movements of the gods or the luminaries like the Dawn and the Sun by Indra.

§ 69. III. 7. 7 :—

अध्वर्युभिः पञ्चभिः सप्त विप्राः

प्रियं रक्षन्ते निहितं पदं वे ।

प्राञ्चो मदन्त्युक्षणो अजुर्या

देवा देवानामनु हि ब्रता छः ॥

Trans :—With the five *adhvaryū*s, the seven priests watch the (well-) laid beloved footstep of the *Bird*. Moving forwards, the never-aging bulls (flames of Agni ?) rejoice ; for, as gods, they have followed the *vratās* of the gods.

NOTES :—The Bird is, in my opinion, the Sun, (with which Agni is identified). I follow Oldenberg²³ in taking the 'bulls' as the flames of Agni. In my view, the flames of Agni shooting forward correspond to the gods or luminaries in heaven going along their prescribed routes. The movements of the terrestrial Agni are also fixed in the sacrificial system and are its earthly *vratās*. And to do this effectively, the priests have to carefully watch the steps taken by the Sun.

§ 70. VII. 76. 5 :—

समान ऊर्वे अपि संगतासुः

सं जानते न यतन्ते मिथस्ते ।

ते देवानां न भिनन्ति वृत्तानि-

अमर्षन्तो वसुभि र्यादमानाः ॥

Trans :—Gathered in the same enclosure, they (the *Pitrs*) concur (and) do not strive with each other. They do not miss the *vratās* of the gods, rushing along with the *Vasus*, unharmed.

NOTES :—The fact that *yādamānāḥ* (rushing along)—present participle of the root *yād* (a verb of motion)—is used along with 'not missing the *vratās*', shows that the *vratās* are something, the *Pitrs* travel along and so, the paths. The significance of the expression 'not missing the *vratās*' and the character of the root *mi* or *mī* in *minanti* as a verb of motion, has been brought out in my notes to I. 25. 1.

§ 71. III. 60. 6cd :—

[इन्द्रं ऋधुमाद् वाजंवाद् मत्स्वेह नो-
 ऽस्मिन् त्सर्वने शक्यो पुरुष्टुत ।]
 इमानि तुभ्यं स्वसराणि येमिरे
 व्रता देवानां मनुष्यस्य धर्मेभिः ॥

Trans :—These dwelling-places as well as *vratās* [*wandering-places* (or *the fixed pathways*)] of gods and men have offered themselves to thee, (O Indra), according to order (*dhārmabhiḥ*).

NOTES :—Here '*vratā*' is contrasted with *svāsarāṇi* (= abodes or stalls) and therefore should mean 'the prescribed paths along which gods and men move' i. e. the scene of *movement* or *dynamic activity* as distinguished from *the scene of* (static) *residence*.

§ 72. V. 69. 4 :—

या धृतरा रजसो रोचन्स्थोत-
 आदित्या दिव्या पार्थिवस्य ।
 न वां देवा अमृता आ मिनन्ति
 व्रतानि मित्रावरुणा ध्रुवाणि ॥

Trans :—You (two), O Ādityas divine! who (are) the upholders of the luminous space, of the terrestrial (space), your eternal *vratās*, O Mitra and Varuṇa, the immortal gods do not miss.

Notes :—I have already drawn attention, in my notes to I. 25. 1 and VII. 31.11, to the passage : I. 124.3cd = V. 80.4cd, where we get the meaning of '*nā.....minanti*.' The eternal *pathways* laid down by M. and V. are the *vratās*, the gods never miss. The context shows here (as in other verses) that the *vratās* were laid down after the propping up of heaven (referred to significantly as the luminous space) and earth. Compare V. 85.5, where Varuṇa is described as measuring out the earth *with the Sun as a measure* and VIII. 42. 1 where this measuring out of the expanse of the earth takes place *simultaneously with* the supporting of heaven. Laying down the *vratās* is a cosmic function, hardly distinguishable from the establishing of heaven and earth.

§ 73. I. 22. 19 :—

विष्णोः कर्माणि पश्यत्
 यतो व्रतानि पश्यद्वा ।
 इन्द्रस्य युज्यः सखा ॥

Trans :—Witness the works of Viṣṇu, since he, the intimate friend of Indra, has seen the *vratās*.

NOTES:—The 'karmāṇi are the same as the *viryaṇi* of Viṣṇu who measured out the terrestrial regions, established heaven and who, having wide-paced, strode out triply (I. 154. 1). It should follow then, that he, associated as he is with Indra, in the killing of Vṛtra and the winning of light, should be described as *having seen and then revealed the routes of the luminaries* (across heaven) *which were blocked until Vṛtra was killed*; besides, seeing (in a physical sense) is only possible in the case of something *tangible* like the paths (of light) or *vratās*.

§ 74. V. 66. 2 :—

ता हि क्षत्रमविद्धुतं
सम्यग्सूर्यमाशोते ।
अथ ब्रूतेव मानुषं
स्वर्णं धायि दर्शतम् ॥

Trans:—For, the (two Mitra and Varuṇa) have well attained inviolate, divine (or spiritual) *ksatrá* (dominion) and the human (*ksatrá*) is made beautiful like the sun; (made beautiful) like the *vratās*.

NOTES:—As regards the second half, I follow the construction of Oldenberg²⁴ who, in my opinion, has hit the bull's eye. Whatever the construction, however, it is undeniable that '*vratā*' is here parallel to *svár* (the sun), both being the standards of comparison in point of beauty or brilliance. It follows then, that *vratā* must be the *luminous paths* traced by the luminaries in the heavens.

§ 75. X. 13. 3ab :—

पञ्च पदानि रूपो अन्वरोहं
चतुष्पदीमन्वेमि ब्रूतेन ।
[अक्षरेण प्रति मिम एताम्
ऋतस्य नाभावधि सं पुनामि ॥]

Trans:—Five steps along the ascent (*rupāḥ*), have I ascended. I follow the four-footed one, along the *vratā*;

NOTES:—I follow Bloomfield²⁵ in the interpretation of *rup*. The four-footed one is the same as the '*gaurīh*' of I. 164. 41, the *buffalo* or the *rain-cloud*, who appears as one footed, or two-footed or four-footed, from different points of view in the Rv. This verse is not as obscure as it is thought to be; but it is not the purport of the present mono-

²⁴. Rgveda: Text Kritische and Exegetische Noten.

²⁵. JAOS. XXVII., 14 ff.

graph to discuss the whole verse except where it is necessary for determining the meaning of *vratá* and from the first two pādas translated above, it is clear that '*vratá*' must mean the 'track' along which alone, the rain-cloud can be followed !

§ 76. VIII. 67. 13 :—

ये सूर्धानः क्षितिनाम्-

अदब्धास्तः स्वयंशसः ।

व्रता रक्षन्ते अद्भुतः ॥

Trans :—(The Ādityas) who, as overlords of the settlements, undeceivable and self-famous, guard the *vratás* (paths), untouched by hate.

NOTES :—Though, here, the meaning 'statutes' will do, there can be no objection to our meaning, which suits the verse equally well. The point, is that like the *dhṛtāvratā* Varuṇa, many a god (or gods) is described as performing the duty of guarding the fixed paths of the *devás* across the heavens—a duty, necessary because of the danger from the forces of Darkness, like *Ṛtra*.

§ 7. VI. 15. 9ab :—

विभूषंज्ञं उभयौ अनु व्रता

दूतो देवानां रजसी समीपसे ।

[यत् ते धितिं सुमतिमावृणमहे

उधं स्मा नस्त्रिवरूथः शिवो भव ॥]

Trans :—Making them (i. e. the *rays*) both (white and dark), in accordance with the *vratás*, O Agni, thou, the envoy of the gods, goest over the two worlds.

NOTES :—I interpret this passage in the light of VIII.41.10, where Varuṇa is described as making the 'robed ones' (i. e. the *rays*), white or dark according to the *vratás*. The important point is that in accordance with the '*vratás*' or tracks followed, the worlds are robed in light or darkness. Thus '*vratás*' signifies not only the tracks above the earth which, when followed by the luminaries, bathe the world in light, but also the tracks below the earth. When the luminaries follow these latter, the world is immersed in darkness. This characteristic feat of Varuṇa is here attributed to Agni. This interpretation follows the pada-pāṭha view of *ubháyām* as *ubháyān*. As against this, Oldenberg (Noten) prefers *ubháyā* (neuter) as the rendering. This raises the possibility of another construction : *ubháyā* (neut.) might go with *rājasi*, in which case the general sense remains

the same. If it is taken independently, whether as neuter (according to Oldenberg) or masc., according to the *padapāṭha*, we might supply ' *jātān* ' as in IV. 2. 2 (a verse to Agni which is closely parallel in contents to our verse) meaning, " gods and men " = (the two types of creation—divine and human). The translation would then be :—"Regulating both (gods and men) in accordance with your *vrātās*." Our view of *vrātā* is not affected, however, by this difference of interpretation because it is natural to suppose that Agni, the envoy of the gods, traverses both the worlds, regulating gods and men, according to the paths he follows, on earth and in heaven.

§ 78. V. 2. 8 (X. 32. 6bcd = V. 2. 8bcd) :—

हृणीयमानो अप हि मदैयेः

प्र मे देवानां व्रतपा उवाच ।

इन्द्रो विद्वौ अनु हि त्वा चचक्ष

तेनाहमग्ने अनुशिष्ट आगां ॥

Trans :—(a) For, getting angry, thou hast gone away from me; (b) the *vratapā* (keeper of the *vrātās*) of the gods has declared (this) to me; (c) since Indra, the knowing one, looked after thee, (d) instructed by him, O Agni, have I come.

NOTES :—Pādas *b*, *c*, and *d* of this verse are identical with the corresponding ones of X. 32. 6, the first two pādas of which may be translated thus :—(b) The *vratapā* of the gods has declared (thee), (a) as lying concealed within the waters.

The two verses are mutually explanatory. The *vratapā* of the gods is, in my view, *Sūrya* (as seen from I. 83. 5 and VI. 8. 2), he bearing that character in a pre-eminent manner. Whether this story of Agni's concealment is another version of the Sun sleeping in darkness, in the lap of *Nirṛti* (I. 117. 5) or whether this is a description of the winter-sun or the sun sunk in the nether world of waters and darkness—a discussion of these points is not necessary for our purpose. It is enough to note that the context shows that *vratapā* means 'keeper of the paths', which role alone can enable the Sun to declare the whereabouts of Agni.

§ 79. In I. 31. 10 and VIII. 11. 1, Agni is designated *vratapāḥ*; the keeper or guardian of the *vrātās*. If the other ' *vratapā* ' passages such as I. 83. 5; VI. 8. 2; V. 2. 8, and X. 32. 6. (which see) are considered in this connection, it should be evident that the epithet is transferred from Agni in his celestial aspect or Agni identical with the Sun, to Agni in his terrestrial aspect. Thus the *vrātās* or paths

of the luminaries including the celestial Agni in heaven, have their counterpart in the paths followed by the terrestrial Agni.

In X. 61. 7cd, we are told that the gods fashioned *Vāstospāti*—the *vratapā*, along with prayer (*bráhma*). The passage is inconclusive for our purpose. I may only state my theory (which I do not want to press here) that though *vāstospāti* as 'Lord of the dwelling' is undoubtedly a tutelary deity of the house, it seems to be identified in our passage with the Sun (the *vratapā* in I. 83. 5, and VI. 8. 2) the Lord of the dwelling, the latter word being used in the extended sense of 'the whole universe'.

§ 80. VI. 70. 3d :—

[यो वामृजवे क्रमणाय रोदसी
मर्तो ददाश धिषणे स साधति ।
प्र प्रजाभिर्जायते धर्मणस्पतिं]
युवोः सिक्ता विष्टुरूपाणि सव्रता ॥

Trans :—[Whatever mortal, O *Rodasi*, makes offerings in honour of your straight career (*rjāve krāmanāya*), O Heaven and earth, he succeeds; he prospers with progeny in accordance with (holy) law]; from you two, are poured (favours), diverse in form but following an identical *vrata*.

NOTES :—Since 'the favours' following the same *vrata* are described as *siktā*, (flowing down, sprinkled down), *vrata* can only mean 'channel, passage, path or way' like the *vrata* of Parjanya [the Rain-cloud personified (V. 83. 5)]. Compare also III. 59. 9c = *īṣa iṣṭāvratā akah..*

I have translated the first three *pādas* of the verse (though they were not relevant to our *vrata* passage) in order to show that in the *R̥gveda*, heaven and earth are sufficiently personified to be conceived as *having motion* (cf 'straight career' above). Elsewhere, they are said to be *coming* to their worshippers along with the heavenly folk (VII. 53. 2), taking the sacrifice to the gods (II. 24. 20) or as seating themselves around the sacrifice (IV. 56. 2, 7). This is why I have connected *rjāve krāmanāya* with *heaven and earth* and not with the worshipper. *This aspect of rodasi* may be borne in mind, in considering their *vrata*, spoken of in the passage X.65. 8 (which is discussed below).

OTHER D₄ PASSAGES

§ 81. I. 69. 4ab :—

नर्किष्ट एता व्रता मिनन्ति
 नृभ्यो यदेभ्यः श्रुतिं व्रकथं ।
 [तत् तु ते दंसो यदहन्त्समानै-
 नृभिर्यद् युक्तो विवे रपांसि ॥]

Trans :—None miss *those* (*etā*) *vratās* of thine, (which you followed), when thou didst pay heed to these men.

NOTES :—If we consider the other passages where the phrase *śruṣṭim kṛ* (= to pay heed to, to attend to) occurs viz. VIII. 18. 6, 10 and II. 14. 9, we find that this act of paying heed to, is *inseparable* from some activity or movement or effort involved in the act. It is natural, therefore, to conclude (in our passage) that Agni's *vratās* at the time of paying heed to men, represent *some activity, some movement* on the part of Agni such as the journey to the worshipper's home. In favour of this, may be pointed out that the *etā* (*these vratās*) actually connects the *vratās* with the effort necessary for listening to the summons of men.

§ 82. VIII. 25. 16 :—

अयमेक इत्था पुरू-
 रुचेष्टे वि विश्पतिः ।
 तस्य व्रतान्यनु वश्वरामसि ॥

Trans :—This one, the lord of the tribes (i. e. Varuṇa) thus looks about, far and wide. His *vratās* do we follow after, in your interests.

NOTES :—The character of the verb *ānu-car*, as one of motion, used along with *vratāni* has a legitimate value in pointing out its fundamental sense and favours its interpretation as a word of motion. So *vratāni* = 'periodical rounds', 'daily, monthly or seasonal appearances', 'regularly recurring movements or visits (of Varuṇa to the worshipper's sacrifice).' My notes to I. 25. 1. furnish additional grounds for this view (see the next section, § 83).

§ 83. I. 25. 1 :—

यच्चिद्धि ते विशो यथा
 प्र देव वरुण व्रतम् ।
 मिनीमसि यविषवि ॥

Trans :—Whatever *vratā* of thine, like the common people, we (might) miss, day after day, O God Varuṇa—

NOTES :—The sense of *prá...minimási* (as a verb of motion) is seen, in my opinion, in I. 124. 3cd=V. 80. 4cd :—*ṛtasya pānthām ānveti sādhu, prajānāṭva na diśo mināti*=' she (the Dawn) follows closely the path of ṛtā; as one who knows (the way), she does not miss the directions.' The speaker, the priest, has to carefully anticipate and note the periodical movements or the seasonal appearances of the various gods at the place of worship, as it is his duty to synchronize these with a fixed sacrificial performance or minor ritualistic procedure, the annual *satras* e. g. being an imitation of the Sun's yearly course. *Viśo yāthā* has been rendered often as 'men as we are', wrongly, in my opinion. The priest places himself in a category higher than that of the ordinary folk; besides, it is not proper to comprise the *upameya* (the speaker, the priest speaking on behalf of himself and the sacrificer) within the *upamāna*—the *viśaḥ*, the masses as such, who not being expected to be well-up in the highly specialized Vedic Calendar, were likely to miss those *vratās* i. e. the periodical visits of the deities to sacrificial performances or ritual procedure which synchronized with them, in the course of the year and which were exactly timed to celebrate, for example, the periodical and annually recurring victories of Indra and Varuṇa over the forces of darkness like Vṛtra and the consequent release of light and the waters.

§ 84. II. 28. 2 :—

तव ब्रूते सुभगांसः स्याम
स्वाध्यां वरुण तुहुवांसः ।
उपायनं उषसां गोमतीनाम्
अग्नयो न जरमाणा अनु यून् ॥

Trans :—May we, (found) well-attentive and praising at thy *vratā*, become prosperous like the fires resounding (with praise) at the approach of the Dawns, rich in cows, day after day.

NOTES :—The simile is perfect—a *pūrnopamā*. The poet compares himself in the act of praising, to the fires crackling with praise and prays that he may prosper like the latter when they are kindled into a blaze. 'At thy *vratā*' must therefore correspond to 'at the approach (*upāyane*) of the Dawns. So, *vratā* is the periodical appearance at (or visit to) the worshipper's sacrifice where the poet is eager to celebrate the approach of Varuṇa with hymns and songs of praise. The epithet *svādhyāḥ* is significant. The poet must not be caught napping, at the arrival of Varuṇa and thus must not miss his *vratā*.

§ 85. I. 24. 15 :—

उवृत्तमं वरुण वाशमस्मद्-
अवाधमं बि मध्यमं श्रथाय ।
अथा वयमादित्य व्रते तवा-
नामसो अदितये स्याम ॥

Trans:—Slacken (lit. throw up) the highest bond (away) from us, throw down the lowest (one), sever the middle one, O Varuṇa and so, O Āditya, let us remain sinless before *Aditi* at thy *vratā*.

NOTES:—The meaning of *vratā*, here, is the same that I have assigned to the word in II. 28. 2. (which please see in § 84.) viz. the periodical appearance of Varuṇa in heaven, coincident with his approach or visit to the place of worship, in the vision of the poet-priest.

§ 86. III. 54. 18 :—

अर्यमा णो आर्धैर्ययासो
उद्वहानि वरुणस्य व्रतानि ।
युयोत नो अनपत्यानि गन्तोः
प्रजावाक्षः पशुमाँ अस्तु गातुः ॥

Trans:—Aryaman (and) Aditi are to us worthy of worship. Inviolable are the *vratās* of Varuṇa. Take off from our (course) career, (the curse of) childlessness; and may our path abound in offspring and kine.

NOTES:—The meaning of *vratā* here is the same as in II. 28. 2, and I. 24. 10c and in I. 25. 1; viz. the periodical movements or seasonal appearances of *Varuṇa*, in heaven and at the worshipper's *sabode*.

§ 87. III. 30. 4 :—

त्वं हि ज्मा व्यावयन्नच्युतान्य-
पर्को वृत्रा चरसि जिघ्रमानः ।
तव यावापृथिवी पर्वतासो-
ऽस्तु व्रताय निमित्तव तस्थुः ॥

Trans:—Thou, indeed, unsettling the settled ones, movest alone, hitting the enemies. Heaven and Earth, (and) the mountains (as well), stay, erected, as it were, to conform to your *vratā* (movement, customary activity or career).

NOTES:—The point is, that Indra in his mobility has to displace many *firmly fixed* objects and beings but not the mountains nor Heaven and Earth who form no obstacle to, nor present any opposition to the movements of Indra and therefore 'stay put' as it were.

§ 88. VII. 3.. 11 :—

उरुव्यचसे महिने सुवृत्तव
इन्द्राय ब्रह्म जनयन्त विप्रः ।
तस्य व्रतानि न भिनन्ति धीराः ॥

Trans:—For the far-extending, glorious Indra, the priests have brought forth prayer and a beautiful song; the wise never miss his *vratās*. [For pāda c, compare III. 56. 1ab].

NOTES:—As explained in my notes to I. 25. 1, *vratā* can have the double meaning: (1) the fixed or periodical rounds or seasonal and regular appearances of the *devās* in *heaven* coinciding with their annually recurring victories over the forces of evil or (2) the periodical visits of the gods like Agni and Indra to the home of the worshipper, to attend the ritual offerings (e. g. the mid-day libation which is specially ear-marked for Indra) to which they are invited. It was the duty of the wise (priests) not to miss the proper season or times of such *vratās* of the gods but to celebrate *them with prayer and song*.

§ 89. III. 56. 1 :—

न ता भिनन्ति मायिनो न धीरा
व्रता देवानां प्रथमा ध्रुवाणि ।
न रोदसी अद्रुहा वेयाभि-
र्न पर्वता निनमे तस्थिवांसः ॥

Trans:—Neither those possessed of magic power, nor those possessed of wisdom (*dhīrāḥ*), miss (or violate) the primaeval and eternal *vratās* of the gods. Neither Heaven and Earth who are above hate nor the mountains are (apt) to bend in any noticeable manner (*vedyābhiḥ*, adv.)

NOTES:—Heaven and Earth and the Mountains are here represented as conforming to the *vratās* (movements or customary activity) of the gods (by not bending), exactly as they are said to conform to the *vratā* (movement or customary activity) of Indra, in III. 30. 4. If the *māyinaḥ* and *dhīrāḥ* of pāda a, refer to two classes of *men*, then there is a parallel in VII. 31. 11c. ('*dhīrāḥ*'). It is, however, more likely that the two words refer to two classes of *gods*, one relying on 'magic' and the other on 'wisdom'. In this case it is perfectly natural to construe that no class of gods misses the divine *vratās*.

§ 90. X. 12. 5ab :—

किं स्थितौ तस्यो जगृहे कदस्या-

ति व्रतं चकृत् को वि वेद ।

[मित्रश्चिद्धिष्मा ऋतुशणो देवाश्च-

द्वलोको न यातामपि वाजो अस्ति ॥]

Trans :—Why, pray, hath the King (i. e. Varuna) caught hold of us? What have we done beyond (i. e. contrary to) his *vrata*? Who knows?

NOTES :—The meaning of *vrata* is the same as in II. 28. 2 or I. 25. 1 (which please see). See also notes to X. 2. 4 where Agni is implored by the poet, to make good whatever *vrata*s of the gods might have been missed by him, ignorant as he is.

§ 91. II. 38. 3d :—

[आशुभिश्चियात्र वि मुञ्चाति नूनम्

अरीरमुदत्तमानं चिदेतोः ।

अहर्पूर्णां चिद्वययाँ अविष्याम्] *

अनु व्रतं संवितुर्मोक्यागात् ॥

II. 38. 6 :—

समावर्ति विष्टितो जिगीह-

र्विश्वेषां कामश्चरताममाधत् ।

शश्वौ अपो विकृतं हिल्यागाद्

अनु व्रतं संवितुर्देव्यस्य ॥

Trans :—(V. 3d): The night has come in accordance with the *vrata* of Savitr. (V. 6): The (would—be) conqueror, going places returns; the mind (lit. wish) of all travellers becomes homeward-bound; one and all have come (back), leaving (their) work half-done in accordance with the *vrata* of Savitr.

NOTES :—The word in both places, means evidently 'the fixed laws of movement or periodical appearance to which Savitr himself conforms,' or his customary activity. Savitr is connected with evening as well as morning and in the present hymn (II. 38) he is extolled as the setting Sun. Our meaning of *vrata* here, gets support from I. 35. 11 which says that 'his ancient paths are in the atmosphere, dustless and easy to traverse'. When he completes this journey, night arrives.

§ 92. IV. 13. 2 :—

उर्ध्वं भ्रातुं संविता देवो वीथेह
 हृत्सं दर्विष्वद् गङ्गिषो व सत्वा ।
 अनु व्रतं वरुणो यन्ति मित्रो
 यत् सूर्यं दिव्यारोहयन्ति ॥

Trans:—Upwards has god Savitr sent his light, waving his banner like a warrior fighting for cows. Varuṇa and Mitra (but) follow the *vrata*, when they mount the sun in heaven.

NOTES:—The shining of the sun is here inseparably connected with M. and V. following the *vrata* i. e. their fixed procedure or movement, their (*self-imposed*) duty or their customary activity. In other words, the conformity of Mitra and Varuṇa with their self-imposed laws of movement in heaven, automatically raises the sun to heaven, to illumine the world.

§ 93. X. 37. 5ab :—

विश्वस्य हि प्रेषितो रक्षसि व्रतम्
 अहेळयन्नुच्चरासि स्वधा अनु ।
 [यदय त्वा सूर्योपब्रवामहे
 तं नो देवा अनु मंसीरत कतुम् ॥]

Trans:—Sent forth, thou dost protect the *vrata*. (prescribed or ordered activity) of the universe; unperturbed, dost thou rise, in thy native manner.

NOTES:—The nature of the *vrata* (of the universe) of which *Sūrya* (the presiding deity of the Sun) is the guardian, is seen from verse 2cd of this same hymn; 'Whatever moves, settles down; always the waters move and the Sun rises.' Compare also v. 9ab = "Thou by whose light, all the world moves on and rests" etc.

§ 94. VIII. 41. 3 :—

स क्षणः परि षस्वजे न्युत्सो मायया दधे
 स विश्वं परि दर्शतः ।
 तस्य वेनीरनु व्रतमुपस्तिन्नो अवर्धयन्
 नभन्तामन्यके समे ॥

Trans:—He has embraced the nights and with his occult power, set down the Dawns; he is visible around the whole world; his Dear Ones prospered the three Dawns (for him), in accordance with his *vrata*.

NOTES:—The Dear Ones are the Nights whom V. has embraced and who give place to the three Dawns [the *udeṣyat* (one about to rise), the *udyat* (the rising Dawn) and the *uditā* (one that has risen)]. The *vrata* evidently refers to the law of movement, the prescribed mode of appearance and disappearance followed by Varuṇa, his well-regulated or customary activity. This verse, taken along with others, suggests that Varuṇa was the lord of the nights or Darkness or the waters in the bondage of Darkness in general. [See my notes to VIII. 41. 7.]

§ 95. IX. 69. 1cd :—

इषुर्न धन्वन् प्रति धीयते मति
र्वत्सो न मातुरुषं सज्युधनि ।
उरुधारेव वृहे अग्रे आयुष्य-
अस्य व्रतेष्वपि सोमं इष्यते ॥

Trans :—[Like an arrow on the bow, has the (pious) thought been fixed (on the object of adoration); a calf has, as it were, been loosed to the udder of its mother]; as one wide-streaming (with milk), [*urū-dhārā*] she is milked, coming first; Soma is urged (or pressed) at the *vrata*s of this (?) One.

NOTES:—Oldenberg²⁶ thinks, *asya* refers to Soma. This is not likely. If we consider all the three *urū-dhārā* passages in the RV. (the present passage being one of them), the conclusion is inevitable that *asya* refers to Indra. Compare VIII. 1. 10, where Indra is (directly) called the wide-streaming (*urū-dhārā*) richly-yielding *dhenū* (milch-cow). Particularly helpful is VIII. 93. 3 :—

स न इन्द्रः शिवः सखाश्वावद्गोमयवमत् ।
उरुधारेव दोहते ॥

This can most naturally be rendered as :—That auspicious friend of ours, Indra, yields wealth in horses, kine and corn, like the wide-streaming one (i. e. *Dhenū*)

This should leave no doubt that Indra (Masc.) in our passage, could have a standard of comparison (like *urūdhārā dhenū*) in the Feminine gender. So *asya* refers to Indra and what is more natural than to suppose that Soma is urged (or pressed) at the *vrata*s or the fixed rounds or visits of Indra to the worshipper's home? The mid-day *savana* or libation (lit. pressing) of Soma is peculiarly Indra's own *savana*.

§ 96. I. 70. 1cd :—

[वनेम पूर्वोरियो मनीषा
अग्निः सुशोको विश्वान्यस्याः ।]
आ देव्यानि व्रता विक्रित्वान्
आ मानुषस्य जनस्य जन्म ॥

Trans. :—(Agni) who knows the *divine vratās* and the birth of the human race.

NOTES :—Here the *dāivyā vratā* are distinguished from and paralleled to the birth of humanity. It is clear then, that the *discovery* of the routes or laws of motion of the luminaries is as epoch-making an event as the birth of humanity. The removal of darkness and the arrival of the Dawn *manifesting* (or *making known*) the *divine vratās* or routes (Cf. VII. 75. 3c), were synchronus with the fresh life of humanity.

§ 97 X. 122. 2 :—

जुषाणो अग्ने प्रति हर्य मे वचो
विश्वानि विद्वान् वयुनानि सुकृतो ।
घृतनिणिग्ब्रह्मणे गातुमेरय
तव देवा अजनयन्तु व्रतम् ॥

Trans. :—Accepting my song, be gratified, O Agni, (with it), knowing, as thou dost, all the established orders (of things), O highly wise one! . Clad in *ghṛta*, set up a pathway for prayer (*brāhman*); the gods created (?) [*ajanayan*] in accordance with thy *vratā*.

NOTES :—The last pāda may be construed in two ways :—(1) On the analogy of X. 66. 9ab, we might supply *dyāvā-prthivī* etc., as object to *ajanayan*; or (2) we might understand *brāhman* from the third pāda as the object, translating —The gods created (that *brāhman*) in conformity with your *vratā*. This gives us the beautiful idea viz. Agni is implored to set up a pathway for *brāhman*, (because) the gods have created (it) in conformity with the (well-known) laws of movement of Agni. Even if we take the first construction, the same meaning of *vratā* will do, because it is perfectly natural to say that the 'gods created heaven and earth, the holy trees, the waters, the plants, in conformity with the *vratā* (i. e. the fixed movements or career) of Agni' (which amounts to the same thing as saying : in conformity with the *divine vratās*). Compare IV. 3. 11, which says that the Sun became visible when Agni was born. Compare also VII. 5. 7 ; I. 96. 4 (Agni created heaven and earth) and VII. 5. 4 (heaven and earth follow Agni's *vratā*).

§ 98. III. 4. 7 :—

दैव्या होतांरा प्रथमा न्युञ्जे
 सप्त पृक्षासः स्वधया मदन्ति ।
 ऋतं शंसन्त ऋतमित् त आहुर्
 अनु ब्रतं ब्रतपा दिव्यानाः ॥

Trans :—I direct (towards myself) the two primeval divine Hotṛs. The Seven (sacrificial-) food-bearing (priests) rejoice in their own way. Praising the ṛtā, they explain the ṛtā, the guardians of *vratā* (as they are), thinking over the *vratā*.

NOTES :—I agree with Pischel²⁷ in taking the seven *prkṣāsah* as the *angirāsas*. The seven priests are guardians of the *vratās* of the gods in general and of the two divine Hotṛs in particular, in the sense that their sacrifices safeguard the gods in their pursuit of their eternally fixed movements (or *vratās*), against hostile forces like those of Vṛtra. In my opinion, worthy of investigation is the brilliant suggestion made by Tilak²⁸ that "the path of ṛtā (RV. I. 41. 4) which is mentioned several times in the RV., where the Ādityas are said to be placed (X. 85. 1) and wherein Saramā discovered the cows of Indra (V. 45. 7, 8), refers to the same broad belt of the Zodiac which the luminaries, as observed by the Vedic bards, never transgressed. It was, so to speak their 'right' way and therefore called ṛtā, which though literally derived from ṛ to go, soon came to mean the 'right' path, the circle of which exists for ever, or rather exists and exists (*varvartī*) in the vault of the heavens (RV. I. 164 11)." I may point out further that in I. 124. 3cd and V. 80. 4cd, *uśas* is said to be following closely the path of ṛtā and not missing the directions. In my opinion, this may have been the original sense of ṛtā and our *vratā* or *vratās* were the fixed route or routes of the *devās* (or Luminaries) within the ṛtā or Zodiacal belt, across the *rajas*, above and below the earth.

§ 99. VIII. 48. 9cd :—

[त्वं हि नस्तन्वः सोम गोपा
 मात्रेगात्रे निषसत्था नृचक्षाः ।]
 यत् ते वयं प्रमिनाम ब्रतानि
 स नो मृळ सुषखा देव वस्यः ॥

Trans :—When we miss thy *vratās*, be gracious, O god (Soma) as a good friend, wealthier (than all).

27. *Vedische studien*, I. 96.

28. *The Orion*, P. 154

NOTES:—For the *vratās* of Soma, see my notes to VIII. 48. 8. and IX. 82. 5, where I have shown that the RV. poet loves to ring changes on the double character of Soma. Soma is a terrestrial plant and it is also celestial. At the very time the poet is describing the regular movements (*vratās*) of Soma, when he runs through *heaven* across the spaces with his stream (IX. 3. 7), he is thinking of his movements (*vratās*) on earth when the Soma passes through the filter and flows on to the vats. An example of this *quick-change art* is seen when *heaven* becomes the mystical name of the strainer of sheep's wool (IX. 12. 4)!

§ 100. X. 25. 3ab:—

उत व्रतानि सोम ते
प्राहं मिनामि प्राक्या ।
[अथा पितेव सुतवे वि वो मदे
मृळा नो अभि चिद्वधादिवक्षसे ॥

Trans:—And O Soma, (if) I miss thy *vratās* through (my) simplicity, (in that case.....be gracious ...).

NOTES:—There is nothing to be added to my remarks on the word, under VIII. 48. 9cd (§ 99), as regards the *vratās* of Soma. For an explanation of the phrase '... *vratāni* ... *prā* ... *mināmi* ...', see notes to I. 25. 1, where very nearly the same expression occurs. It should be noted that *simplicity* or *ignorance* is responsible for the mistakes. What else could this '*simplicity*' be, but the ignorance of the *laws of movement* or *appearances in heaven* of the celestial Soma or of the *various movements* of the terrestrial Soma, in the processes of purification at the Soma sacrifice?

§ 101. VII. 87. 7abc:—

यो मृळयाति चक्रुषे चिदागो
व्रयं स्याम वरुणे अनागाः ।
अनु व्रतान्यदितेऽधन्तो
[यूयं पोत स्वस्तिभि सदा नः ॥]

Trans:—He, who shows mercy even to a sinner—before that Varuna, may we be sinless, following the *vratās* of Aditi.

NOTES:—For the *vratā* of Aditi described as *dirghām*, compare I. 166. 12 and my notes thereto. Important for our purpose is the passage I. 113. 19, where the *Dawn* is called the *face of Aditi*. Her light (*jyōtiḥ*) is described as imperishable in VII. 82. 10 and is sought from her (IV. 25. 3). This connection of Aditi with light is hardly surprising, as she is the mother of the luminous

Ādityas. So the *vrātās* of Aditi would be the same as her regular movements or periodical appearances (coinciding with the arrival of light)—*vrātās* which the poet would follow, i. e. celebrate with the appropriate ritual.

§ 102. VII. 35 9a :--

शं नो अदितिर्भवतु ब्रूतेभिः
[शं नो भवन्तु मरुतः स्वर्काः ।
शं नो विष्णुः शम् पुषा नो अस्तु
शं नो भवित्रं शम्बस्तु वायुः ॥]

Trans :—May Aditi be (of the nature of) bliss to us, through her *vrātās*.

NOTES :—Here, a perfectly colourless rendering such as 'laws, or ordinances', is (I admit) possible, though in my view, as Aditi is the mother of the Ādityas or Seven Suns, her *vrātās* are probably the same as the 'laws of movement or luminous tracks' followed by the Ādityas or gods in generals. Besides, the *vrātās* according to the verse are something, the pursuit of which by Aditi herself, brings bliss to her worshippers and so the rendering 'laws or ordinances' though not impossible, has hardly any propriety.

§ 103. X. 65. 8 :—

परिक्षितां पितरो पूर्वजावरी
ऋतस्य योनां क्षयतु समोक्षसा ।
यावापृथिवी वरुणाय सव्रते
घृतवत्पयो महिषाय पिबन्तः ॥

Trans :—Heaven and Earth, extending all round, the Parents, born of old, share a common abode in the womb of *ṛtā* and having an identical *vrātā* for Varuṇa, pour forth milk and ghee for the mighty one (i. e. Varuṇa).

NOTES :—*Sāvrate* should mean here 'following (their) joint customary activity or routine', as indicated in the pouring out of milk and ghee for Varuṇa. See notes to VI. 70. 3d (§ 80) for a full explanation of 'heaven and earth' being conceived as 'endowed with motion.'

§ 104 X. 66. 9ab :--

यावापृथिवी जनयन्नभि ब्रूताप
ओषधीर्वनिनानि यज्ञियां ।
[अन्तरिक्षं स्वरा पप्रुनये
धंशं देवासस्तन्वी ॥ नि मांमृजुः ॥]

Trans :—They (the Viśvedevas) created heaven and earth, the waters, the plants and the holy forest-trees, (putting them) face to face with (their) *vrātās* (*abhi vrātā*).

NOTES :—The use of *abhi* here is parallel to its use in X. 18. 8 : *ud irṣva nāryabhi jīvalokām* = “ Arise, O woman, to the world of the living.” The meaning ‘for or in accordance with their several laws’ cannot do, as that would suit *anu vrātā* and not *abhi vrātā*. So the meaning ‘fixed laws of movement’ or customary activity or *career* only, is suitable, the sense of the whole passage being as follows :—The All-gods created heaven and earth etc., and put them face to face with the *vrātās* (*laws of movement* or customary activity), which had to be followed by them; compare VII. 5. 4 where heaven and earth are said to follow the *vrātā* of Agni.

§ 105. II. 23. 6ab :—

त्वं नो गोपाः पथिकृद् विचक्षणस्
तव व्रताय मतिभिर्जयामहे ।
[बृहस्पते यो नो अभि ह्वरो वृधे
स्वा तं मर्मर्तु दुच्छुना हरस्वती ॥]

Trans :—Thou (O Brhaspati) art our protector, the maker of paths, the wise one; we sing with hymns, for thy *vrātā*.

NOTES :—Like other gods, Brhaspati has a car (X. 103. 4). He occupies the car of *ṛtā* and drives away darkness, the goblins, breaks open the cowstalls and wins the light (II. 23. 3). Is it not then perfectly natural to take the *vrātā* of Brhaspati as his ‘fixed round, journey or passage’ following his triumph over the forces of darkness? [The reference to the evil-doers in *pāda c* is significant in this connection].

OTHER D₃ PASSAGES

§ 106. I. 166. 12ab :—

तद् वः सुजाता मरुतो महिम्नं
दीर्घं वो दात्रमदितेरिव व्रतम् ।
[इन्द्रश्चन त्यजसा वि हुणाति
तज्जनाय यस्मै सुकृते अराध्वम् ॥]

Trans :—That, O Well-born Maruts, is your greatness; your bounty is extensive like the *vrātā* (dominion or realm) of Aditi.

NOTES :—As one of the main functions of the Maruts is to shed rain, their *bounty* is equivalent to their capacity to shed rain and this may be described as extensive in a *physical sense*, as the epithet *dirgha* suggests. This naturally brings out the character of the *upamāna* viz. the *vrata* of Aditi (realm, sphere or dominion) which *must be vast in a physical sense*—an aspect of the word *vrata* which, I wish, scholars attended to; more carefully.

§ 107. VI 49. 1 :—

स्तुषे जनं सुव्रतं नव्यसीभिर्
गीर्भिर्मित्रावरुणा सुमयंता ।
त आ गमंतु त इह श्रुवंतु
सुक्षत्रासो वरुणो मित्रो अग्निः ॥

Trans :—I praise with (very) new songs, the (divine) host of beneficent dominion (*suvratām*) i. e. Mitra and Varuṇa, graciously inclined (as they are). May they come, let them listen here—Varuṇa, Mitra, and Agni, of benevolent (royal) power (*sukṣatrāśaḥ*).

NOTES :—Mitra, Varuṇa (and Agni) are called the '*suvrata jāna*,' in pāda *a* and '*sukṣatrāśaḥ*' in pāda *d*, the latter epithet being almost a paraphrase of *suvrata*. As *kṣatra* means 'dominion, military power' etc., the meaning of *vrata* is automatically determined to be '*dominion, sway*' etc.

§ 108. I. 83. 3cd :—

[अग्निं ह्ययोरदधा उक्थ्यं वचो
यत्तुष्टुचा मिथुना या संपर्यतः ।]
असंयत्तो व्रते ते क्षेति पुष्यति
भद्रा शक्तिर्यजमानाय सुन्वते ॥

Trans :—Unchecked he dwells and prospers in thy (i. e. Indra's) *vrata*. To the sacrificer who presses (the Soma), power (becomes) auspicious.

NOTES :—Here the meaning 'dominion' for *vrata* suits very well as, with it is used the verb *kṣeti* (he dwells), giving a regional or local import to the word.

§ 109. III. 59. 3cd :—

[अनसीवास इळया मदन्तौ
मितज्ञवो वरिमचा पृथिव्याः ।]
आदित्यस्य व्रतमुपाक्षिपन्तो
वर्यमित्रस्य सुमतौ स्याम ॥

Trans:—Abiding within the *vratā* (dominion or sphere) of the Aditya (i. e. Mitra), may we be in the good-will of Mitra.

NOTES:—If we examine all the other uses of the verb *kṣi* with *upa* in the Rv., such as I. 73. 3ab=III. 55. 21ab (*prthivīm ... upakṣeti*), and II. 27. 13 (*apāh upa kṣeti*), it will be seen that the noun in the accusative which it governs, has a *local significance* (=what is dwelt in). So it is proper to take *vratām upa-kṣiyāntaḥ* here, in the same way.

§ 110. X. 36. 13ab :—

ये संवितुः सत्यसंबस्य चिम्बे
मित्रस्य ब्रते वरुणस्य देवाः ।
[ते सौभगं वीरवह्नीमवप्लो
वधातन् ब्रविणं चित्रमस्मे ॥]

Trans:—All ye, the gods who (abide) by the *vratā* of Savitr, whose stimulation is true, [who abide by the *vratā*] of Mitra and Varuṇa....

NOTES:—*Vratā* must mean here, the sphere of movement, the region of activity, dominion of Savitr etc., because the next (14th) verse invokes Savitr to confer blessings *from the East, West, North and South, thus showing that his dominion extends in all directions in a physical sense.*

§ 111. VI. 54. 9 :—

पूषन् तव ब्रते वयं
न रिष्येम कदा चन ।
स्तोतारस्त इह स्मसि ॥

Trans:—O Pūṣan, under thy *vratā*, may we never come to harm; we are thy praisers *here*.

NOTES:—Here, *vratā* should mean 'dominion, authority, region, sphere' etc. The translation 'in thy service' or 'abiding in thy ordinance' as Macdonell²⁹ (for example) gives, *misses the point*. He himself says in his notes, "c gives the reason for the hope expressed in a b." Then, this means that 'praise' is the qualification mentioned for deserving the assurance of 'security within his dominion' from Pūṣan and 'abiding in his service or ordinance' would be an unnecessary repetition of *stotārah*. Besides *ihā* (here) is *parallel to vratā*.

§ 112. IX. 102. 5ab :—

अस्य व्रते सजोषसो
विश्वे देवासो अहुहः ।

[स्पर्हा भवन्ति रन्तयो जुषन्त यत् ॥]

Trans :—Under his *vratā* (dominion), all the gods are of one accord, free from guile;...

NOTES :—The fact that the *viśvedevas* are here referred to, as abiding by the *vratā* of Soma should make it certain that the latter word means 'dominion' 'sway' etc. (and Griffith³⁰ renders it as 'sway'). Surely the *All-gods* cannot be referred to, as doing *any holy work* or practising *any vow* in honour of Soma !

§ 113. V. 69. 1 :—

त्री रोचना वरुण त्रीरुत यूत्
त्रीणि मित्र धारयथो रजांसि ।
वावृधानावमर्ति क्षत्रियस्या-
नु व्रतं रक्षमाणावजुयम् ॥

Trans :—Three luminous spheres, O Varuṇa and three heavens and three spaces, O Mitra, do ye (two) sustain, increasing the might of the Ruler (*Ksatriya* = Varuṇa) and closely guarding the ageless (or eternal) *vratā*.

NOTES :—Here, I draw attention to the very close association of *vratā*, with *rocanā*, *dyūn* and *rajaṁsi*. Sustaining the latter was in fact the same as guarding the former-*vratā* then must mean the eternal prescribed and circumscribed sphere of activity or routine or realm of the heavenly luminaries extending across the luminous spheres or heavens.

§ 114. IV. 53. 5 :—

त्रिरन्तरिक्षं सञ्चिता महित्वना
त्री रजांसि परिभूषीणि रोचना ।
तिस्रो दिवः पृथिवीस्तिष्ठ इन्वाति
त्रिभिर्व्रतैरभि नो रक्षति त्मना ॥

Trans :—Savitr, encompassing with his greatness the firmament thrice (i. e. the threefold firmament), the three spaces and the three spheres of light, stirs up the three heavens and the three earths, and by himself (or by his own power) protects (all) with the three *vratās*.

30. The Hymns of the R̥gVeda, translated into English, Vol. II, p. 370.

NOTES:—This verse should make it absolutely clear that the *vratás* played an important part in a *spatial sense*, in the cosmology of the R̥gVeda! The *vratá* or the sphere of activity or movement of the *devás*, (the circumscribed dominion through which the luminaries must move) is threefold, just as heaven, *antáriksa* etc. are threefold. But this is the peculiar feature of the *vratás*, that non-deviation from them ensures security from the forces of darkness (compare the last pāda).

§ 115. II. 27. 8 :—

तिस्रो भूमीर्धारयन् त्रीँकृत यून्
त्रीणि व्रता विदधे अन्तरेषाम् ।
ऋतेनादित्या महिं वो महित्वं
तदर्यमन् वरुण मित्र चारु ॥

Trans:—They supported the three earths and the three heavens and the three *vratás* within (i. e. in) their assembly (*vidathe*). Great is your greatness, O Ādityas, on the strength of *ṛtá*; that (greatness), O Aryaman, Varuṇa and Mitra, is lovely.

NOTES:—For the explanation of *vratás* here, as the region of the movement of the *devás* across the firmament and their threefold division corresponding to the three heavens and earths, see (§ 114) IV. 53. 5. I may add that *ṛtá*, as the source of the greatness and strength of the Ādityas had probably originally a cosmological sense (as the Zodiacal belt); [see V. 63. 7 and I. 65. 2; but especially my notes to III. 4. 7.].

§ 116. VII. 4. 5 :—

तव त्रिधातु पृथिवी उत यौ
वैश्वानर व्रतमग्ने सचन्त ।
त्वं भासा रोदसी आ तनुथा
जक्षेण ओचिषा शोशुचानः ॥

Trans:—Thy threefold *vratá* (dominion), O Agni Vaiśvānara, do heaven and earth abide by. Thou hast overspread both the worlds with lustre, blazing with uninterrupted splendour.

NOTES:—From II. 27. 8 and IV. 53. 5, we see the threefold character of the *vratá* or sphere of activity or movement of Agni Vaiśvānara (the Universal Agni or Agni belonging to all men). III. 2. 9 tells us that Agni has one terrestrial and two celestial forms viz. as the Sun and as lightning. The three courses of movement of Agni as the Sun in heaven, lightning in the firmament and the domestic fire on earth, represent the three-fold *vratá* of Agni Vaiśvānara.

§ 117. I. 163. 3ab :—

असिं यमो अस्यादित्यो अर्बुश्च
 असिं त्रितो गुह्येन व्रतेन ।
 [असिं सोमेन समञ्चा विपृक्त
 आहुस्ते त्रीणि दिवि बन्धनानि ॥]

Trans :—Thou art Yama; thou art Āditya, O Horse!; thou art Trita, by reason of the secret *vrata*.

NOTES :—In I. 105. 17, Trita is described as set down 'in a well' and in X. 8. 7, as 'inside a pit (*vavrá*)'. Now, whatever view we adopt regarding Trita, whether he was a god of lightning, a moon-god or a deity of the bright sky³¹, it is sufficient for our purpose to note that the 'well' or '*vavrá*' is the 'secret *vrata*' of our passage and thus *vrata* must mean 'a place, abode, station, region' etc.

§ 118. X. 114. 2 :—

तिस्रो देव्याय निर्र्तिरुपासते
 दीर्घश्रुतो वि हि जानन्ति बह्वयः ।
 तासां नि चिक्वुः क्वयो निदानं
 परेषु या गुह्येषु व्रतेषु ॥

Trans :—The far-famed gods serve the three *Nirrtis* for guidance; for, well they know (them). The poets have discovered their origin (viz. of the *Nirrtis*) who (abide) in the secret *vratas*.

NOTES :—For *vāhnayah* = gods, compare I. 44. 13 (*vāhnibhir devāih*) and for *destrāya* = 'for guidance or indication (of their future course)', compare X. 85. 15. If the word meant 'poet-priests,' then there would be no point in saying that 'the poet-priests who knew the *Nirrtis* well, have discovered their origin! The correct explanation of the '*guhya vrata*' passages, in my opinion, is this :—The gods (or luminaries) have to wait upon *Nirrti*, the power of darkness and destruction, in the secret or dark regions beyond, for an indication of their journey back to light. I. 117. 5 refers to the Sun sleeping in the lap of *Nirrti* and darkness.

§ 119. IX. 9. 5 :—

ता अभि सन्तमस्तृतं
 महे युवानमा दधुः ।
 इन्वुमिन्द्र तव व्रते ॥

31. See Macdonell: Vedic Mythology, p. 69.

Trans:—Those (rivers) have established the youthful unconquerable Indu, the overpowering one, for splendour, O Indra, within thy *vrata* (dominion).

NOTES:—IX. 82. 5, tells us that the waters follow the *vrata* of Soma. VIII. 3. 20, says that when Indra drove Vṛtra from the air, fires, the Sun, and Soma (pre-eminently Indra's juice or drink) shone forth. If all these passages are considered together, we shall see the import of our passage. Soma abides in the dominion of Indra and the Rivers follow the *vrata* of Indra. So it could be said that the rivers establish Indu in the dominion of Indra when they follow Soma. There is here, as often in the Rv., a mix-up of descriptions of Soma in his celestial and terrestrial aspects :

PASSAGES IN WHICH EITHER OF THE TWO MEANINGS, D₂ OR D₄, IS SUITABLE

§ 120. VIII. 41. 7 :—

य आस्वत्क् आशये
विश्वो जातान्येषाम् ।
परि धामानि मर्मृशद्
वरुणस्य पुरो गये
विश्वे देवा अनु व्रतं [नभन्तामन्युके समे ॥]

Trans:—He who lays himself down on *these* (āsu), as a garment, considering their (i. e. of the gods) creations and abodes; the All-gods (direct themselves) in accordance with (their) *vrata*, in the home, in front of Varuṇa.

NOTES:—The verse is obscure. I merely state my own interpretation of it, as a discussion of all the difficulties is unnecessary for our limited purpose. 'These' (āsu) are in my opinion, the *kṣāpah* (nights) which Varuṇa is said to have embraced in V. 3, or the *Waters*. The description of Varuṇa lying down like a 'garment' is, suggestive of the derivation of Varuṇa from the root *var*, to cover. This, in my view, is a description of the long darkness of the night, when the gods moving along their respective paths which now become secret or dark (Cf. *guhyeṣu vrateṣu*, § 118), are under the charge of Varuṇa. *Vrata* thus means the fixed individual path or routine of each god.

§ 121. I. 22. 6:—

अपां नपातमवसे
सवितारमुप स्तुहि ।
तस्य व्रतान्युश्मसि ॥

Trans:—For help, praise Savitr, the child of Waters; we long for his *vratās*.

NOTES:—I. 35. 11 = “Those ancient pathways of thine, O Savitr, dustless and well-made in the atmosphere (or mid-region),—with those path-ways, easy for movement, *protect us* and *bless us*.” This verse is almost a commentary on the word *vratāni* in our verse which should mean, therefore, the paths of Savitr or his *fixed movements* in the *antārikṣa*.

§ 122. II. 38. 9:—

न यस्येन्द्रो वरुणो न मित्रो
व्रतमर्यमा न सिनन्ति रुद्रः ।
नारातयस्तमिदं स्वास्ति
हुवे देवं सवितारं नमोभिः ॥

Trans:—Here, I invoke with salutations, for my welfare, god Savitr, whose *vratā*, neither Indra, nor Varuṇa, nor Aryaman, nor Rudra miss, nay, not (even) the evil spirits (miss).

NOTES:—What exactly the *vratā* of Savitr may be, can be gathered from some other verses of this hymn; v. 2c says, ‘even the waters or Rivers submit to Savitr’s *vratā*.’ Now from I. 101. 3 we know that the waters follow the *vratā* or path cut out for them by Indra; v. 3d says:—The night has arrived in accordance with the *vratā* of Savitr. So then the *vratā* of Savitr is either his round or fixed movement in the heavens or the pathway for the luminaries which Indra (or Varuṇa) has laid out for them but which is described here as the *vratā* of Savitr which Indra and Varuṇa do not miss!

§ 123. VIII. 41. 10ab:—

यः श्वेताँ अधिनिर्णिज-
श्चक्रे कृष्णाँ अनु व्रता ।
[स धामं पूर्वं ममे यः स्कम्भेन वि रोदसी
अजो न यामधारयन्नभन्तामन्यके संमे ॥]

Trans:—(Varuṇa) who has turned the white (*śvetān*) robed Ones (*ādhinirñijah*) into dark ones (*kṛṣṇān*), in accordance with the *vratās* (i. e. heavenly paths or fixed movements, followed by him)....

NOTES:—This is an obscure passage and I am alone responsible for the above rendering. I take the *śvetān ādhinirmijah* to be the same as the *śvetā vicakṣanā* of verse 9 i. e. *the white or shining rays*. Varuṇa has the power to plunge the bright world into darkness or turn days into nights; compare IX. 73. 3c: *mahāḥ samūdram Vāruṇa-stirō dadhē* = V. has concealed the sea of light³² or v. 3 of the present hymn where V. is described as 'embracing the nights'. My view of *vratā* is not affected, however, by the uncertainty of the passage because the unmistakable general trend of this verse is that in accordance with the *vratās* or periodical movements followed, the white ones i. e. rays are turned into dark ones or *vice-versa* by Varuṇa.

§ 124. II. 2. 8cd:—

[नमः परा ते वरुणो न नूनम्
उतापरं तु विजात ब्रवाम ।]
त्वे हि कं पर्वते न श्रितान्य
अप्रच्युतानि दृढभ ब्रतानि ॥

Trans:—For in thee, O unconquerable (Varuṇa), all *vratās* are grounded, as on a rock.

NOTES:—I have here given deliberately the translation of Max Müller³² with the exception of his rendering 'laws' for *vratāni*. It cannot be denied that this colourless rendering is *not wrong* but it is so very vague *and needlessly so*, in view of the fact that we know that it was Varuṇa who dug out the paths for the Sun and Dawn and other (heavenly bodies or) gods (VII. 87. 1) and laid down the *vratās* or laws (of movement) across heaven for them. The *upamā* also suggests preferably, though not conclusively, the meaning 'routine or tracks' which are laid in Varuṇa as securely as tracks on a rock or mountain.

§ 125. II. 5. 4:—

सारकं हि शुचिना शुचिः
प्रशास्ता क्रतुनाजनि ।
विद्वौ अस्य ब्रतो ध्रुवा
व्या इवानु रोहते ॥

32. *Mahāḥ* is Gen. Sing. of *māh* = (heavenly) brilliance or light; see my paper, 'Apropos of *mahō rāye*' in Bull. D. C. R. I. Vol. II. 3-4.

33. Vedic Hymns: SBE. Vol. XXXII, p. 238.

Trans:—For, along with the bright *krātu* (power of mind or sacrifice) has been born the bright *Prāśāstrī* (i. e. Agni); the man who knows his (i. e. Agni's) eternal *vratās*, mounts upon them as on the branches of a tree.

NOTES:—Here a verb of motion (*√ruh*) is used with *vratā* and the simile suggests that the *vratās* were originally the heavenly routes of the gods (the celestial form of Agni being one of them) having their counterpart in the laws of movement or fixed rounds followed by the terrestrial Agni, in the course of the sacrificial ritual which was more or less an imitation of the movements of the celestial bodies in heaven. Following the high-placed *vratās* was, as it were, 'mounting upon them'.

§ 126. I. 90. 2 :—

ते हि वस्त्रो वसवाना
स्ते अग्रमूरा महोभिः ।
व्रता रक्षन्ते विश्वाहा ॥

Trans:—They (i. e. the *Viśvedevas*), the masters of wealth, the unerring, always guard the *vratās* by their powers (or splendours³⁴).

NOTES:—In my view, *vratās* here, may well be the 'laws of movement of the *devās*' or their 'fixed luminous tracks' which have to be guarded with 'splendours' from the forces of darkness and evil and which the gods have to keep or protect by not deviating from them.

§ 127. VIII. 48. 8ab :—

सोमं राजन् मूळया नः स्वस्ति
तव स्मासि व्रत्यास्तस्य विद्धि ।
[अलर्तिं दक्ष उत मन्युरिन्द्रां
मा नो अर्यो अनुकामं परा दाः ॥]

Trans:—King Soma! be merciful to us with welfare; we are attached to thy *vratā* (*tāva vratyāh*); know of that;.....

NOTES:—The usual *vratās* or fixed movements of the terrestrial Soma (while it is pressed by the stones, flows through the strainer into the vats and is then offered to the gods on a litter of grass or into the fire or drunk by the priests) as well as of the celestial Soma [who runs through heaven across the spaces with his stream (IX. 3. 7)] are here alluded to. Devotion to them means 'honouring or accompanying them with the appropriate ritual and prayers'.

34. For my view of *māh* (and also *māhas*) as meaning ' (heavenly) splendour' more often than 'might,' see my article on '*maho rāye*' in Bull. D.C.R.I. Vol. II, Nos. 3-4.

§ 128. I. 91. 3ab :—

राज्ञो नु ते वरुणस्य व्रतानि
बृहद् गभीरं तव सोम धाम ।
[शुचिद्वमसि म्रियो न मित्रो
दक्षाद्यो अर्यमेवासि सोम ॥]

Trans :—Thy *vratās* are (the same as those) of King Varuṇa. High and deep, O Soma, is thy splendour ;

NOTES :—According to the Rv., Soma is not only a terrestrial plant *but is also* celestial (X. 116. 3). He is a *rajastūr* or traverser of space (IX 48. 4), and runs through heaven across the spaces with his stream (IX. 3. 7). So *his vratās* i. e. *vratās* followed by him are, indeed, the heavenly paths or laws of movement (followed by the gods and) laid down by Varuṇa for the Sun (I. 24. 8; VII. 60. 4; 87. 1). etc.

§ 129. IX. 61. 24 :—

त्वोतासुस्तवावसा
स्याम वन्वन्त आसुरः ।
सोम व्रतेषु जायहि ॥

Trans :—Protected by thee, and with thy help, may we be victorious ~~over the~~ evil spirits ; be awake to the *vratās*, O Soma.

NOTES :—The point is, whose *vratās* are these? In my opinion, they are the *vratās* of Soma, if we take into the account the general trend of *vratā*-usages in the RgVeda. So the translation 'watch at our solemn rules³⁵' is hardly correct. As to the *vratās* of Soma in his celestial and terrestrial aspect, see notes to VIII. 48. 8 and I. 91. 3. The appeal in the last pāda to Soma, to be awake to his *vratās*, so that the worshipper may triumph is very appropriate in the light of IX. 53. 3, which tells us that they (i. e. Soma's *vratās* or advances) are unchallengeable and IX. 35. 4 which says that 'Indu seeking to win and stimulating strength, discovers the *vratās* and the weapons.'

§ 130. IX. 73. 3 :—

पवित्रवन्तः परि वाचमासते
पितॄषां प्रत्नो अभि रक्षति व्रतम् ।
[महः संसुद्रं वरुणास्तिरो दधे
पीयु इच्छेत्कुर्वरुणेष्वाभम् ॥]

35. Griffith, *Hymns of the RgVeda*, Vol. II, p. 308.

Trans:—Equipped with *pavitras* (the purifying strainers), they (the priests) sit round the Song; their ancient Father guards the *vratā* (of Soma).

NOTES:—The 'ancient Father' is, in my opinion, Agni (the First Priest) in whom is centred the fixed ritual procedure or the various movements through which the Soma must pass. Here we find an earthly version of the heavenly *vratā* of the luminaries or *devās* including the celestial Soma.

§ 131. In X. 150. 3cd, Agni is invoked to 'bring hither the gods who are *priyā-vrata*.' Here, the old prejudice regarding *vratā* that it is always something to be observed by mortals is responsible for translations like 'whose laws we (!) love.' The epithet should rather mean here 'who love to follow their *vratās* (i. e. paths or the laws of movement prescribed or laid out for them by Varuṇa or Indra).' It is only in this way that we can appreciate the epithet *purōhita* in its original sense, an epithet so characteristic of Agni and varied (in X. 110. 11b), by the epithet '*purogāh*': placed (or going) in front, as the leader of the gods going along their prescribed routes.

§ 132. *Ādabdhā-vrata-pramatih* is an epithet of Agni in II. 9. 2a and means literally 'superior-minded owing to (or and of) unbroken *vratās*.' The context is: Agni has sat down on the *Hóty*'s seat as the *Hóty*. The epithet then refers to Agni's unerring occupation of his own peculiar seat viz. the seat of the *Hóty* and the consequent reputation for 'superior-mindedness' which he has made for himself among human worshippers. Here, *vratā* must therefore mean 'the laws of movement or periodical visits to the worshipper's home' or 'the paths to the sacrifice, (not missed by him).' Oldenberg²⁶ proposes very plausibly, a separation of the compound as *ādabdhavratāh prāmatih*. This does not affect our view.

PASSAGES IN WHICH EITHER OF THE TWO MEANINGS, D₂ OR D₃, IS SUITABLE.

§ 133. I. 31. 2 :—

त्वमग्ने प्रथमो अङ्गिरस्तमः
 कविर्वेदानां परि भूषसि ब्रतम् ।
 [विशुर्विश्वस्मै भुवनाय मेधिरो
 द्विजाता वायुः कतिधा विदायवे ॥]

Trans:—Thou, O Agni, the first, the highest *Ahگیرas*, a sage, dost invest (with beauty) the *vrata* of the gods;.....

NOTES:—It has been made abundantly clear that the *vrata* of the gods is a concrete thing viz. the fixed path-way of the gods which is in heaven. Agni, by going along it as a messenger, beautifies it. If, however, we take the root *bhūṣ* (an extended form of *bhū*) with *pāri* as meaning 'to envelope', then the 2nd *pāda*: ('Thou dost envelope the *vrata* or *dominion* of the gods') would be equivalent in sense to V. 13. 6ab: "Thou O Agni, dost surround (*paribhūḥ*) the gods, as a fel'y the spokes". In favour of the first meaning of that root, compare III. 55. 1 and for the idea, compare VII. 75. 3. The kindling of Agni into a blaze takes place at the arrival of the Dawn when immediately the *vrata* (or *vrataḥ*) of the gods begin to operate.

§ 134. I. 101. 3:—

यस्य वावापृथिवी पौंस्यं महद्
यस्य ब्रते वरुणो यस्य सूर्यः ।
यस्येन्द्रस्य सिन्धवः सश्र्वन्ति ब्रतं
मरुत्स्वन्तं सख्याय हवामहे ॥

Trans:—Whose great manly vigour is (expressed in the form of) heaven and earth and under whose *dominion* (*vrata*), (abide) Varuṇa and Sūrya; whose (*vrataṁ*) *dominion* the rivers follow; him in the company of the Maruts, we invoke for friendship.

NOTES:—As regards *vrata* in *pāda* b, the only natural meaning is 'jurisdiction,' 'special sphere of influence' etc. As for the rivers following the *vrata* of Indra, compare II. 12. 3 and 12 (which tell us that Indra killed the *āhi* and released the seven streams), VII. 47. 4ab. [= (The *Sindhus*) whom Sūrya has overspread with his rays, and for whom Indra has dug out a path (*gātum*).] and also III. 33. 6. In VII. 47. 3, the waters are said to go along the path of the gods and not missing the *vrata*s of Indra. So the *vrataṁ* in *pāda* c = *gātu* or *pāṭhaḥ* i. e. fixed path or paths.

§ 135. II. 38. 2c:—

[विश्वस्य हि श्रुष्टये देव ऊर्ध्वः
प्र बाहवा पृथुपाणिः सिसर्ति ।]
आपश्चिदस्य ब्रत आ निमृशा
[अयं चिद् वातो रमते परिष्मद् ॥]

Trans:—The waters, verily cling to his (i. e. Savitr's) *vrata*.

NOTES:—V. 46. 7c speaks of goddesses who reside in the *apām vrata* i. e. the *vrata* or *dominion of the waters*. I. 101. 3 tells us that the rivers followed the *vrata* of Indra and according to X. 111. 3 Indra makes a path for the sun. There are any number of passages, indeed, in which Indra is described as producing the dawn and the sun. With the liberation of the waters by Indra, is connected the winning of light, sun and dawn; so 'dominion' as well as 'path or paths' will both be suitable meanings for the word.

§ 136. X. 57. 6:—

वयं सोम व्रते तव
मनस्तनुष बिभ्रतः ।
प्रजावन्तः सचेमाहि ॥

Trans:—May we, O Soma, holding our mind within (our) bodies (i. e. ourselves) and blest with progeny, move along (i. e. abide by) your *vrata* (i. e. path).

NOTES:—The verb *sac* is *one of motion*. The first verse of this hymn which says "May we, as Soma-pressers, not move away from the path (*pathāh*), from the sacrifice," is a commentary, as it were, on *vrata* in our passage. It also shows how *vrata* though originally meaning 'path, procedure, fixed course or movement in the Soma ritual' etc., came to mean 'the ritual or sacrificial procedure or sacrifice itself.' *vrata* can also here mean: 'dominion, sway, sphere, region etc.'

§ 137. IX. 86. 37cd:—

[इंशान इमा भुवनानि त्रियसे
युजान इन्दो हरितः सुपर्ण्यः ।]
तास्तै क्षरन्तु मधुमदधृतं पयस्-
तव व्रते सोम तिष्ठन्तु कृष्टयः ॥

Trans:—May they [i. e. the 'Seven Sisters' of the preceding verse or (which is the same thing) the 'well-winged Mares', mentioned in the preceding *pāda*] pour out for thee *ghṛta*, rich in mead and milk; may the folk abide within thy *vrata*.

NOTES:—The word may be interpreted here as meaning 'dominion, sway, jurisdiction' though it should be noted that the meaning 'beat, route,' 'march, advance or visit' is also possible as the first hemistich speaks of 'Soma passing through the worlds, harnessing the well-winged mares.'

A PASSAGE IN WHICH ANY ONE OF THE MEANINGS, D₂, D₃ OR D₄, WILL SUIT.

§ 138. *Puruṣvratā* in IX. 3. 10, as an epithet of Pavamāna Soma 'who generating food, while being born, flows on in a stream' means (in my opinion) 'one whose paths or ways are numerous'. We have already had so many passages in which reference is made to the *vratās* which Soma follows in the various processes to which it is subjected. Incantations are sung over the tangible Soma while it is pressed by the stones, flows through the woolen strainer into the wooden vats and is finally offered on a litter of grass as a beverage. Corresponding to these *vratās* of Soma as a terrestrial plant, are those of the celestial Soma when the Pavamāna Soma is described as 'running through heaven across the spaces with his stream' (*dhārayā*), as in our passage (IX. 3. 7). The meanings 'exploits, deeds, performances' or 'passages, movements' are also equally suitable.

PASSAGES IN WHICH ANY ONE OF THE MEANINGS, D₃, D₂, D₄ OR D₅, WILL SUIT.

§ 139. The five *mahi-vrata* passages in which the compound is an epithet of Soma (IX. 87. 7; 100. 9), of Agni (I. 45. 3; X. 115. 3,) and of Varuṇa (VI. 68. 9), and the one in which the allied *mahā-mahivrata* qualifies Soma (IX. 48. 2), need not be examined in detail. Suffice it to say that the sense 'of great [mighty or resplendent (*māhi*)] *dominion* [sway, sphere or jurisdiction (*vratā*)] suits the context every case. Even the sense 'paths, tracks or routes' or 'regular movements', would not be objectionable, as all the three deities are associated with *vratās* which they have either laid out for the luminaries as in the case of Varuṇa or which they follow themselves in heaven (in their celestial form) or on earth (in their terrestrial aspect). The sense 'exploits, deeds, performances' also is admissible, though rather vague.

THE THREE (3) PASSAGES IN WHICH THE MEANING D₆ IS SUITABLE.

[D₆ = Arrangement, ordinance, law of behaviour, rule or code of conduct laid down by a divinity].

§ 140. II. 38. 7 :—

स्वयां द्वितमप्यमप्सु भ्रामं
धन्वान्वा मृगयसो वि तस्थुः ।
वनानि बिभ्यो नकिरस्य तानि
व्रता देवस्य सवितुर्मिनान्ति ॥

Trans :—The watery (creation) (has spread itself) over the portion assigned (to it) by thee, in the waters; the beasts have spread themselves over dry land; the woods (are) for the birds; none misses those *vratās* of god Savitr̥.

NOTES :—The meaning ‘ordinances’ in the sense of ‘the spheres of life-activity or movement prescribed by Savitr̥’ for the birds, the beasts etc., suits here very well. I accept here, the usual explanation of *vratā*. That this is one of the three passages (out of more than 200 *vratā* passages) where the sense ‘ordinance, law’ is suitable should be noted. [I have, however, my own view of the meaning of *vratā* as ‘customary activity’ here and my own theory of the general import of the verse which it is not proper to discuss here. I shall only mention it briefly. The appearance of Savitr̥ is the signal for the blocked-up Rivers to flow (II. 38. 2c) and the light to spread all over the universe. Thus, the watery creation, the beasts and birds come into their own when Savitr̥’s *vratā* or *customary activity* comes into play. No one can escape his beneficent influence.]

§ 141. X. 10. 5 :—

गर्भे नु नौ जनिता दंपती कर
देवस्त्वष्टां सविता विश्वरूपः ।
नकिरस्य प्र मिनन्ति व्रतानि
वेदं नावस्य पृथिवी उत यौः ॥

Trans :—Even in the womb, did the Creator, the god Tvaṣṭr̥ the Vivifier, the Omniform one, make us a couple. None misses his *vratās*. That we are his, heaven and earth know.

NOTES :—Here *vratā* means ‘the ordinance or arrangement or law laid down by Tvaṣṭr̥ for others.’ Here also, the connection of the word with the root *vr̥t* is unmistakable.

§ 142. X. 33. 9 :—

न पुनानु- इति व्रतं
श्रुतास्मां च न जीवति ।
तथा युजा वि कोहते ॥

Trans :—Not even he, who has a hundred lives, lives beyond (i. e. contrary to) the *vrata* (ordinance) of the gods ; thus have I parted from my friend.

NOTES :—*vrata* here signifies the, 'act or ordinance laid down by the gods regarding the longevity of human beings'. [Even here the original sense of *vrata* lingers. He who dies passes, as it were, into the region of darkness or the unconsciousness (of death) and thus goes beyond the brilliant *dominion* (*vrata*) of the gods.]

H, PASSAGES

[H₁=Physical activity, practice, behaviour, way of life, customary activity, profession, vocation etc. of human beings].

§ 143. IX. 112. 1abed :—

नानानं वा उ नो भिषो
वि व्रतानि जनानाम् ।
तक्षा रिष्टं कृतं भिषग्
ब्रह्मा रुन्धन्तमिच्छति-
[न्द्रायेन्दो परि सव ॥]

Trans :—Various, indeed, (are) our thoughts and diverse (things) are the *vrata*s of us-men ; the carpenter seeks (something) cracked, the physician (seeks) some one injured, the brahmán (or Brahmin) seeks a (Soma—) presser.....

NOTES :—Here, in its application to humanity, the word means 'profession, vocation, way of life,' etc. or 'mode of behaviour' (the classical Sanskrit : *varṭana*). Compare v. 3 where *nānādhiyaḥ* (which sums up the first pāda of our verse) occurs in nearly the same context. This verse as well as X. 166. 4 show that *vrata* is a physical activity, sharply distinguished from mental activity (*dhi* here, and *cittam* in X. 166. 4).

§ 144. X. 166. 4:—

अधिभूरहमागमं विश्वकेर्मेण भासा ।
आ बन्धित्तमा वो व्रतव
आ वोऽहं समितिं इदे ॥

Trans :—(All-) surpassing, have I come, with all-effective lustre ; (here) have I taken (control of) your mind, your *vrata* and your assembly.

NOTES :—As shown under IX. 112. 1, *vrata* is here distinguished from *cittam* (mind) and denotes physical activity, movement, conduct etc. as distinguished from mental activity.

H₂ PASSAGES.

[H₂ = The whole range of those peculiar, ethical and religious duties and practices which made up the culture-pattern of the Aryans i. e. the *Aryan cult* as such.]

§ 145. X. 65. 11 :—

ब्रह्म गामश्च जनयन्त ओषधी
र्वनस्पतीन् पृथिवीं पर्वतां अप
सूर्यं दिवि रोहयन्तः सुदानव
आर्या व्रता विवृजन्तो अपि क्षमि ॥

Trans :—They, the bountiful ones, created *brāhman* (prayer), the cow, the horse, the plants, the earth, the mountains and the waters, raising the sun to heaven and ushering forth (into existence), Aryan *vrata*s on earth.

NOTES :—This is a very important passage, referring to the sum-total of the social and religious duties of Aryans or the *ethical pattern of Aryan Culture* in the words "*āryā vrata*". The original sense of *vrata* viz. 'pathways or dominion, lines of expansion or movement, prescribed duties or activity' is not lost sight of, in the figurative one of '*Aryan ways of life*'. *Vrata* was the culture-pattern of the Aryans as distinguished from the *dāsya*s.

§ 146. From three '*anya-vrata*' passages, we get an idea of what the *vrata*s of men or Aryans were. From VIII. 70. 11, we learn that the *dāsya* is *anya-vrata*, inhuman, godless, non-sacrificing, and deserving of punishment. Evidently then, *vrata* represents the

religious and ethical code of the Aryans: *Humanity, faith in Aryan gods and sacrificing* are some of the articles of this religious and ethical creed of the Aryans. X. 22. 8 describes the *dāsyu* similarly, as *anya-vrata*, inhuman, thoughtless, *akarmā* (i.e. riteless, inactive or evil-doer) and facing (the Aryan poet as an adversary). From V. 20. 2, we infer that the *anya-vrata* belongs to the opposite i.e. anti-Aryan camp, and is one, to whose trickery and hatred are offered as victims (cf I. 25. 2), those, who in the arrogance of their increased might, do not care to promote (the offering of prayers or oblations to) Agni. So the worship of Agni was one of the *vrātās*.

§ 147. The following *avrata* passages throw more light on Aryan *vrātās*. I. 101. 2: [Pipru called an *Asura* as well as a *Dāsa* is conquered by Indra, for or with Rjīśvan who offers Soma to him]. This Pipru is called an *avrata*.

I. 51. 8: The *avrata* conflicts with him whose grass is strewn and is differentiated from the *yajamāna*, the sacrificer; by implication he belongs to the category of the Dasyus as opposed to the Aryas.

VI. 14. 3: Men (*āyus*) conquer the Dasyu (or foe), who is by implication described as an *avrata*, overpowered by means of *vrātās*. I. 175. 3: The Dasyu is an *avrata* (also in IX. 41. 2), opposed to *mānus* or man (Aryan, of course).

From I. 130. 8, we gather the following information conveyed directly or through implication and suggestion:—The *avrata* is an enemy of the sacrificing Aryan, of Manu, has a dark skin, is thirsty (or covetous) and harmful.

IX. 73. 5:—The *avrātās* here stand for the dark skin which Indra hates i.e. the dark-skinned non-Aryans, who whether in heaven or earth are to be expelled. In four passages the *avrātās* alone are mentioned and though it is possible to take them as the black sheep among the Aryans, the whole trend of the description shows that the non-Aryans are really meant.... Thus I. 33. 5 tells us (by implication) that the *avrātās* who were hurled down by Indra from heaven and earth were non-sacrificers competing with the sacrificers.

I. 132. 4 refers to the irritable *avrata* as brought under subjection to those who press the Soma juice. IX. 73. 8 says that the hated *avrātās* are cast into the pit, by Soma Pavamāna, the guardian of *ṛtā*. Finally VIII. 97. 3 tells us that the *avrata* is a godless person who sleeps to his heart's content.

§ 148. From the almost complete picture (negative, though) of the mental and moral make-up of the 'non-observers of *vrātās*', that

is presented to us so vividly in the foregoing *anya-vrata* and *a-vratā* passages, we can easily infer what the *vratās* of the Aryans were:—Faith in (Aryan) god(s), strewing the sacred grass (for them), pressing the Soma juice and offering it to Indra, offering and promoting oblations to Agni, winning the favour of Soma Pāvamāna (by the appropriate ritual), the offering of sacrifices and the performance of rites (in honour of the different gods)—these (we might say) were the religious *vratās*. On the ethical side, absence of irritation, laziness, inhumanity, thoughtlessness, evil-doing, hatred, trickery and arrogance were the distinguishing marks of the Aryan observers of *vratās*.

H, PASSAGES IN WHICH THE DUTIES OF THE POET-PRIESTS ARE HINTED AT.

[H₂ = The specific (social and religious) duties of each of the three upper classes of Aryan society].

§ 149. VII. 103. 1 :—

संवत्सरं शशयाना ब्राह्मणा व्रतचारिणः

वाचं पर्जन्यजिन्वितां प्र मण्डूका अवादिषुः ॥

Trans :— The frogs, having lain for a year, like Brahmins practising their *vratā*, have uttered forth their speech inspired by Parjanya.

NOTES :—The indirect reference in v. 8th of this same hymn, to Soma-pressing Brahmins, who raise their voice in offering their yearly prayer, along with the *Adhvaryus*, who, busied with hot milk (in the *Pravargya* ceremony) sweat and in v. 7 to Brahmins who at the *Atirātra* Soma sacrifice speak around the lake-like vessel filled with Soma, makes it certain that *vratā* here refers to a definite ritual procedure or Vedic recitation fixed for a particular day or season of the year after a long holiday. Here we have the sense of *vratā* in its application to the duties of the Brahmins or the priestly class in particular.

§ 150. III. 59. 2ab :—

प्र स मित्रं मर्तो अस्तु प्रयस्वान्

यस्त आदित्य शिक्षति व्रतेन ।

[न हन्यते न जीयते त्वोतो

नैनमंहो अभ्नोत्यन्तितो न दुरात् ॥]

Trans :—May that mortal having sacrificial food (to offer to thee), O Mitra, be pre-eminent, (the mortal) who pays homage to thee, in accordance with (thy) *vrata*.

NOTES :—Here, *vrata* is the ritual act or procedure or performance peculiar to a particular occasion in the Mitra-ceremonial and consists in offering sacrificial food to Mitra—a duty devolving chiefly on the priestly class.

§ 151. I.93. 8abc :—

यो अग्नीषोमा हविषा सपर्याद्
देवव्रीक्ष मन्त्रा यो घृतेन ।
तस्य व्रतं रक्षते पातमंहसो
[विशे जनाय महि शर्मे यच्छतम् ॥]

Trans :—Guard the *vrata*, protect it (i. e. the *vrata*) from evil, (the *vrata*) of him who serves Agni and Soma with oblations, with a godly mind, or with *ghṛta* (melted butter).....

NOTES :—It is quite clear that *vrata* here means 'the sacrificial procedure' or 'the ritual performance or acts' of the priest—the worshipper. It consists of the offering of *havis* and *ghṛta* to Agni and Soma with a devoted mind.

§ 152. I. 436. 5defg :—

तमर्यमाभि रक्षत्यृजूयन्तमनु व्रतम् ।
उक्थेर्य एनोः परियूषति व्रतं
स्तोमैराभूषति व्रतम् ॥

Trans :—Aryaman protects him who goes straight along the *vrata*, who adorns the *vrata* of the two (i. e. of Mitra and Varuna) with lauds (and) who celebrates the (same) *vrata* with his songs of praise.

NOTES :—Here, *rjūyantam* (going straight) should leave no doubt that the first word : *vrata* means 'path' in a figurative sense i. e. 'the path of correct sacrificial procedure in honour of Aryaman'. The second word : *vrata* must mean the fixed, periodical (or seasonal) round or appearance of the two gods in heaven or their presence at the place of worship synchronizing with and celebrated by means of some sacrifice or ritual of which the recitation of *ukthās* and *stomas* is a vital part.

§ 153. I. 128. 1abc :—

अयं जायत मनुषो धरिमाणि
होता यजिष्ठ उशिजामनु व्रतमग्निः स्वमनु व्रतम् ।

[विश्वधुष्टिः ससीयते रयिरिव श्रवस्यते ।
अदन्वो होता नि वदद्विळस्पदे परिधीत इळस्पदे ॥]

Trans :—(Agni) the *Hōtr*, the best sacrificer, was born (after the usage) of *Mānus*. in accordance with the *vratā* [ritual procedure] of the *Uṣṣ*s (mythical priests)—Agni (was born) in accordance with his own *vratā* (procedure).

NOTES :—Here *dhārīmāni* is clearly equivalent to the first *ānu vratām*, both meaning 'in accordance with the settled procedure or usage.' The second *ānu vratām* refers to the fixed manner or routine of Agni's birth. There is, in this verse (as in the preceding one I. 136. 5), a play on the word and the employment of it in its two phases: divine and human. We learn from this verse, how very specialized the *vratās* or duties of the priestly class had become. The *Uṣṣ*s had their own distinctive mode of ritual procedure regarding the production of fire.

§ 154. From VIII. 13. 19, a verse to Indra, we know that the *ānu-vrata* (one devoted to *vratās*) is a praiser of Indra who offers lauds (*ukthās*) at the right time or season. V. 4a of the hymn to the *Āsvins* (I. 34), (in which the continual play on the word 'three' was probably occasioned by their appearance at the three daily sacrifices) speaks of the three daily rounds or visits of the *Āsvins* to the *ānu-vrata* and thus suggests that the *ānu-vrata* pays ritual homage thrice daily to the *Āsvins*. We thus get information regarding the *vratās* of the priests in honour of Indra and the *Āsvins*.

H, PASSAGES IN WHICH THE DUTIES OF THE RULING CLASS ARE HINTED AT.

§ 155. X. 60. 4 :—

यस्येक्ष्वाकुरपं ब्रते
रेवान् मराय्येधते ।
दिदीव पञ्च कुट्टयः ॥

Trans :—In whose *vratā* (dominion), prospers *Ikṣvāku*, rich and bright, as the Five tribes in heaven.

NOTES :—Here *vratē* which refers to a human king is parallel to *divi* (*iva*) = '(as) in heaven' and must have therefore a *spatial* sense. Our meaning 'realm, region, sphere, dominion,' etc. therefore suits very well. We can also construe it in a figurative sense as '(under

whose) auspices or regal authority.' Incidentally, the passage hints at the duties of the ruling class of Aryan Society. That those subordinate to him must be in a prosperous condition, is the chief responsibility of a ruler. This meaning of *vrata* is nothing else but the human version of meaning D, (which see).

§ 156. *āpa-vrata* passages:—I. 51. 9ab, tells us that Indra subjects the *āpa-vratās* (those averse to *vratās*) to the *ānu-vrata* (i. e. one who is loyal to his *vratās*), and V. 42. 9 notes two characteristics of the *āpa-vratās* viz. their ingratitude to the poet-priests on whom they do not bestow even a part of the wealth which they really owe to their *uithas* and their hatred of *brahman* (which I should take as *brahmān* = the Brahmin or the priest). The implication of this passage is that the members of the ruling class, the patrons and rich men generally, could only be said to be doing their duty if they bore feelings of gratitude to the priests to whose prayers they owed their prosperity and if they bestowed handsome *dakṣiṇā* on them.

§ 157. *svratā* passages:—We now take up passages where the word '*svratā*' is not exactly an epithet of any god but qualifies either the *sūri* (the patron of the priests) or the *rājan* (a ruler in general whether divine or human). From I. 125. 7, we gather that the Rv. poet prayed for the *sūri*, the institutor of sacrifices (at which the poet-priest officiated) who was a *svratā*—a liberal donor. In I. 180. 6cd, the *sūri* is compared to a *svratā*, the substance of the passage being as follows:—The patron (or institutor) of the sacrifice who pleases and feeds (people), wins for himself strength like a *svratā*. The upshot of the two passages is that among the duties (religious and social) of the institutors of sacrificers who generally were Kings and belonged to the military order, figured prominently the duty of making generous donations to the poet-priests. In IX. 20. 5, Soma is described as 'entering into (i. e. inspiring) the Songs (cf. VII. 103. 8ab), while being purified like a ruler who is a *svratā*.' In IX. 57. 3, Soma is described as 'taking his seat, while being polished by men like an elephant—king who is *svratā*.' From both these passages, it becomes clear that *beneficent dominion or authority or sway (vrata)* is the characteristic of an ideal ruler, whether of the *divine, human or animal world*!

§ 158. *The H₄ passage*:—In the Hymn of the Gambler, X. 34. v. 2cd speaks of the 'abandonment by the gambler of (his) wife who was *ānu-vratā* (devoted), for the sake of a die too high by one'. *vrata* here, means *duty in general* and an *ānu-vratā jāyā* is a *dutiful wife*.

**AN INDEX OF RĠVEDIC PASSAGES, CITED, TRANSLATED,
DISCUSSED OR REFERRED TO, IN THE FOREGOING
MONOGRAPH.**

[The references are to Sections (§).]

MANDALA I

Hymn	Verse	Section	Hymn	Verse	Section
10	1,2	147	74	9	37
15	11	19	83	3cd	108
22	6,19	73,121	83	5	12,26,78,79
24	3 cd	72	84	11	65
24	8	37,128	84	12	65,66
24	10	27,37,86	90	2	126
24	15	85	91	3	128,129
25	1	4,70,72,82,83 86,88,90,100	92	12	14,15
25	2	146	93	8 abc	151
25	6	37,63	96	4	97
30			101	3	122,134,135
31	1 cd	50	105	17	117
31	2	30,32,133	113	19	101
31	10	79	117	5	78,118
31	12	56	123	9	63
32	7,8 & 10	10	124	2	14,15
33	5	147	124	3	2,14,31,83,98
34	4a	154	125	7	157
35	11	17,91,121	128	1	153
36	5	40,41	130	8	147
41	4	98	132	4	147
44	13	118	134	4	50
45	3	139	136	5	1,152,153
51	8	147	144	1	34,39
51	9ab	156	154	1	73
62	10ab	67	163	3	49,117
63	2	16	164	11	98
65	2	13,34,115	164	41	75
69	4ab	81	166	12	51,101,106
70	1cd	96	175	3	147
73	3ab	109	183	3	1,9
			186	3cd	157

MANDALA II

Hymn	Verse	Section	Hymn	Verse	Section
4	6c	19	24	20	80
5	4	125	27	1	45
8	3	43	27	8	38,115,116
9	2a	132	27	13	109
11	2	23	28	2	84,85,86,90
12	3,12	134	28	8cd	115
14	9	81	38	2c	122,135,140
15	3	23,61,64	38	3d	91,122
17	5	64	38	6	91
23	3	105	38	7	140
23	6ab	105	38	9	122
24	12ab	66			

MANDALA III

2	9	116	54	5	49
3	5a	18	54	18	86
3	9	44	55	1	30,32,133
4	7	13,14,34, 98,115	55	6	35
6	5	60	55	21ab	109
7	2	63	56	1	88,89
7	7	69	59	2ab	150
23	2d	20	59	3cd	134
30	4	87	59	9	20,80
32	5c	14	60	6cd	71
32	6	68	61	1	1,31
33	6	134	61	7	34
38	6	33	62	17	19

MANDALA IV

2	2	77	25	3	161
2	17	19	53	4	36
3	11	97	53	5	114,115,116
8	1	43	56	2,7	80
13	2	92			

MANDALA V

Hymn	Verse	Section	Hymn	Verse	Section
2	8	78,78,79	66	2	74
3	ab	42	67	3	1,115
13	6ab	133	69	1	113
20	2	146	69	4	37,72
40	6	21	72	2ab	53
42	9	156	80	4	2,14,72,83,98
45	7,8	98	83	5	80
46	7	51,135	83	7b	38
52	10ab	16,47	85	5	72
58	2b	47	87	1	47
63	7	34,37,39,115			

MANDALA VI

7	5	45,58,59	16	24	19
8	2	26,29,78	44	21	48
14	3	147	49	1	107
15	9ab	77	54	9	111

MANDALA VII

4	5	116	66	6	54,96,133
5	4	1,97,104	69	1	20
5	7	97	75	3	30,31,32,96
6	2cd	62	75	5	20
31	11	72,72,88	82	1	101
35	9a	102	83	9	28
47	3	22,61,134	87	1	12,27,28,37, 124,128
47	4ab	134			
53	2	80	87	7abc	101
56	3	47	103	8ab	157
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MANDALA VIII

1	10	95	3	20	119
1	27ab	61	10	11	146

MANDALA VIII (Contd.)

Hymn	Verse	Section	Hymn	Verse	Section
11	1	79	41	10	77,123
12	15	16	42	1	57,72
13	19	15	43	16 b	19
18	6,10	81	44	21	19
23	19 c	19	47	9	45
25	3	45	48	8	99,127,128
25	16	82	48	9 cd	99,100
25	17	52	67	13	76
32	28	64,65,66,67	93	3	29
40	9	23	94	2	29,37
41	3	94,120,123	97	3	147
41	7	1,94,120	103	1	40,41,149
41	9	123	103	8	149

MANDALA IX

2	3,4	24	61	24	129
2	6	48	62	11	48
3	7	99,127,128	64	1 cd	48
		138	69	1 cd	95
3	10	138	70	4 cd	46
7	3	48	70	7	48
9	5	119	73	3	123,130
12	4	99	73	5	147
15	4	48	73	8	147
20	5	157	82	5	24,99,119
33	1	24	86	37 cd	137
35	4	25,129	87	7	139
35	6	55	96	7 d	48
41	2	147	100	9	139
48	2	139	102	5 ab	112
48	4	128	112	1	2,143,144
53	3	58,59,129	112	3	143
57	3	157			

MANDALA X

Hymn	Verse	Section	Hymn	Verse	Section
2	4	42,43,90	37	2 cd	93
8	7	117	37	5 ab	93
10	5	141	37	9 ab	93
12	5 ab	90	49	2	16
13	3 ab	75	55	3 cd	16,21
14	15	40	57	6	136
18	8	104	60	4	155
22	8	146	61	7 cd	79
23	1	16	64	5 ab	45
25	3 ab	100	65	6	63
32	6	78,79	65	8	80,103
33	6	142	65	11	145
34	2 cd	158	66	9 ab	97,104
36	13 ab	110	67	12	10

MANTRAS CITED BY PRATIKAS IN THE AITAREYA BRAHMAṆA AND NOT TRACED TO THE R̥GVEDA¹

By

P. K. NARAYANA PILLAI

I. INTRODUCTION.

The Aitareya Brāhmaṇa which belongs to the R̥gveda lays down many RV. Mantras for recitation when sacrificial rites are to be performed. These Mantras are, as a rule, cited by *pratikas*², as the adherents of the Aitareya-śākhā were expected to know them all by heart. Mantras which belonged to Saṃhitās other than their own are quoted in full³, the reason being that the Aitareyins were not obliged to learn them by rote. But some of these '*pratika*-mantras' in the AB. are not traced to our R̥gveda! The *pratikas* of these untraced Mantras are often found mixed with *pratikas*, the verses corresponding to which are traced to the extant R̥gveda Saṃhitā. A critical and historical investigation into the Mantras represented by the former type of *pratikas* is carried on in this paper⁴.

Regarding the Mantras cited in the AB., Dr. Haug has expressed the following view: 'The mantras referred to are for the most part, to be found in the R̥gveda Saṃhitā which we have at present. There are however several quoted which are not to be met with in it, whence we must conclude that the Saṃhitā of the Aitareyins belonged to a śākhā different from that one (the śākala śākhā) which is at present only known to us'⁵. According to Dr. Haug

1. This paper was read in the Vedic Section of the 11th All-India Oriental Conference, held at Hyderabad, Deccan in December, 1941. I am indebted to my Professor Dr. V. M. Apte for his valuable guidance in connection with this paper.

2. Occasionally we see a few RV-Mantras quoted in their entirety.

3. For such full citations see AB. I. 13, 26; II. 24; III. 8; IV. 10; V. 22-25, 27, 30, 31; VI. 7, 33, 35; VII. 5, 13, 14, 15, 17, 18, 33, 34; VIII. 6, 13, 21, 22.

4. A problem more or less similar to this exists in the Avesta. The majority of the Avesta fragments which occur in Pahlavi texts are not traced in the extant Avesta. In liturgical employment these passages have attained to an authority equal to the older Avesta. But these show some signs of later composition.

5. See Haug, Introduction to the AB. p. 71.

then, the Mantras cited by *pratikas* in the AB., but not traced to our R̥gveda belonged to a different recension of the R̥gveda Sāhita which was held in authority by the Aitareyins.

Herman Oldenberg holds a different view. His discussion of this problem may be summed up as follows: The well established completeness which appears in the RV. Sāhita does not warrant the conclusion that the Aitareya Brāhmaṇa got the so-called untraced Mantras (cited by *pratika*) from some other well known edition of the Sāhita. Of these Mantras, eight (which he has selected at random) are seen to be of later origin than the hymns in the R̥gveda. As for the remaining cases, he thinks that the contention that they came from another Sāhita-recension of the RV. cannot be upheld though not capable of a direct refutation. The non-RV. Mantras in the SV. e. g. are later in origin and the Mantras cited in the AB. by *pratikas* which are not traced to the RV. are on a line with them and some are even identical. These and other similar Mantras need not be attributed to a recension of the RV. other than the extant one; they can be the production of a period between the completion of the RV. and the fixing of the ritual texts to which they are traced.⁶

I may anticipate here the results of this investigation, which partly supplement and partly modify the conclusions of Oldenberg. The Mantras of the R̥gvedic school are not completely embodied in the extant Sāhita. Some of the Mantras which were probably composed *even before the compilation of the Sāhita* were not admitted into it for reasons unknown to us and some others owing to their later origin naturally could not be included in it. The extant Khila collection represents both these strata of Mantras, Mantras which are of no less antiquity⁷ than the hymns of the R̥gveda Sāhita and those that were produced at a later age. *This in my view, is the case with the Mantras discussed here.* Some Mantras do not betray any signs of a composition later, in any case, than the 'late' hymns of the R̥gveda Sāhita and others appear to be later in origin than the late RV. hymns and are on a par with many Khila verses. Some of our verses which were not known to Oldenberg as included in the Khila collection have now been found to belong to that collection,⁸ *the boundaries of which seem to widen with the advance of Vedic research!* It was a characteristic of the RV. Khilas that they

6. See Oldenberg, Prolegomena, pp. 359-68

7. See Winternitz, History of Indian Literature, translated into English by Mrs. S. Ketkar. Vol. I. p. 60.

8. See Dr. Phil. J. Scheftelowitz, Die Apokryphen des R̥gveda, pp. 106-107.

attained to sufficient authority in the ritual days to be quoted by *pratikas* like the verses comprised in the RV. Sāhita, though definitely recognized as a late appendage to the RV. *So these Mantras, in my opinion belong to the Rgveda Khila species, the number of which has yet to be finally determined.*

The full text of all these Mantras cited by *pratikas* in the AB. are given in the ĀS. which is our chief authority for the text of the same. The author of the Śrautasūtra was conscious of the necessity of giving the Mantras in full as they, to his knowledge also, were not traced to the RV. Sāhita extant in his days. The ĀS. corresponds in the main though not completely with the AB. and the particular contexts for which these Mantras are prescribed both in the AB. and ĀS. are entirely identical. So with regard to these Mantras (in their liturgical employment as well as textual version) I believe that the Aitareya tradition is faithfully maintained in the ĀS. to a great extent. Therefore the text as given in the ĀS. is accepted as the basis for the following discussions regarding the Mantras cited by *pratikas* in the AB. but not traced to the extant Rgveda Sāhita.

Now I shall give an account of the Mantras with reference to the *pratikas* with which they are cited. All told, there are thirty-one *pratikas* of Mantras in the AB. which cannot be identified in the Rgveda. Oldenberg takes the Mantra एता अन्वा आहवन्ते प्रतीपं प्रतिष्ठुत्वा⁹ quoted in the AB. VI. 33. from AV. 20.129. as a *pratika*. But I think this can be a quotation of an entire Mantra from the AV. for the ĀS. does not supply any thing more with a view to completing this. Corresponding to these 31 *pratikas* the ĀS. cites forty-two Mantras in their entirety. These citations can be mainly classified into two types: 1, verses; 2, prose formulas. The verses again can be classified as single verses and triplets or hymns.

For 22 verse-*pratikas* the ĀS. gives 22 entire separate verses. Of these *pratikas*, seventeen are the first *pādas* of the corresponding verses. In the case of two verses (XLI-XLII) the *pratikas* are longer by one syllable each. This is necessitated by the fact that the last word of the first *pāda* in both the verses extends to the second *pāda* by a syllable. The *pratika* of the verse IX is also longer by a word. Two are less than the first *pāda* of their corresponding verses and they are: समिद्धो अग्निर्द्विषणा (AB. I. 22) and महान् मही अस्तभायत् (AB. I. 19). According to the principles of citing Mantras by *pratikas* enunciated in the ĀS. (1. 17. 19)⁹ a single verse is to be

9. For a clear exposition of these principles, see Dr. V. M. Apte, "Rgveda Mantras in their ritual setting in the Gṛhya-sūtras", p. 6.

cited by its first *pāda*. The *pratikas* of single verses in the AB. show that the Brāhmaṇa more or less abides by this principle in the manner of its citing the Mantras.

Corresponding to five *pratikas* in the AB. the AS. gives five triplets. Of these five *pratikas* two [(AB. IV. 3) एष ब्रह्मा and (AB. V. 13) दोषो अगात्] are less than the first *pādas* of the corresponding triplets and three [(AB. V. 17) वैश्वानरो अजीजनत्, (AB. V. 19) ऋतावानं वैश्वानरं, and (AB. V. 21) वैश्वानरो न ऊतये] are the same as the opening *pādas* of their corresponding triplets given in the AS. Now, the principle as stated in the AS. (1. 1. 18) is that when less than a *pāda* is cited an entire hymn is to be understood. The corresponding verses of the *pratika* एष ब्रह्मा constitute an entire hymn in the SV. The triplet which corresponds to the *pratika* दोषो अगात् constitutes a complete hymn in the AV. (6. 1). And we may infer that the Aitareyins considered these triplets as entire hymns. These two *pratikas* are less than the first *pāda* of the first verse quite consistent with the principle of citing a hymn. The citation of a triplet, which is given as a separate hymn in the AV., by the *pratika* वैश्वानरो न ऊतये (AB. V. 21) is not in any way consistent with the principle either of citing a hymn or a triplet¹⁰. Same is the case with the citation of two other triplets by the *pratikas* वैश्वानरो अजीजनत् (AB. V. 17) and ऋतावानं वैश्वानरं (AB. V. 19) for evidently these are only as long as a *gāyatrī pāda*. But in these cases the possibility that in the AB. only one verse was meant by each of these *pratikas* is not precluded.

The remaining four *pratikas* are of prose formulas, which may be classified into two categories, short and long. Corresponding to these *pratikas*, the AS. gives five formulas. The short formulas are cited by the first word in them and the longer ones by the first clause.

II. THE MANTRAS.

In the discussions on the Mantras I have adopted the following methodology. 1. The corresponding Mantras of the AB.-*pratikas* as given in the AS. are quoted fully. 2. The liturgical context of every Mantra in the AB. is described. 3. Then I have given the sources of the Mantras pointing out the text variations with reference to the AS.-version and the ritualistic employment of the Mantras in various schools of rituals. By sources, I mean the early Vedic texts in which the Mantras are seen. 4. Notes on the setting of the Mantras in these

10. To indicate a triplet, more than a *pāda* must be quoted. See AS. 1. 1. 19.

Vedic texts with reference to the verses that precede and succeed them are also given wherever felt necessary. 5. The discussion on every Mantra generally ends with a critical examination of the same from various points of view.

I. AB. I. 4 :—

‘अग्निर्मुखं प्रथमो देवतानां’ सङ्गतानामुत्तमो विष्णुरासीत् ।

यजमानाय ऋषिगृह्य देवान् दीक्षयेदं हविरामच्छतं नः ॥ ĀŚ. 4. 2. 3.

[The portion within the inverted commas represents the *pratika*.]

Context :—This is the invitatory Mantra to Agni and Viṣṇu for the consecration offering in the Soma sacrifice.

Sources :—The verse is found in KS. 4. 16. with the variation दीक्षाय for दीक्षया. In the KS., it is preceded by two other verses which are sacred to Agni and Viṣṇu like our verse but without any pointed reference to *dīkṣā* (the consecration ceremony). This couple of verses constitutes a separate hymn in the AV. (VII. 29).

The Mantra, with अग्ने for मुखं in the first *pāda* and संयातानां for संगतानां in the second *pāda*, is completely cited in the TB. (2. 4. 3. 3) and is prescribed for recitation in the consecration rite.

II. AB. 1. 4 :—

‘अग्निश्च विष्णो तप उत्तमं महो’ दीक्षापालाय वनतं हि शक्रा ।

विश्वेर्देवैर्यज्ञियैः संविदानौ दीक्षामस्मै यजमानाय धत्तम् ॥ ĀŚ. 4. 2. 3.

Context :—The Mantra is to accompany the offering made to Agni and Viṣṇu at the consecration rite connected with the Soma sacrifice.

Sources :—This verse is not traced to any extant Sāhita text but it is found fully quoted in the TB. (2. 4. 3. 4) with the only variation दीक्षापालेभ्यः for दीक्षापालाय.

According to the TB. also the Mantra is to be recited when an offering is made to Agni and Viṣṇu in the consecration rite.

We see this and the preceding Mantras cited by *pratikas* in the AB. and quoted in full in the TB. This proves beyond doubt that the Mantras belonged to the Aitareya tradition.

Our first *dīkṣā*-mantra might have probably been incorporated into the KS. because of its resemblance with the two Mantras, which precede it in that Sāhita, with regard to the deities, Agni and

Viṣṇu.¹¹ Our second Mantra, which forms a harmonious pair with our first Mantra owing to their mutual resemblance on points more than one, is not found in the KS. But the TB. (2. 4. 3. 3. and 4) quotes both the Mantras for employment in a context which is the same as that in the AB. i. e., consecration rite. Here it appears that in this employment of these verses the TB. is influenced by the Aitareya tradition as contained in the AB. This surmise gains strength as we see that according to the TS. (2. 5. 12. 1) the Mantras are to be recited in a special sacrifice performed by one who is long ill and who is desirous of long life. Naturally one expects the TB. to follow the TS. rather than the ritual tradition of the Aitareyins, but here is a definite instance of TB. being influenced by the Aitareya tradition.

Our two Mantras (I and II) have clear reference to the *dikṣā*. In both of them the consecration is seen deified. Oldenberg advances the argument that 'The notion and specification of *dikṣā* cannot be traced backwards to the R̥gveda Saṃhitā'¹², to prove that the Mantras are of a later origin. He also points out that the fanciful deification of the *dikṣā* rite also indicates the later origin of the verses.

In the light of the above discussion it is almost sure that this couple of Mantras was later than the Mantras collected in our RV. and was composed for recitation on this particular occasion of the consecration rite in the school of rituals following the R̥gveda. One of them crept into the KS. at the time of latter's compilation and both were borrowed by the TB. for the same liturgical purpose as in the AB.

III. AB. I. 9 :—

‘महीमूढु मातरं सुव्रतानां’ ऋतस्य पत्नीमवसे हुवेम ।

तुविक्षत्रामजरन्तीमुरुचीं सुशार्माणमदितिं सुप्रणीतिम् ॥ ĀS. 2. 1. 29.

Context :—The Mantra is to be addressed to Aditi in the introductory rite connected with the Soma sacrifice. In the order of recitation this verse follows the R̥g-verse X. 63. 10.

Sources :—The Brh. D. (7. 104) cites the verse just after the RV. verse X 63. 10, but this is not traced to the Kashmir collection

11. That the verse originally belonged to the R̥gveda tradition is once again indicated by the absence of any parallel Mantra in the other Saṃhitās of the Yajurveda.

12. "Begriff und Bezeichnung der *Dikṣā* lässt sich nicht in dem RV. zurückverfolgen". See Oldenberg, Prolegomena, p. 361.

of the Khila verses. An examination of the liturgical employment of this Mantra (as done below) will reveal the fact that very often this traditional association of the Mantra with the RV. verse X. 63. 10 is maintained unbroken in various Vedic texts. The statement of the Brh. D. and the connection of the verse with RV. X. 63. 10 as evidenced by the pairing of both for ritual recitation have prompted Scheftelowitz to ascribe it to the Khila group.¹³

The second verse of the AV.—*sūkta* 7. 6. is almost identical with our verse and is followed by RV. X. 63. 10. The AV. has हवामहे instead of our हुवेव in the second *pāda* but the Ppp. recension has the same reading as in the AŚ. In the Ātharvāna tradition the verse is employed in Svastyayana and various other rites (see Whitney, Trans. of the AV. Vol. I., pp. 392–93).

VS. 21. 5. is exactly the same as our verse and is accompanied by the Rg-verse X. 63. 10. The verse is to be recited at the time of offering an oblation to Aditi in the Sautrāmaṇi sacrifice.

In the TS. (1. 5. 11. 5) the Mantra without any text variation is prescribed for a special oblation to be offered to Aditi by one who is about to get engaged in a conflict. Here again the companion verse RV. X. 63. 10. accompanies our verse.

The MS. (4. 10. 1) has our very verse preceded by its traditional companion RV. X. 63. 10. and is to be chanted when the butter portion is offered to Aditi in the Rājasūya sacrifice.

In KS. 30. 4 the verse occurs in an identical form but is neither preceded nor followed by the RV. verse (X. 63. 10) unlike in the Vedic texts referred to above. The Rg—verse is found in KS. 2. 3. but not in association with our verse.

In the TB. (3. 1. 3. 3) also, as in the KS., its companionship with RV. X. 63. 10 is found broken.

The AB. says that RV. X. 63. 10. and our verse are in *jagati* metre. According to the RV. index the verse RV. X. 63. 10. is a *jagati*. But in this RV. verse there is a deficiency of one syllable in the second *pāda* which is the same as the last *pāda* of our verse. In our verse all the *pādas* have invariably only eleven syllables and hence is a *triṣṭubh*. In the AV. index the verse is defined as a *bhūrij* for the second line has got twelve syllables (owing to the variation हवामहे for हुवेव) of which one is evidently superfluous.

In his discussion on the verse, Oldenberg has come to the conclusion that the probability is that it was composed at a later time

13. See Dr. Phil J. Scheftelowitz, Die Apokryphen des Rgveda, p. 24.

as a counterpoise to RV. X. 63. 10. for the purpose of ritual under the influence of that verse and in the style which is predominant in the Gayasūktas (X. 63-64)¹⁴. From its contents also the verse appears to be a later one.

IV. AB. I. 17 :—

जुषाणो (Designation of two formulas) अग्निराज्यस्य वेतु.

V. जुषाणः सोम आज्यस्य हविषो वेतु. AS. 1. 5. 29.

Context :—Offering Mantras for the butter portion to Agni and Soma in the guest-reception of Soma in the Soma sacrifice.

Sources :—The first Mantra occurs twice in the SB. In SB. 1. 5. 3. 23. it is laid down to accompany the *svistakṛt* oblation in the Darsapūrnāmāsa sacrifice and in 2. 2. 3. 20. it is an offering Mantra addressed to Agni in the *punarādheya* rite.

In TB. 3. 5. 6. 1. the same formulas appear amidst a few others of the same model. For example two of such formulas are given below.

१. तन्नूनपादग्ने आज्यस्य वेतु.

२. बर्हिरग्ने आज्यस्य वेतु.

SS 1. 8. 3 has our first Mantra with हविषः inserted between आज्यस्य and वेतु. This addition might have probably been made on the analogy of the offering Mantra to Soma in which the word हविषः appears before वेतु.

The SB. and TB. quote the Mantras entirely, unlike the AB. This shows these two Brāhmaṇas of the YV. looked upon these formulas as belonging to some Vedic school other than their own. This confirms the fact that the formulas originally belonged to the R̥gveda school which is already suggested by their citation by the first word, in the AB.

VI. AB. I. 19 :—

‘ ब्रह्म जहानं प्रथमं पुरस्ताद् ’ विसीमतः सुरुषो वेन आवः ।

ब्रह्मया उप मा अस्य विष्ठाः सतश्च योनिमसतश्च विवः ॥ AS. 4 6. 3.

Context :—This is the first verse among the first twenty-one verses of the Hotṛ in *pravargya* ceremony which is a necessary preliminary to the Soma sacrifice.

14. See Oldenberg, Prolegomena, p. 362.

Sources :—The Mantra is seen included in the collection of the Khilas (RV. Kh. III. 22. 1).

AV. 4. 1. 1 is the same as our Mantra and according to GB. 2. 2. 6. is to be appended along with AV. 4. 1. 2 to the *gharma*-hymn prescribed for the *pravargya* rite in the Agnistoma. This *vinivoga* of the verse is the same as that we find in the AB.

AV. 19. 21 22. is another verse having some similarity in sense with our verse. The third *pāda* of the AV. verse is—

भूतानां ब्रह्म प्रथमोत जज्ञे.

This *pāda* bears resemblance with the opening of our verse.¹⁵

SV. 1. 321. is our verse and this is the only verse in this entire Sāma-decade which is not traced to the RV.

VS. 13. 3. is our Mantra and is recited when the piece of gold (hung round the neck of the sacrificer) is placed on the lotus leaf in the Rājasūya sacrifice in connection with *agnicayana*.¹⁶ This is followed by the deposition of a golden figure of a man on the piece of gold. To accompany this act are prescribed two RV. Mantras (RV. X. 121. 1. and X. 17. 11. with variations) which immediately follow our Mantra in the VS. (see ŚB. 7. 4. 1. 14).

In the TS. (4. 2. 8. 2), MS. (2. 7. 15) and KS. (16. 15) occurs the Mantra and it is parallel to the VS. Mantra. In the MS. it is followed by RV. X. 121. 1. and in the KS. just as in the VS. the two verses RV. X. 121. 1. and X. 17. 11. accompany it.

In KB. VIII. 4. also the Mantra is cited in the same context. But in the interpretation of the word *brahma* the AB. and the KB. do not agree. The former explains it as Brhaspati while the latter appears to equate it with the Sun.

The TB. (2. 8. 8. 8) cites the Mantra in full and lays it down for recitation as an invitory verse for offering the omentum in an animal sacrifice.

This Mantra is quoted in a good many of the Vedic texts as is clear from the above notes and 'what is very remarkable, everywhere without a variant.' Probably the mystic nature of the contents of the verse might have discouraged all the later text-makers to tamper with the original text.

15. Compare also कृतस्य ब्रह्म प्रथमोत जज्ञे the third *pāda* of a verse in TB. 2. 4. 7. 10.

16. See Vait., 28. 33. for the same liturgical use of the verse.

This and the following three verses (VII-IX) belong to a Khila decade¹⁷ (III. 22) which is cited by the Brh. D. in between RV. X. 103. and 104. The Brh. D. (viii. 15) has the following description about these verses :

तत्रानिरुक्तसूक्तादाव् ऋगेका सूर्यमर्चति ।

धर्मपराश्वतस्तु सवितारमभीति या¹⁸. ॥

The accounts of the Brh. D. and the *anukramanī* when put together give us the following information about these four Mantras. Nakula¹⁹ was the author of the Khila decade of which the first four are these verses. The first verse is sacred to the Sun²⁰ even though the deity is not specified; the second is a praise to *gharma* (the *pravargya* vessel); the third is addressed to Brhaspati and the fourth to Savitr. All these four verses are connected with *gharma* and this is fully borne out by their employment in the AB. I. 19. in connection with the *pravargya* operations. This association of the verses with the cauldron is further established by their *vinīyoga* in the same manner in the rituals of the Atharva school.

In his discussion on these verses in the Prolegomena, Oldenberg²¹ opines about the hymn which he conjectured to contain these verses that 'We can at any rate scarcely regard it as separated very far from the period of the later RV. on account of its language.'

VII. AB. 1. 19 :—

‘इयं पित्रे राष्ट्रचेत्यग्ने’ प्रथमाय जनुषे भूमनेष्टाः ।

तस्मा एतं सुरुचं ह्वारमहं धर्मे श्रीणन्ति प्रथमस्य धासेः ॥ AS. 4. 6. 3.

Context :—The second verse of the first group of 21 verses to be recited by the Hotṛ in the *pravargya* ceremony in the Soma-sacrifice.

Sources :—RV. Kh. III. 22. 2. is the same as this verse.

17. This fact was not known to Oldenberg when he discussed this problem. See Oldenberg, Prolegomena, p. 363-65.

18. A parallel and a more detailed description is given in the *anukramanī* of the Kashmir Collection. ब्रह्म, दश, धर्मस्थो नकुलः, सौरी, धर्मस्तुतिः, बार्हस्पत्या, सावित्री, धर्मपरा यताः See McDonell, The Brh. D. Part II, p. 297. The Bodhāyana Gṛhya (1. 15. 6) designates a *sūkta* of six verses beginning with ब्रह्म जज्ञानं. as *brahmasūkta*.

19. The index of the Sāmaveda points out Brhaspati or Nakula was the seer of the verse ब्रह्म जज्ञान etc.

20. Some Brāhmaṇas (See KB. VIII. 4; ŚB. 7. 4. 1. 14), the commentaries on the AV. (4. 1. 1) and TB. (2. 8. 8) take ब्रह्म and वन to mean the Sun, Comp. also ततः द्यौर्वा व्रतया वेन अजनि RV. I. 83. 5b. Whitney remarks; 'the Moon would better suit the occurrences of the word' see AV. Trans. vol. I, p. 143.

The verse is also found in the AV. (4. 1. 2) with the following text variations: पित्र्या, एतु, युवनेष्टः, श्रीणन्तु and चात्यवे for our पित्रे, एति, भू-नेष्टः, श्रीणन्ति and चासे: respectively. In the Ppp. appear भूमिन्ष्टौ for our युवनेष्टः and श्रीणन्तु प्रथमः स्वधा स्युः for our श्रीणन्ति प्रथमस्य चासे:

GB. 2. 2. 6. cites this and the previous Mantras by *pratikas* as they occur in the AV. for recitation along with *gharma*-hymns in the *pravargya* ceremony.

This and the previous verses are rather obscure. (See Whitney's remark. AV. Trans. vol. I, p. 144.)

VIII. AB. 1. 19 :—

‘महान् मही अस्तमायद्’ विजातो यो पिता सद्म पार्थिवश्च रजः ।
स बुधादाष्ट अनुषाम्युग्रं बृहस्पतिर्देवता तस्य साम्नाद ॥ AS. 4. 6. 3.

Context:—This is the third one in the first 21 verses of the Hotṛ in the *pravargya* ceremony attached to the Soma sacrifice.

Sources:—This verse is identical with the Khila III. 22. 3.

The first half of our verse is the second half of the AV. verse 4. 1. 4. and the second half of our verse is the first half of AV. 4. 1. 5. The text variants are:—1. अस्कमायत् for our अस्तमायत्. 2. The word पिता between यो and सद्म is not seen in the AV. 3. Instead of our स बुधात्²¹ the AV. has स बुध्यात्. 4. आष्ट for our आष्ट. 5. For our अनुषाम्युग्रं²² the AV. reading is अनुषोऽन्यग्रं. The Ppp. recension has the same verse the hemistiches being not distributed among two verses as in the AV.

TS. 2. 3. 14. 6. also contains the verse with two variations. The word पिता is omitted and तस्य in the last *pāda* is substituted by यस्य in the TS. Here it is to be recited in a *kāmyeṣṭi*. In the KS. (10. 13) the verse appears with अस्कमायत् for अस्तमायत् and द्विता for पिता.

The AV.-*sūkta* 4. 1 in which this and the two previous verses (VI-VII) appear according to Oldenberg is from one source²³. An examination of the sources of the verses in the hymn does not support this supposition. Of the seven verses in the *sūkta* three are traced to the collection of the R̥gveda Khilas (III. 22). Another verse प्रथो जज्ञे etc. (AV. 4. 2. 3.) is found in the TS. (2. 3. 14. 16) and KS. (10. 13) along with the verse महान् मही अस्तमायत् etc. Two other remaining verses and the two hemistiches to which the two halves

21. Some of the AV, MSS. also read 'budhnād'.

22. Whitney has not noticed the variant उग्रं in the AS-version.

23. See Oldenberg, Prolegomena, p. 365.

of our verse are tacked on are traced to no other source. This variety of sources of the verses in the hymn shows that it is a composite one. In view of this I also think, the remark that 'The hymn is quite out of the usual Atharvan style²⁴' made by Whitney cannot hold good with reference to the entire hymn. The two verses and the two hemistiches which are not traced to any other text may be taken to belong to the Atharva school.

IX. AB. I. 19 :—

‘अमिष्यं देवं सवितारमोष्योः’ कविकर्तुं अर्चामि सत्यसवं रत्नधामभिप्रियं
-मतिं कविम् ।

ऊर्ध्वा यस्यामतिर्भा अदिद्युतः सवीमानि हिरण्यपाणिरमिमीत सुकतुः कृपास्वः ।

नृपा स्वरिति वा ॥ ĀS. 4. 6. 3.

Context :—The Hotṛ recites this verse addressed to Savitr in the *pravargya* ceremony connected with the Soma sacrifice.

Sources :—The Khila verse III. 22. 4 is our verse but the *ūha* नृपा स्वः at the end is seen only in the ĀS.

In the AV. (7. 14. 1. 2) two verses are made of our verse. In the last *pāda* the AV. has कृपास्वः for our कृपा स्वः. In the SV. (I. 464) and the three Saṁhitās, TS. (1. 2-6. 1), MS. (1. 2. 5) and KS. (2. 6), of the Black YV. it is treated as a single verse. In the VS. (4. 25) it is seen further extended by adding प्रजाभ्यस्त्वा etc.

The Kaus'. (24. 3) prescribes the entire hymn (AV. 7. 14) for a general rite for prosperity and according to Vait. (13. 7) it is to accompany the winnowing of Soma in the Agniṣṭoma sacrifice. The three Saṁhitās TS., MS. and KS. employ the Mantra for measuring out the Soma on the cloth spread on the ox-hide in the Soma sacrifice.

KB. (23. 8) cites the Mantra by the pratika अभि त्वं देवं सवितारमोष्योः कविकर्तुं. According to this Brāhmaṇa the *vaiśvadevaśastra* on the sixth day of the *prṣṭya śadaha* in the Soma sacrifice is begun with this Mantra.

According to the *anukramanī* to the AV. this verse appearing at the opening of the hymn (AV. 7. 14) stands divided into two *anuṣṭubh* verses. The definition of the *anukramanī* is probably based on the number of syllables²⁵ and the convenience to accommodate them into two verses of 32 syllables each. But a careful reading would

24. Whitney, AV. Trans. Vol. I, p. 143.

25. This number is rather fluctuating for we can either split syllables like 'tyam' or take them as single syllables.

convince one the *anustubh* cannot be the metre of the verse. Prof. Whitney has the following remark: 'The metrical definition by the Anukr. of the first two verses as *anustubh* is bad; they are really four *jagati pādas* to each of which are added four syllables that encumber the sense.' This is further supported by the fact that the AB. cites this verse by a *pratika* which has twelve syllables required to constitute a *jagati pāda*²⁶.

X. AB. I. 22 :—

‘समिद्धो अग्निरश्विना’ ततो वा ऋन् आगतैव ।

दुह्यन्ते गावा वृषणेह धेनवो दक्ष्णा मध्वन्ति कारवः ॥ ĀŚ. 4. 7. 4.

Context :—One of the verses in the second section of the Mantras to be recited in the *pravargya* ceremony by the Hotṛ.

Sources :—AV. 7.73.2. is our verse with the two text variations: नूनं for गावः and वेधसः for कारवः. The Vaitanasūtra (14. 4, 5, 9) uses several of the verses in this AV-hymn in connection with the *gharma*-rite.

In the VS. (20. 55), MS. (3. 11. 3), KS. (38. 9) and TB. (2.6. 12. 1) the first half of the verse is seen with the variations of dropping वा and आगतं in the second *pāda* and inserting विरादसुतः instead. The second half of the verse in these YV. texts is दुहे धेनुः सरस्वती सामद्युक्मिहेन्द्रियं. In the white YV. the verse is used to praise Aśvins and Sarasvatī in the Sautrāmaṇi sacrifice. Either the first half of the Mantra was borrowed from the R̥gveda school by the various schools of the YV. or both the versions had a common source. The variant विरादसुतः in the version seems to suggest that the YV-version had a later origin when compared with the ĀŚ-version, for this epithet to *gharma* is unknown to the RV. Moreover it may be pointed out that Sarasvatī is not found mentioned in the *gharma* verses occurring in the R̥gveda.

XI. AB. I. 22 :—

‘समिद्धो अग्निरवृषणा’ रतिर्दिवस्ततो घर्मो दुह्यते वामिषे मधु ।

वयं हि वां पुरुतमासो अश्विना हवामहे सधमादेषु कारवः ॥ ĀŚ. 4. 7. 4.

Context :—This is included in the second section of the verses to be chanted by the Hotṛ in the *pravargya* ceremony.

26. The Brh. D. (8. 15) points out that the metre of the verse is *aṣṭī*. But the verse with कर्षि at the end of the second *pāda* does not satisfy the rules of *aṣṭī* metre for there will be an excess of two syllables in the second *pāda*. Probably the author of the Brh. D. knew the verse without this word when he defined it as *aṣṭī*. In ŚB. 13. 5. 1. 11, it is defined as an *aticchandās*.

Sources :—AV. 7. 73. 1, is identical with our verse but for the two text variations : पुस्तमासः for पुस्तमासः and रथी for रतिः.

The ĀŚ. (4. 7. 4) points out that the verse is chanted when the cow is milked in the *pravargya* rite.

XII. AB. I. 22 :—

‘उप द्रव पयसा गोधुगोषं’ आ घर्मे सिञ्च पय उञ्जियायाः ।

विनाकमस्यत्सविता वरेण्योऽनु यावापृथिवी सुप्रणीतिः ॥ ĀŚ. 4. 7. 4.

Context :—This is another verse of the second section of Mantras to be chanted by the Hotṛ in the *pravargya* ceremony.

Sources :—The sixth verse in AV. 7. 73. has the first three *pādas* of our verse with the variation घर्मे for our घर्मे in the second *pāda*. The fourth *pāda* of the AV. verse is entirely different from that of ours.

The ĀŚ. (4. 7. 4) reads गोषं instead of गोधुगोषं. Whitney's surmise that ‘dhu go’ was left out in the ĀŚ. by misprint is confirmed by the AB.—*pratīka*. The Mantra is to be recited when milk is being brought forward.

The ŚŚ. (5. 10. 10) reads गोधुगोषमा but it is evidently a misprint. For our घर्मे the ŚŚ. has घर्मे and for our वरेण्यः it has दधूना. The last line in the ŚŚ. version अनुयावापृथिवी सुप्रणीति is also slightly varies from our text.

XIII. AB. I. 22 :—

‘तप्तो वां घर्मे नक्षति स्वहोता’ प्र वामध्वर्युश्चरति प्रयस्वान् ।

मधोर्गुग्धस्याम्बिना तनाया वीतं पातं पयस उञ्जियायाः ॥ ĀŚ. 4. 7. 4.

Context :—Offering verse to the deity of Afternoon in the *pravargya* rite.

Sources :—The verse occurs in the AV. (7. 73. 5) and the following text variations are noticed. 1. नक्षतु for नक्षति. 2. चरतु for चरति. 3. पयस्वान् for प्रयस्वान्.

According to the commentary of Sāyaṇa on the AV. this is an offering verse in the *pravargya* rite and this is exactly the same *vinivaya* as in the AB.

XIV. AB. I. 22 :—

‘यदुञ्जियात्वा तं घृतं पयोऽयं’ स वामम्बिना भाग आगतम् ।

माध्वी धर्तारा विदथस्य सन्पती तप्तं घर्मे पिबतं सोम्यं मधु ॥ ĀŚ. 4. 7. 4.

Context :—The Hotṛ, in the *pravargya* ceremony makes sacrificial offering to the Afternoon with this verse accompanied by a Rg-verse (VIII. 5. 14).

Sources :—The AV. verse 7. 73. 4. varies from our verse only in substituting our सोम्य मधु by रोचने दिवः. The verse is used by the Vait. (14. 5) for the offering of *gharma* in the Agniṣṭoma sacrifice. This *vinīyoga* agrees with that in the AB.

XV. AB. I 22 :—

‘विश्व आशा दक्षिणसाधु’ विश्वान्देवानैसादिह ।

स्वाहा । तस्य घर्मस्य मध्वः पिबतमन्विना ॥ AS. 4. 7. 4.

Context :—This is a verse in the second section of the Hotṛ-mantras employed for the *gharma*-offering in the *pravargya* ceremony.

Sources :—VS. 38. 10 is identical with our verse and it is to be recited when the *gharma*-offering is made to Aśvins in the *pravargya* rite (See SB. 14. 2. 2. 16).

In between the two hemistiches the MS. (4. 9. 9.) inserts a few formulas pertaining to *gharma* and the second hemistich is followed by the two *anustubh pādas*.

घर्ममपातमन्विना बहद्भिर्ग्याभिरूतिभिः

Here also the context is *gharma*-offering in the *pravargya* rite. The ŚŚ. (3. 15. 11) cites the Mantra with two text variations [1. दक्षिणतः for दक्षिणसाधु, 2. अयादिह for अयादिह] for use in connection with the anointing of Mahāvira.

XVI. AB. I. 22 :—

‘स्वाहाकृतः शुचिर्देवेषु घर्मो’ यो अश्विनोश्चमसो देवपानः ।

तर्मी विश्वे अमृतासो जुषाणा गन्धर्वस्य प्रत्याज्ञा रिहन्ति ॥ AS. 4. 7. 4.

Context :—One of the verses in the second section of the Mantras of the Hotṛ in the *pravargya* rite. After making an offering to Agni Hotṛ recites this verse along with six Rg-verses (IV. 1. 3; I. 36. 13, 14; VIII. 58. 17; RV. X. 123. 2, 8).

Sources :—AV. 7. 73. 3. is our Mantra with the variations यज्ञः for घर्मः in the first *pāda* and ऊ for ई in the second *pāda*. According to Sāyaṇa's commentary on the AV. the verse is recited after the *gharma*-offering.

Gandharva is mentioned in the RV. very often as one and not as a class as we see in later literature. In the Brāhmaṇas very often the plural (गन्धर्वाः) is seen used. The RV. verse 1. 22. 14. refers to the sages licking milk at the place of Gandharva.

XVII. AB. I. 22 :—

‘आ यस्मिन् सप्त वासवा’ रोहन्तु पूर्यारुहः ।

ऋषिर्ह दीर्घध्रुवस्य इन्द्रस्य धर्मो अतिथिः ॥ AS. 4. 7. 4.

Context:—When the *pravargya* vessel is put down at the end of the offering the Hotṛ recites this verse along with RV. IX. 71. 6.

Sources:—The Mantra occurs in TS. 1. 6. 12. 2. with the text variation तिष्ठन्ति स्वारुहो यथा for our रोहन्तु पूर्यारुहः. Here the verse occurs among a collection of twenty verses used in *kāmyeṣṭis*. Of these twenty verses only five (including our verse) are not traced to the RV. Our verse is seen preceded and succeeded by R̥g-verses [(VI. 25. 8) and (VIII. 78. 7)] and it is to be recited in a *kāmyeṣṭi* performed with a view to attaining splendour. The deity of the rite is Indra possessed of heat.

The MS. (4. 12. 2) and KS. (8. 16) have the verse with the variation रोहन्ति for रोहन्तु. In the KS. the verse is followed by RV. III. 37. 9 and preceded by another non-RV. *gharma*-verse. In the MS. the verse is followed by a non-RV. *gharma*-verse.

XVIII. AB. I. 30 :—

‘सार्वाहिं देव प्रथमाय पित्रे’ बर्माणमस्मे वरिमाणमस्मे ।

अथास्मभ्यं सवितः सर्वताता दिवे दिव आ सुवा भूरि पन्थः ॥ AS. 4. 10. 1.

Context:—The Mantra is used when Agni and Soma are brought forward in the Soma sacrifice after the *pravargya* rite.

Sources:—The AV. (7. 14. 3) contains the Mantra with सार्वाणि दिवे दिवे for सर्वताता दिवे दिवे.

The Kaus. (19. 1) uses the entire hymn AV. 7. 14. in a rite for prosperity while Vait. (13. 7) directs the hymn to be used in the winnowing of Soma.

In KS. 37. 9. the Mantra occurs and instead of our सर्वताता it reads सार्वाणि. Here it may be noted that the KS. is more true to a parallel passage in the RV.²⁷

The KB. (9. 5) also cites the Mantra by *pratīka* for use in the same context as in the AB. The TB. (2. 7. 15. 1) quotes the entire Mantra with प्रसवाय for प्रथमाय for use in the ceremony of anointing Soma the king.

27. Comp. RV. III. 56. 6.

XIX. AB II. 5:—

‘अजदभिरसनं वाजं’ न देवो देवेभ्यो हव्यवाद् ।

प्राञ्जोभिर्निन्वानो घेनाभिः कल्पमानो यज्ञस्यायुः । मानरूपप्रेष होतृर्हव्या

देवेभ्यः ॥ RV. Kh. V. 7. 2 a.

Context:—Maitrāvaruṇa begins the supplementary directions (*praiṣa*) to Hotṛ in these words when fire is carried round the victim of the animal sacrifice in the Somayāga.

Sources:—The formula occurs in the *praiṣādhyāya* of the Khila collection. (V. 7. 2. a.)

MS. 4. 13. 4., KS. 16. 21. and TB. 3. 6. 5. 1. contain the formula with the variation उपप्रेष्य for उपप्रेष. As in the AB., in the TB. also it is the *praiṣa* of Maitrāvaruṇa to the Hotṛ at the time of *paryagni-karaṇa* in the animal sacrifice.

The mantra is not found in the printed AS. but it is traced to AS. 3. 2. 20. in the Vedic Concordance probably on the authority of some manuscript.

XX. AB. II. 7:—

‘अस्ना रक्षः संसृजताद्’ वनिष्ठुमस्य मा राविष्टोरुं मन्यमाना

नेद्वस्तोके तनये रविता रवच्छमितार अभिगो शमीर्ध्वं सुशमि शमीर्ध्वं

शमीर्ध्वं अभिगा ३ उ आपाप २८ AS. 3. 3. 1.

Context:—The formula is used when the victim is slaughtered in the Soma sacrifice. This is the *praiṣa* of the Hotṛ to the Adhriṅgu.

Sources:—The formula is found in the MS. (4. 13. 4) and KS. (16. 21) without शमितारः after रवत्, and आपाप at the end.

SB. 11. 7. 4. 2. cites the formula by the *pratīka* भक्षा रक्षः संसृजताद्, but it is not traced to the VS.!

The TB. (3. 6. 6. 3) has the formula and unlike the two YV. Saṃhitās (MS. and KS.) the Brāhmaṇa version of the formula has शमितारः after रवत्. Probably the AB. and TB. citations had a common source.

XXI. AB. III. 8:—

‘वाग्’ ओजः सह ओजो मायि प्राणापानी । AS. 1. 5. 17.

28. The AS. (3. 3. 1) gives a few more *praiṣa* formulas of the Hotṛ which precede this in the MS., KS. and TB.

Context :—This is the *anumantrana* or the accompanying formula of the *vaṣaṭ* call muttered with a view to appeasing the call for it is held to be a thunderbolt by the ritualists.

Sources :—The last part of the prose formula VS. 36. 1. is exactly the same as our formula. The entire VS. formula contains a prayer for security in general. This is very similar to the context in the AB. for here the sacrificer desires for security from the *vaṣaṭ* call which is dangerous if not properly appeased.

The GB. (2. 3. 6) also cites the same formula as an *anumantrana* to the *vaṣaṭ* call.

The ŚŚ. (1. 1. 39) has a very similar formula to accompany the *vaṣaṭkāra*. The formula runs:—ओजः सह सह ओजः स्वः. Was the formula cited in the AB. an independent one and later on tacked on to the VS. formula or was it originally a part of the VS. formula? There is very little internal evidence to show that the part was originally not there in the VS. formula. But the *anumantrana* given in the ŚŚ. seems to suggest that it has a fluid tradition and, on this we may infer that our formula was a separate and independent one.

XXII. AB. III. 29 :—

‘दसुना देवः सविता वरेण्यो’ दधद्रत्ना दक्षपितृभ्य आयुनि ।

पिबात्सोममदन्नेनमिष्टयः परिज्मा चिद्रमते अस्य धर्मेणि ॥ ĀŚ. 5. 18. 2.

Context :—In the Soma sacrifice before the commencement of the Vaisṇadeva Śāstra the Savitr-cup is offered and this is the offering verse.

Sources :—AV. 7. 14. 4. is our verse with the following textual variations. 1. रत्नं for रत्ना 2. दक्षं for दक्ष 3. आयुषि for आयुनि 4. ममदन्नेनमिष्टे for ममदन्नेनमिष्टयः 5. क्रमते for रमते.

The Kauś. (24. 3) employs the hymn (AV. 7. 14) in a rite for general prosperity and Vait. 13. 7 for winnowing the Soma.

In fact we see all the four verses in the AV. hymn 7. 14. are cited by *pratikas* in the AB. (See AB. I. 19 and I. 30 also).

XXIII. AB. III. 38 :—

‘ययोरोजसा स्कमिता रजांसि’ वीर्येभिर्वीरितमा शविष्ठा ।

यापस्येते अप्रतीता सहोभिः विष्णू अगच्छ वरुणा पूर्वहूतौ ॥ ĀŚ. 5. 20. 6.

Context :—The verse is included in the Āgnimāruta Śāstra and is muttered to appease Viṣṇu and Varuṇa for guarding what is ill offered and well offered respectively.

Sources :—AV. 7. 25. 1. is our verse with seven text variations 1. दीर्यैः for दीर्यैभिः 2. the AV. adds यौ at the beginning of the second *pāda*. 3. यौ for या in *pāda* three. 4. अप्रतीतौ for अप्रतीता 5. विष्णुं for विष्णु. 6. वरुणं for वरुणा 7. पूर्वाहुतिं for पूर्वहूतौ. Kaus. (5. 9. 19) uses the hymn AV. 7. 25. in some *kāmya* rites.

The verse occurs in the VS. (8. 59) but here we see a passage सन्नः सिन्धुः etc. prefixed to it. There is no variation with regard to our text. The Mantra is chanted to appease Viṣṇu and Varuṇa when Soma is spilt by mistake in the sacrifice. (see SB. 4. 5. 7. 7.) This employment of the verse and that in the AB. agree well in spirit.

The MS. (4. 14. 6.) has the Mantra with दीर्यैभिः for our दीर्यैभिः and हूतिं for our हूतौ.

In the SB. (1. 5. 13) the whole Mantra is given and it is intended for expiation for excess in the performance of rituals. This use of the verse is very similar to that in the AB.

Haug after translating the verse makes the following remark on it. 'There is a grammatical difficulty in this translation; '*agan*', which can only be explained as a 3rd person plural of the aorist in the conjunctive, is here joined to nouns in the dual. The Atharva-veda shows the same form. *Here is an evident incorrectness which perhaps was the reason for its being excluded from the Saṁhitā.*' (Haug. Trans. of AB. Vol. II, p. 228, Foot note No. 50) (Italics mine). The remark on the verse shows that Haug believed that the verse was composed at a date anterior to the compilation of the RV. Saṁhitā and that one of the principles on which the compilation of the Saṁhitā was based was grammatical correctness in the verses. This principle underlying the compilation of our RV. Saṁhitā hinted at in the remark requires further support for recognition. The pairing of Viṣṇu and Varuṇa appears to suggest a later origin to this verse.

XXIV. AB. IV. 3 :—

‘एष ब्रह्मा’ य ऋत्विज इन्द्रो नाम भूतो गुणे ॥

XXV. विष्णुतयो यथा पथ इन्द्र स्वयन्ति रातयः ॥

XXVI. त्वामिच्छुबसस्पते यन्ति गिरो न संयतः ॥ AS. 6. 2. 6.

Context :—These three Mantras of two *pādas* each are to be intertwined with three *jagati* verses (RV. X. 96. 1-3) in the *Ṣoḍaśin* sacrifice, a part of the Soma sacrifice.

Sources :—The three verses constitute one entire hymn in the SV. (II. 1118-20.).²⁹ Instead of यथापय and त्वयन्ति in the AŚ. version of the second verse the SV. has यथापया and त्वयन्तु respectively. In the order of the verses also there is a slight difference. The second and third verses as given in the AŚ. exchange places in the SV.

TB. 3. 7. 9. 5. quotes the first verse in full with the variation गणे for गणे and is accompanied by RV. X. 96. 1. This is used as one of the invitational verses (अभिमन्त्रण) for the *ṣoḍaśigraha*. TB. 2. 4. 3. 10. cites the Mantra by the *pratīka* एष ब्रह्मा and immediately after gives the RV. verse X. 96. 1. in full !

The first part of our 3rd verse is identical with the first *pāda* of the Rg-verse VIII. 6. 21. As we see in the AB. and TB. these verses are liturgically connected with the Rg-verses X. 91. 1-3.

XXVII. AB. V. 13 :—

‘दोषो अगाद्’ बृहन्नय युमद् धेयाथर्वण । त्वहि देवं सवितारम् ॥

XXVIII. तदुद्यन्तः सिन्धुं सृतुं सत्यस्य युवानं । अन्नोद्यवाचं सुशेवम् ॥

XXIX. सचा नो देवः सवितोऽसाविषद्वसुपतिः । उभे सुक्षिती सुधातुः ॥

AS. 8. 1. 18.

Context :—These verses form the antistrophe of the 6th day of the *pr̥ṣṭya śaḍaha* in the Soma sacrifice.

Sources :—The first verse is seen in the SV. (I. 177) with गामन् for वेहि.

The AV. hymn 6. 1 is constituted of these three Mantras in the same order as given in the AŚ. The following are the text variations. In the first verse the AV. reads गाय for our अगाद्. In the second verse instead of our अन्तः सिन्धुं सत्यस्यसृतुं the AV. has यो अन्तःसिन्धौ सत्यस्य सृतुः. The AV. version of our third verse has अमृतानिभूरि for बह्वसिः and सुष्टी सुगातवे for सुक्षिती सुधातुः and the Ppp. has सुगातुं instead of सुगातवे in the AV. ‘The varieties of readings’ says Whitney about the third *pāda* of the third verse ‘show that the *pāda* was virtually unintelligible to the text-makers’³⁰

Whitney’s remark that the description in the verse AV. 6. 1. 2. (our second verse) suits Savitr̥ ill can be true. We get a confirmatory evidence in the inclusion of this hymn in the *Vaiṣvadeva Śāstra* in AB. As the hymn is addressed to all-gods we may take the liberty to assign the verses to particular gods according to the descriptions

29. SV. I. 438 and 453 are our first and second Mantras respectively.

30. See Whitney, Translation of the Atharvaveda, Vol. I. p. 292.

these verses contain. So if the description in the second verse suits Indra as suggested by Whitney the verse can be taken as sacred to Indra. But the *anukramāṇi* of the AV. records that Savitr is the deity of the whole hymn. This only shows that the author of the AB. realised the full significance of the hymn, while the *anukramāṇikāra* of the AV. thought the second verse in which the deity is not specified as one sacred to Savitr like the preceding and succeeding verses.

1. Our third verse has a close resemblance with the RV. verse VII. 45. 3. The first two lines of our verse are constituted of the first hemistich of the Rg-verse VII. 45. 3. in *triṣṭubh* metre, dropping the two words सहावा and वसुनि. The corresponding verse to the AV. 6. 1. 3. in the Ppp. recension has the first two *pādas* of the RV. verse omitting only the word सहावा. The Ppp. recension and the AS. make no interpolation in the RV. hemistich.

2. In the AV. as well as in the *ĀS.* our 3rd verse shows a deficiency of one syllable in the second *pāda*. This can be rectified by reading the *pāda* असाविष्व वसुपतिः and this is justified by the parallel Rgvedic passage.

3. With regard to the accent of the word *sāviṣat* in the verse Whitney says that 'if the verse is to be taken (as seem necessary) as a spoiled *gāyatrī*, we ought to read *sāviṣat* with accent (See Whitney, Trans. of the AV. Vol. I. p. 282). Both the difficulties of metre and accent can be surmounted by accepting the verb in the form *āsāviṣat* with the accent on the augment as is given in the RV. passage.

On these three evidences based on textual resemblance, metre and accent we may conclude that the first two *gāyatrī pādas* of our third verse are taken from the first hemistich of the *triṣṭubh* verse RV. VII. 45. 3.

XXX. AB. V. 17 :—

‘वैश्वानरो अजीजनद्’ अग्निर्नो नव्यसीं मतिं । क्षमया वृधान ओजसा ॥

ĀS. 2. 15. 2 ; 8. 9. 7.

XXXI. स विश्वं प्रति च । पदवस्तुजते वशी । यज्ञाय वय उत्तिरद् ॥

XXXII. वृषा पावक दीदिहामे वैश्वानर पुतम् । जमदग्निभिराहुतः ॥

ĀS. 8. 9. 7.

Context :—*Āgnimāruta Śāstra* for the third pressing on the seventh day of the *dvādaśāha* rite in the Soma sacrifice.

Sources :—The first verse is not traced to any of the extant *Saṃhitās*. The KB. (26. 13) cites the verse by its first *pāda* and ŚŚ 10. 10. 8 gives it in full.

SV. II. 1059. is very similar to our second verse. The first *pāda* of the SV. verse is entirely different and runs य इदं प्रतिपश्ये. We also see in the SV. the second and the third *pādas* of our verse exchange places. Instead of वयः in the last *pāda* of our verse we see स्वः in the SV. version.

AV. 6. 36. 2. is the same as our second verse with the two text variants, विश्वा for विश्वं and चाकल्ये for चाकल्यम्.

The third Mantra is not traced to any *Saṃhitā* or *Brāhmaṇa* text. The ŚŚ (10. 10. 8) gives the Mantra in full along with our first verse. Our second verse also occurs in the ŚŚ 10. 11. 9. The ŚŚ also includes all the three verses in the *Āgnimāruta Śāstra*

So far as the second verse is concerned, in the RV. also Agni is seen connected with the seasons and sometimes even described as their lord. But the root कल्य् is not in the RV. and this would suggest a later origin to the verse.

In the RV. Jamadagni is frequently mentioned as a sage, but Jamadagnis are mentioned only once (see RV. III. 53. 16). The last *pāda* of our third verse has the plural जमदग्निभिः and no passage parallel to this can be seen in the RV. So this appears to suggest that the verse was composed in a later age when the members of the Jamadagni family became prominent like the members of other sage families.

XXXIII. AB. V. 19 :—

‘ ऋतावानं वैश्वानरं ’ ऋतस्य ज्योतिष्पातिम् । अजस्रं चर्ममीमहे ॥

XXXIV. दिविपृष्टो अरोचताग्निर्वैश्वानरो महान् । ज्योतिषा बाधते तमः ॥

XXXV. अग्निःप्रत्नेह्य धामसु कामो भूतस्य भव्यस्य । साध्नाढेको विराजति ॥

AS. 8. 10. 3.

Context :—*Āgnimāruta Śāstra* for the 8th day of the *dvādaśāha* rite in the Soma sacrifice.

Sources :—Our first verse is seen in the following *Saṃhitās* without any variation in the text :—SV. II. 1058. AV. 26. 6. TS. 1. 5. 11. 1. MS. 4. 11. 1. and KS. 4. 16. The ŚŚ. (3. 3. 5) quotes the Mantra with the text variation भानुं for चर्मम्.

In the TS. it is to accompany an offering to Vaisvānara made by one who is calumniated.

The second verse is found in the VS. (33. 92) with the variant वृहन् for महान्. ŚS. 10. 1. 9. shows the same variation. In the VS. a *pāda* क्षया वृधान ओजसा च नो हितः³¹ is inserted between our second and third *pādas*. This insertion does neither create a difficulty in metre nor encumber the sense of the verse. With this passage of twelve syllable as the third *pāda* the verse is a *byhātī* and it describes Agni both in his celestial and terrestrial forms. So it is difficult to decide whether the *pāda* in question was originally in the verse. The inserted *pāda* being one very similar to the RV. I. 55. 6b., it may appear that it was originally in the verse. But it is not unlikely that the *pāda* modelled on a Rgvedic line was added to our *gāyatrī* verse lately.

The third verse is seen in the AV.³² (6. 36. 3) with the variant परेषु for प्रलेषु. The verse occurs in the SV.³³ (II. 10. 60) and VS. (12. 118) with प्रियेषु instead of प्रलेषु.

The verse in the VS. is recited, when the *ukhya* fire is led forward preceded by a horse or a bullock in the Soma sacrifice. In the VS. this verse is preceded by two Rgvedic verses (RV. VIII. 11. 7 and VIII. 43. 18) and these are also recited in the same context as that of our verse.

In the RV.³⁴ the Agni Vaisvānara is only once given an epithet connected with Rta. Even here the attribute is only ऋतावत्³⁵ (holyminded). But in our verse Vaisvānara is described as ऋतावान् (righteous) and ऋतस्य पतिः (the lord of Rta). Such a conception of closer connection between Vaisvānara and Rta—allowing even lordship for the former over the latter—may be later than the Rgvedic thought. Again, never in the RV. is Agni Vaisvānara invoked for *gharma*. These internal evidences indicate a later origin to the verse. In the wake of this the other two following verses can also be viewed as later ones.

XXXVI. AB. V. 21 :—

‘वैश्वानरो न ऊतय’ आप्रयातु परावतः । अग्निर्नः सुदुतीरुप ॥

XXXVII. वैश्वानरो न आगमदिमं यज्ञं सज्जुरुप । अग्निरुक्थेन वाहसा ॥

XXXVIII. वैश्वानरो अङ्गिरोभ्यः स्तोम उक्थञ्च चाकनत् । एषु पुत्रं स्वर्गमत् ॥

ĀS. 8. 11. 4.

31. Comp. RV. I. 55. 6b.

32. With this verse we see that all the three verses in AV. 6. 36. are cited by *pratikas* in the AB. (See XXXI and XXXIII also).

33. See RV. III. 2. 1.

34. The attribute is frequently applied to the Ādityas.

Context:—The *Āgnimāruta Śastra* for the 9th day of the *devā-daśāha* rite in the Soma sacrifice.

Sources:—The AV. (6. 35. 1) contains our first verse in an identical form. But the Ppp. recension has अग्निरुक्थेन वाहसा (the 3rd *pāda* of our second verse) as the last *pāda*. In the ritual tradition of the AV. school the hymn is used for a remedial rite (see Kauś. 32. 27) and in the *agnicayana* rite (See Vait. 29. 5).

The VS. (18. 72) has the verse with no text variation and is employed in the *vasordhāra* ceremony for burning out all the evil on the sacrificer. (See SB. 9. 5. 2. 6).

In TS. 1. 5. 11. 1. and KS. 4. 26. the verse appears with the same variation as in the Ppp. recension of the AV. The parallel in the MS. (4. 11. 1) is:—

वैश्वानरो न ऊत्या प्रयातु परावतः । अग्निरुक्थेन वाहसा

According to the Brāhmaṇa portion, TS. 2. 2. 5., the verse is to accompany an offering to Vaiśvānara in a *kāmyeṣṭi* performed by one who is calumniated.

KB. 26. 10. also cites the Mantra by the same *pratīka* and in the same context as in the AB. The corresponding Mantras are given completely in the ŚŚ. (2. 5. 3. and 10. 9. 17).

Our second verse is seen in the AV. as the second verse of the hymn 6. 35, with उक्थेष्वाहसु instead of उक्थेन वाहसा. In the Ppp. recension the last *pāda* reads: उपेमां सुष्टुतिं मम and this is identical with the last *pāda* of our verse XLI.

The third and the last verse of the AV. hymn 6. 35. is the same as our third verse with the following text variations. 1. अक्किरसा for अक्किरोभ्यः 2. स्तोमं for स्तोम 3. चाकलपत् for चाकनत् 4. ऐषु for एषु. The Ppp. recension has यज्ञं for उक्थं and प्र for एषु.

The ŚŚ. version of the Mantra also shows three variants 1. अक्किरसा for अक्किरोभ्यः 2. यज्ञं for उक्थं 3. जीजनत् for चाकनत्.

XXXIX. AB. VII. 8:—

‘स्वमग्ने व्रतमुच्छृचिः’ अग्ने देवाँ इहावह । उपयज्ञं हविश्च नः ॥

AS. 3. 12. 14.

Context:—As an expiation for shedding tears on the fast day the *agnihotrin* has to offer to Agni the *vratabhrt* (bearer of vows) a cake on eight pot-sherds. For this offering the Mantra is used as the invitatory verse.

Sources :—The MS. (4. 11. 4) has the Mantra with the following variants : 1. व्रतभृत् for व्रतभृत् 2. देवं for देवान्.

TB. 2. 4. 1. 11. contains the Mantra in a considerably different form.

त्वमग्ने व्रतभृत्सुविः । देवीं आसादया इह अग्ने हव्याय बोद्धवे ॥

This is included among *upahoma-mantras* in the TB.

XL. AB. VII. 8 :—

‘ व्रतानि विभ्रद्धु व्रतपा अदग्धो ’ यजा नो देवीं अजरः सुवीरः ।

दधव्रजानि सुमृलीको अग्ने गोपाय नो जीवसे जातवेदः ॥

ĀS. 3. 12. 14.

Context :—The offering verse for the *puṛodāśa* to Agni the *vratabhṛt* as an expiation for the sacrificer's shedding tears on the fast day.

Sources :—In the MS. (4. 11. 4) this verse follows immediately after our previous verse त्वमग्ने etc. (XXXIX). The text variations with the ĀS. version of the verse are. 1. व्रता नु for व्रतानि. 2. सुमृलीकः for सुमृलीकः

TB. 2. 4. 1. 11. contains the verse with a few variations in the text. The TB-version has व्रता नु for our व्रतानि, अदाभ्यः for our अदग्धः, and सुविदानः for our सुमृलीकः.

The SS. (3. 5. 9) has the Mantra with अदाभ्यः for अदग्धः and भवा नो वृत्तो for यजा नो देवान्.

1. This and the preceding verses are sacred to Agni the *vratabhṛt* (upholder of vows). Agni, as a bearer of vows, seems to be a later conception than the descriptions of Agni as we have in the Rgveda, for the epithet *vratabhṛt* is never applied to this deity therein.

2. The expiatory rites to be performed when the *agnihotrin* does anything against the vow and when he neglects to celebrate the New and Full Moon sacrifices are also described in this section (AB. VII. 8) of the Brāhmaṇa. The *agnihotrin* is to offer *puṛodāśa* to Agni the *vratapati* and Agni the *pathikṛt*. For these two offerings, RV-Mantras,³⁵ two verses each, with the epithet itself or with ideas suggesting³⁶ the epithet are taken from the Rgveda. This shows that Agni was conceived as the ‘protector of vows’ and the ‘maker

35. See RV. VI. 16. 3 ; VIII. 11. 1 ; X. 2. 3 ; X. 2. 4.

36. In the RV. the epithet *vratapā* is applied to Agni four times.

of pathways' by the Rgveda poets. On the other hand, verses describing Agni as *vratabhrt* could not be found in the RV.

3. In the first *pāda* of the verse त्वमग्ने etc. (XXXIX) the compound letter *tvam* need not be read as *tu-am* for completing the syllables of the *pāda*. But in the RV. as a rule, we have to do this for satisfying the requirements of metre.

These facts tend to show that the invitatory and offering verses to Agni the *vratabhrt* are of later origin than the RV-Mantras. The fact that the seventh *pañcikā* is a later addition to the AB. lends some support to this conclusion.

XLI AB. VII. 8 :—

‘आ याहि तपसा जनेषु’ अग्ने पावको अर्चिषा । उपेमां सुदुतिं मम ॥

AS. 3. 12. 27.

Context :—As a penance when all the fires of the *agnihotrin* die out he is to offer *puṛodāśa* in eight pot-sherds to Agni the *tapasvat*, *janadvat*, and *pākavat*. In this expiatory rite our Mantra is used for inviting the deity and the next (XLII) for making offerings.

Sources :—The verse is found in the MS. (4. 10. 2) with जनेषु for our जनेषु.

The SS. (3. 19. 16) has the same Mantra as ours and is used in connection with an expiatory rite.

Gāyatrī can only be the metre of the verse. We have to assimilate the *ṣ* of the word जनेषु and *अ* of the word अग्ने so that there will only be eight syllables in the first *pāda*. Such phonetic connection between two *pādas* is unknown to the RV. About this phonetic phenomenon Oldenberg remarks that ‘the *sandhi* जनेष्वग्ने is by itself modern and here standing between the two *pādas* it entirely goes out of the range of possibility in the RV.³⁷ This proves that the verse may belong to a later age than that of the RV. Mantras.

XLII. AB. VII. 8 :—

‘आ नो याहि तपसा जनेषु’ अग्ने पावक दीयत् । इम्या देवेषु नो दधत् ॥

Sources :—In the MS. (4. 10. 2) the verse occurs just after our verse XLI. There is absolutely no variation in the text.

The SS. (3. 19. 16) quotes the Mantra in exactly the same form for use in an expiatory rite.

37. See. Oldenberg, Prolegomena, p. 366.

The unavoidable *sandhi* जनेष्वाणे between the first and the second *pādas* (as has been pointed out in the discussion on the verse XLI) indicates the later origin of this verse, an origin probably along with its companion verse XLI.

In the RV. it appears the word *tapas* primarily meant 'burning' or 'heat'. In this sense it is very often used to denote the burning of Agni, and sometimes the adjectival form *tapiṣṭha* is seen to qualify the weapons of Agni, Indra and Maruts³⁸. In almost all such cases the gods are invoked to direct either the heat (in the case of Agni) or the burning weapons against the enemies or demons. It is only in a very few cases of its occurrence in the RV. we have to interpret the word *tapas* as fervour or penance, and that too is only in the later portion of the R̥gveda. In this sense of penance the word is never associated with Agni in the RV. nor is he invoked to come to the singer with *tapas* as seen in our verses XLI and XLII. So, I think, the invocation to Agni to come with *tapas* is a later idea and would be complementary to the phonetic evidence given above to show the later origin of the verses.

III A STUDY OF THE MANTRAS WITH REFERENCE TO THE R̥GVEDA.

(i)

In the above discussion I have discussed every Mantra with reference to the RV. and the Sāhhitās of other Vedic schools. Here, I shall attempt to show in what relation the R̥gvedic verses and our Mantras stand with reference to style and thought. And this is done with the object of determining, as far as possible, the chronological position of our Mantras with respect to the hymns collected in the R̥gveda Sāhhitā.

Of our 42 Mantras, including both verses and prose formulas, five (VI-IX and XIX) are already traced to the Khila collection. So the question practically narrows itself down to the remaining thirtyseven Mantras of which four are prose formulas. I give a list of 21 passages from these Mantras where we detect either repetitions or imitations of certain R̥gvedic passages which latter are given against them.

38. See RV. III. 30. 6; IV. 4. 1; 5. 4; VI. 5. 4; VII. 15. 13; 59. 8; VIII. 60. 16; X. 16. 4; 87. 14, 20; 89. 12.

सं. क्र.	Our verse No.	Our passage.	Rgveda.	Rgveda passage.
1	II	विश्वेदेवैः पित्रभिः संविदानो	X. 169. 4b	विश्वेदेवैः पित्रभिः संविदानः
2	III	सुशर्मणमदीदति सुप्रणीतिम्	X. 63. 10b	सुशर्मणमदीदति सुप्रणीतिम्
3	XII	विनाकमह्यस्याविता वरेण्यो	V. 81. 2c	विनाकमह्यस्याविता वरेण्यो
4	XIII	वीतं पातं पयसः उस्त्रियायाः	I. 153. 4d	वीतं पातं पयसः उस्त्रियायाः
5	XIV	पिबतं सोम्यं मधु	VI. 60. 15d	पिबतं सोम्यं मधु
6	XV	मध्वः पिबतमग्निना	VII. 74. 3b	मध्वः पिबतमग्निना
7	XVI	तमीं विश्वे अमृतासो जुषाणा गन्धर्वस्य प्रत्यास्ना रिहन्ति	I. 22. 14bc	विप्रां रिहन्ति धीतिभिः गन्धर्वस्य ध्रुवे पदे
8	XVII	आ यस्मिन् त्वाप्रवासवा	II. 5. 2a	आ यस्मिन् त्वाप्रवासवा
9	XVIII	सावितः सर्वताता दिवे दिव आसुव	III. 56. 6ab	...सवितर्वायिणि दिवे दिव आसुव
10	XXVI	त्वामिच्छवस्सते	VIII. 6. 21a	त्वामिच्छवस्सते
11	XXIX	सचा नो देवः सविताऽऽसाविषद्वसुतिः	VII. 45. 3ab	सचा नो देवः सविताऽऽसाविषद्वसुतिः
12	XXX	क्षमया ऋधान ओजसा	I. 55. 6b	क्षमया ऋधान ओजसा विनाशयन्
13	XXXIII	ऋतावानं वैश्वानरं ऋतस्य ज्योतिष्यतिम्	I. 23. 5ab	ऋतेन यार्हतायार्हतास्य ज्योतिष्यती
14	XXXIV	ज्योतिषा बाधते तमः	X. 127. 2c	ज्योतिषा बाधते तमः
15	XXXV	अग्निः प्रलेषु धामसु	I. 128. 3f	अग्निः प्रलेषु धामसु
16	XXXV	भूतस्य भवस्य च	X. 58. 12a	भूतं च भव्यं च
17	XXXVI	आ प्रयातु परावतः	VIII. 6. 36a	आ नो याहि परावतः
18	XXXIX	{ अग्ने देवाँ इहावह उपयज्ञं हविश्व नः	I. 12. 10bc	{ अग्ने देवाँ इहावह उपयज्ञं हविश्व नः
19	XLI	अग्ने पावक रोचिषा	V. 26. 1a	अग्ने पावक रोचिषा
20	XLI	उपमां सुष्टति मम	VIII. 5. 30c	उपमां सुष्टति मम
21	XLII	हव्या देवेषु नो दधत्	V. 14. 1c	हव्या देवेषु नो दधत्

Among our verses none is found to be completely a concatenation of R̥gvedic *pādas*. There is a single instance of an entire R̥gvedic hemistich of *triṣṭubh* metre being curtailed and repeated in one of our verses (XXIX) so as to fit in with its *gāyatrī* metre. The last two *pādas* of the *gāyatrī* verse XXXIX are identical with the last two *pādas* of the *gāyatrī* RV. I. 12. 10. The first two *pādas* of our *gāyatrī* verse XXXIII are found to be an imitation of RV. I. 23. 5ab. Now the remaining eighteen passages in our verses which bear parallelism to the R̥gvedic Mantras may be classified into three divisions. 1. Repetition of single *pādas*. 2. Partial repetitions. 3. Repetition or imitation of expressions which frequently occur in the RV. Nine passages (2, 3, 4, 6, 10, 14, 19, 20, 21.) can be grouped under the first division, seven (1, 7, 8, 9, 12, 15, 17) under the second and two (5, 16) under the third.

Such repetitions and imitations of the earlier compositions are but common features of the rhetorics of Vedic authors. These devices of composition may be traced even to the very beginning of our tradition³⁹. What we may call plagiarism in the terminology of modern literary criticism was to Vedic poets only 'a healthy exercise of pragmatism'. But the main difficulty of a critic of this literary device of the ancient poets is to decide whether these repetitions and imitations were made consciously or unconsciously. Even if entire *pādas* are found precisely in the same form in verses more than one we cannot definitely declare that there is repetition, for they can be common properties of a floating tradition in the language of the Veda handed down by word of mouth or instances of the same idea being clothed in the same words by the poets without being influenced by earlier authors.

Even in cases where we detect conscious repetitions it is another task to settle which is the original and which is the repeated passage. For this we have to resort to other internal and external evidences. Fully conscious of these difficulties I shall examine these parallel passages in our Mantras, one by one, with the object of ascertaining whether these are repetitions and imitations of their parallels in the R̥gveda and hence later than them.

Before entering into an examination of these parallel passages one positive conclusion to which this striking parallelism leads us may be pointed out. This parallelism between the verses in the R̥gveda and our verses suggests rather strongly the homogeneous

39. In the Avesta and Hebrew poetry also these phenomena are to be met with. See Bloomfield, *R̥gVeda Repetitions*, Introduction, p. 5.

character of both to a certain extent⁴⁰. On the face of it, the parallelism is sufficiently strong to tempt us to ascribe our Mantras to an age in which the Rgveda hymns are supposed to have been composed. But the following scrutiny of this parallelism with particular reference to the relation in which these verses stand to the Rgveda regarding their contents, phonology and style will show that this evidence of parallelism can only be made to prove that our verses cannot be separated from the Rgveda by any long interval.

1. The first passage parallel to RV. X. 169. 4b. substitutes यज्ञियैः for the Rgvedic पितृभिः and converts the singular संविदानः into dual. The first variation was probably made because there was no necessity to propitiate the Fathers in the consecration rite. The conversion of the adjective संविदानः into संविदानौ is only to suit the dual gods Agni and Viṣṇu. There is practically no other connection of any kind between our verse (II) and the Rgveda verse X. 169. 4. Our verse, on account of its reference to *dikṣā* as a rite, is shown to be later than the extant Rgveda Mantras. So this appears to be a conscious repetition of the RV. *pāda* slightly adapted to fit in with the verse.

2. In this instance the Rgvedic *pāda* X. 63. 10b. is repeated in an identical form in our verse (III). In the Rgveda the verse X. 63. 10. is sacred to Pathyāsvastiḥ and the *pāda* which is repeated is connected exclusively with Aditi as can be easily seen. So it is quite natural, that at the time of the composition of our verse meant to be sacred to Aditi, the *pāda* was borrowed from the Rgveda. With the aid of external as well as internal evidences the verse is shown to be a later composition, in the discussion on the verse. So this is clearly an instance of borrowing from the Rgveda by later text-makers either for facility in composing the Mantra or for elevating the dignity of the same to that of the Rg-verses.

3. An entire *pāda* from the RV. (V. 81. 2c) is incorporated in our *gharma* verse (XI). A comparison of the second hemistich in our verse with that of the corresponding RV. verse (V. 81. 2c) appears to suggest that the latter is more lucid and natural for Uṣas and Savitr are a well associated pair. Moreover the second and third *pādas* in the Rg-verse are independent clauses; on the other hand they are only parts of an involved construction in our verse.

40. Oldenberg's opinion that 'out of the material in question there is much which could be taken into the Rgveda period in accordance with its outlook and perhaps much which in fact does go back to RV. period', supports this view.

4. The last *pādas* of our verse XIII and the RV. verse I. 153. 4. are identical. But in our verse the second and the third (i. e. the last) *pādas* appear to lack compatibility with each other.

5. This is an expression occurring in the RV. frequently ⁴¹ and invariably it does service for a *pāda*. But in our verse (XIV) it is used only as a part of a *pāda*. I believe it is a deliberate repetition from the Rgveda as there was only the necessity of a finite verb like *विभतं* after *तस्यै वर्ये* in the last *pāda* of our verse. The substitution of *सोम्यं मधु* by the vocative *रोचने दिवः* in the AV. version of the verse only confirms this.

6. The epithet *स्वाहाकृतः* to the *gharma* suggests that the verse XV. is later than the *gharma*-verses in the Rgveda. So the fourth *pāda* of our verse (XV) can be a repetition of RV. VII. 74. 3b.

7. The parallelism between the Rgvedic passage and our passage in this instance is rather superficial and was probably brought about by expressing a similar fact in similar language. The mention of *गन्धर्वै* as one and not as a class is made in the Rgveda also.

8. Here is only a verbal similarity which is not very important. This similarity may be taken to be as due to a style more or less common to the Rgveda and our Mantras.

9. In the language of the Rgveda the expression *दिवेदिवे* is a very frequent one. *Savitṛ* (the impeller-god) is very often invoked in the Rgveda verses to send gifts etc. to the singers day by day. So this similarity may appear to be accidental and not as reflecting any conscious imitation or adaptation on the part of the author of our verse. But here another fact is to be taken into consideration. The only variation between our passage and the parallel Rgvedic passage given against it is that in the former appears *सर्वताता*, instead of *वार्याणि* in the latter. The KS. version of our verse contains the Rgvedic word *वार्याणि*, itself. Which can be the original reading, either *सर्वताता* or *वार्याणि* so far as our verse is concerned? The verse is quoted entirely in the AV., KS., TB., ĀS. and ŚS. (see the discussion on the verse). In all these texts with the only exception of the KS. the reading *सर्वताता* is seen accepted. That the TB. a *brāhmaṇa* of one of the branches of the YV. too adopts the reading *सर्वताता* varying from the KS. is to be specially noticed. So I think the reading *सर्वताता* in the ĀS. version can be the original one so far as our verse is concerned and

41. See RV. VI. 60. 15d; VII. 74. 2a; VIII. 5. 11c; 8. 1d; 35. 22b. In VIII. 24. 13b is seen *विषाति सोम्यं मधु*.

the text-makers of the KS. who were conscious of the parallelism between our passage and the Rgvedic passage changed our text on the authority of the parallel passage in the Rgveda. So we may take our passage as an imitation of the passage which appears in the kernal of the Rgveda⁴².

10. Our verse XXVI and the RV. verse in question (VIII. 6. 21) are both addressed to Indra and are in *gāyatrī* metre of two and three *pādas*, respectively. So we may imagine that at the time of the composition of our verse the *pāda* was borrowed from the Rgveda because of the suitability of metre and matter.

11. In my discussion on the verse XXXIX, I have shown that the first two *pādas* can be a modification of RV. VII. 45. 3. a and b by curtailing two words for the sake of metre. A closer study of our verse and the parallel Rgvedic verse from a comparative point of view may yield further support to this conclusion. The second *pāda* of the Rg-verse reads असोविषद् वसुपतिर्वसूनि (may the lord of riches send riches). It is quite natural and reasonable to invoke one who is the lord of riches, for wealth. But in our verse which retains the attribute वसुपतिः the gift prayed for, constitutes two dwellings. It appears that the composer of our verse was also conscious of the necessity to apply an attribute to Savitr which reflects the god's capacity for granting the prayer; for it is almost certain the epithet सुधातुः in the last line of our verse is applied purposely to Savitr to whom the singer prays for abodes. It is also to be noted that the word is never used as an epithet to Savitr or any other deity in the Rgveda. The word occurs only once in the Rgveda, and, that too, not as a *bahuvrīhi*.

12. In the RV. we see two passages similar to the last *pāda* of our verse XXX. The passages are RV. I. 55. 6b. (क्षमया वृधान ओजसा विनाशयेन्) and RV. V. 84. 3b. (क्षमया दर्शय्योजसा). In the first Rgvedic passage Indra is asked to destroy the artificial dwellings (सदनानि कृत्रिमा) with his vigour and in the second, Earth is described as grasping the lords of wood with vigour (ओजसा). A parallel passage in the VS. (33. 92) reads क्षमया वृधान ओजसा च नो हितः (increasing on earth and benevolent to us with might). These parallel passages would suggest that according to the Vedic style or diction the *ākankṣā* of the instrumental *ojasā* stands unsatisfied in our passage क्षमया वृधान ओजसा. We can very well translate the passage as 'increasing on

42. Bloomfield remarks with regard to the partial repetition that 'in some degree at least, we cannot imagine this kind without the circumstance of real imitation' Rgveda Repetitions, Introduction, p. 10.

earth with vigour', but this will not be consistent with the parallel passages quoted above. So we may infer that our *pāda* is an artificial one formed by curtailing a word from the Rgvedic *pāda* I. 55. 6b., a word which is rather essential for the syntactical harmony of the early Vedic style as borne out by the parallel passages.

13. Our passage consisting of the first and second *pādas* of the verse XXXIII has striking similarity with RV. I. 23. 5ab. Since the verse is shown to be later than the Rgveda hymns (see the discussion on the verse) it is almost certain that our passage is an imitation of the Rgvedic hemistich.

14. This passage can be a conscious repetition of the Rgvedic *pāda* X. 127. 2c. as the entire triplet XXXIII-XXXV is shown to be of later origin than the hymns collected in the RV. (see the discussion on the triplet).

15. But for the fact that in the AV. version of our verse XXXV the last *pāda* reads अग्निः परेषु घामसु there is little scope to attribute parallelism between our passage in this instance, and the last portion of RV. I. 128. 3. Whether प्रत्नेषु or परेषु was the original reading in our verse is a doubtful point.

16. This is only a slight parallelism resulting from the community of styles in the Rgvedic hymns and our Mantras.

17. This similarity with the Rgvedic *pāda* may be attributed to the more or less same diction, or may be viewed as an instance of similar idea expressed in similar language.

18-19. Two *pādas* from the same Rgveda *sūkta* I. 12. are repeated in our verse XXXIX as its second and third *pādas*. The contents of the first *pāda* of our verse are shown to be later than Rgvedic thought (see discussion on the verse XL). So it is almost certain that when at a time later than the composition of the Rgveda hymns the necessity for a verse to be addressed to Agni the *vratabhṛt* was felt, a verse was composed with one improvised *pāda* referring to this particular aspect of the deity and with two *pādas* taken from a hymn addressed to the same deity in the Rgveda.

20-21. These repetitions are also quite similar to the two previous ones (18-19), since our verse (XLI) was composed in an age later than the Rgveda with a definite liturgical purpose (see the discussion on the verse).

22. On phonetic and other internal evidences I have shown that the verse XLII is of a later origin in my discussion on the verse

and hence it is evident that this is a clear case of borrowing from the Rgveda.

In the light of the above notes on our passages parallel to the Rgvedic passages the following facts become clear. 1. *This parallelism is mostly due to the repetition and imitation of Rgvedic passages by the authors of our verses in an age later than that of the Rgveda.* 2. *These repetitions, imitations and modifications, whether conscious or unconscious, prove that the style reflected in our Mantras is more or less the same as that of the Rgveda.*

(ii)

A comparison of the contents of our verses with the thought reflected in the RV. would reveal that there is much in common. Oldenberg opines that 'of the material in question, there is much which could be taken into the Rgveda period in accordance with its outlook and perhaps much which in fact does go back to the Rgveda period'⁴³. This is too evident a fact to require any further evidence or clarification. But the difficulty lies in ascertaining to what extent our Mantras betray thoughts which cannot be traced to the Rgveda. An attempt in this direction is tantamount to striving to define the boarder line between two slightly different stages of mantra-production, one following almost immediately the other. In partitioning the ideas in our Mantras into two kinds, one showing affinity to the Rgveda and the other appearing to be rather alien to the Rgveda the judgment may sometimes be deceived. However I shall concisely state here the results of my endeavour in this direction.

I-II. The notion and specification of the *dikṣā* rite and its fanciful deification contained in these Mantras are non-Rgvedic in character.

III. In the Rgveda, the goddess Aditi is described as the mother of many gods, kings, excellent powerful and heroic sons⁴⁴. But the epithet *mātaram suvratānām* (mother of the devout) is not to be met with in it as applied to Aditi. Another attribute to Aditi, which is conspicuous by its absence in the Aditi-verses in the RV. is *ṛtasya patnī* (the spouse of Rta). The goddess is also not characterised as mighty (*kṣatrā*) in the RV. as in our verse.

43. See Oldenberg, *Prolegomena*, p. 367.

44. See Macdonell, *Vedic Mythology*, p. 120.

X-XVII. In the course of the description of the *pravargya* ceremony the AB. cites seventeen Mantras which directly refer to the *gharma*. Of these, eight are to be traced to the RV. and one is included in the Nakula hymn (III. 22) of the Khila collection. I compared the remaining eight *gharma*-verses of the AB. with the *gharma*-verses in the RV. (not less than thirty six in number), the object being to gather some evidence to fix the chronological position of the former with reference to the latter. The following facts which indicate a later origin of the *gharma*-verses in the AB. may be noted. 1. In three of these eight *pratikā*-mantras we see that the cow whose milk is poured into the *mahāvīra* pot for offering is specified as red (उद्दिष्टा) in colour (see the verses XII-XIV). This specification is not to be found in the *gharma*-verses of the Rgveda. 2. Two of our *gharma*-verses (XV-XVI) qualify *gharmā* with the epithet *svāhākṛta* which is never applied to *gharma* in the RV. verses. These two facts show that our verses are more ritualistic in character than those in the Rgveda. 3. One of our *gharma*-verses (XVII) refers to *gharma* as the guest of Indra. This notion is not shared by any of the three *gharma*-verses in the RV. (III. 53. 14; V. 30. 15 and VIII. 89. 7) which are sacred to Indra.

XVIII. The idea of Savitṛ sending height and width to the Father is not in the RV. In the RV. no mention is made about the height and width of *pitr*; on the other hand the words वरुणन् and वरिमन् are, as a rule, used to denote the height of heaven and the extensiveness of earth.

XXIII. The duals विष्णु and वरुणा in the verse suggest that the two deities Viṣṇu and Varuṇa are considered to be a pair. In the Rgveda, where about a dozen gods including Viṣṇu and Varuṇa are celebrated in pair, the pairing of Viṣṇu and Varuṇa together is not noticed. The word *viṣṇū* in dual, in its simple form never occurs in the RV. The dual *varuṇā* in the RV. indicates only either of the two pairs, Mitra and Varuṇa or Indra and Varuṇa.

XXXI-XXXII. The presence of the root *klap* unknown to the Rgveda and the mention of *Jamadagni* in plural would suggest a later origin to the two verses, (see the discussion on the verses).

XXXIII. In none of the *gharma*-verses occurring in the RV. Agni Vaisvānara is praised.

XXXIX-XL. The conception of Agni as *vratabhṛt* (upholder of vows) reflected in these two verses can only be later than the Rgveda as shown in the course of the discussion on them.

XLI-XLII. The notion of *tapas* (penance) and its association with Agni indicates that the origin of these two verses is later than that of the Rgveda hymns. (See the discussion on verse XLII).

This study of the contents of our Mantras with reference to the Rgvedic thought reveals the following two points. 1. *Many of our Mantras embody ideas which can only be later than the Rgvedic thoughts.* 2. *With regard to the outlook of our Mantras and the Rgvedic hymns there is much in common.*⁴⁵

The above discussion on the style and contents of our verses shows clearly that they, as a rule, are later than the Rgvedic collection, but not in any way far removed from it.

IV CONCLUSION

We expect all the corresponding Mantras of the *pratikas* in the AB. to be traced to the Rgyeda. But against this expectation our Rgyeda does not contain some of these *pratika*-mantras. It is not improbable that these were included in a different recension of the RV. which the Aitareyins held in authority. The following facts may be pointed out in support of this conjecture.

1. The Sākala (to which our Rgyeda belongs) and the Aitareya were different branches of the RV. and hence the latter also could have had a Rgyeda recension of its own.

2. A few Mantras which can be traced to the extant RV. are cited in full⁴⁶ in the AB. One may conjecture that this citation in full was necessitated by the absence of these Mantras in the recension of the RV. which was followed by the Aitareyins.

3. Some of the Mantras cited by *pratikas* in the AB. but not traced to the extant RV. Saṁhitā, by their style and contents may easily be judged to be as old as the Mantras collected in our RV. Saṁhitā.

4. In the AB. these *pratikas* very often appear along with other *pratikas*, the Mantras corresponding to which are traced to our Rgyeda. The corresponding verses of the *pratikas* not traced to the RV. appear very often in the later Saṁhitās either succeeded (and) or preceded by RV. Mantras. These facts tend to show that the *Mantras considered here once belonged to one of the recensions of the Rgyeda*, lost to us.

45. Due to this community of outlook some of our Mantras may easily pass for Rgvedic verses.

46. For example RV. I. 93. 5 is cited fully in AB. II. 9.

Another view which we can take of these Mantras is that they were never included in any edition of the R̥gveda and are on a line with the R̥gvedic Khilas. This can be supported by the following arguments.

1. It is not necessary that every school of rituals represented by a Brāhmaṇa should have had its own Saṁhitā.

2. The citation of some RV. Mantras in full, as has been opined by Dr. A. B. Keith, might be intended 'to emphasise a point at issue' 47.

3. The remarkable similarity of style and contents between some of the Mantras under consideration and those in the RV. can be accounted for by supposing that the former bear the stamp of conscious or unconscious imitation (not excluding repetition) of the earlier Mantras.

4. The occurrence of these *pratikas* along with the RV. *pratikas* may only show that the Mantras represented by the former had gained that authority and recognition among the ritualists, which the Khila-mantras, commanded.

5. There is practically very little data in the AB. to ascertain whether the Aitareyins followed the recension of the RV. given to us or a different recension of their own. However this fact may be noted. In AB. III. 34. it is laid down that the Hotṛ should change the words अभि नो वीरो of RV. II. 33. 1c. into त्वं नो वीरो and इह of RV. II. 33. 1d into हृदय while reciting. If the Aitareyins had had their own Saṁhitā suited to their own ritualistic needs there would have been no necessity to change the reading of the Śākalasākhā. So it is quite possible that the extant RV. Saṁhitā was used by the Aitareyins also.

6. A good number of the Mantras are already shown to be later than the RV. Mantras for various reasons in the course of the above discussion.

7. The fact that the ĀŚ. gives these Mantras in their entirety, proves that there was no separate RV. Saṁhitā containing these Mantras, or at least, such a Saṁhitā was not extant at the time of the compilation of the ĀŚ.

8. A few prose formulas are also cited by *pratikas* in the AB. The R̥gveda being a book of songs, these formulas could never be traced thereto.

47. See Keith, Translation of the R̥gveda Brāhmaṇas, Introduction, p. 68.

9. *Five of these Mantras are traced to the RV. Khila collection already known to us.*

Considering all these facts *I would suggest that it is safer to classify these Mantras as Kḥilas of the R̥gveda.* If it is asked why these Mantras are neither included in the Khila collection nor referred to in works like the Bṛhaddevatā, the answer is that neither ancient authors nor modern scholars have attempted to register the R̥gvedic Kḥilas in a thorough manner.

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THE CONTRIBUTION OF THE SABARA-
BHĀṢYA TO ṚGVEDA EXEGESIS;
OR
THE TREATMENT BY SABARA OF THE
ṚGVEDA-PASSAGES CITED IN HIS BHĀṢYA

By
D. V. GARGE

INTRODUCTION

The function of Pūrva-Mīmāṃsā, as Dr. Gaṅgānātha Jhā puts it, is "nothing more or less than to show that the scripture alone is the sole means of knowing our duty, and as a necessary sequel to this, to take up particular cases where the exact significance of a number of scriptural texts was doubtful, and then to reason out the right conclusion on particular points." As these discussions contained in the Jaimini-Sūtras were not confined to the texts of any particular Veda or its *Śākhā*, Śābara, the Bhāṣyakāra, has selected for investigation and illustration, passages from practically every works termed as *Śruti*. The total number of these passages cited and discussed in his *Bhāṣya*, amounts to one thousand approximately excluding repetitions. Although attempts have been made so far to trace these to their sources, as in the *Ṣaḍ-Darśana-Cintanikā*, Dr. Jhā's 'Translation of the Śābara-Bhāṣya' and occasionally in the footnotes of the various editions of the Śābara-Bhāṣya and other Mīmāṃsā treatises, they are incomplete and require to be examined in some cases. Besides, they have not been properly classified according to their original sources nor is an attempt made to evaluate and

* I take this opportunity to express my indebtedness to my Professor Dr. V. M. Apte, who gave me this theme for investigation and guided me throughout. This paper was submitted to the Vedic Section of the Eleventh All-India Oriental Conference held at Hyderabad Deccan, in December 1941.

1. Annals of Sri Venkateshwara Oriental Institute, Tirupati, Vol. I, part 1, p.3.

assess the contribution of the *Bhāṣya* to the exegesis of the various early works beginning with the Ṛgveda. This contribution would represent a valuable commentary on these early Vedic texts from the two greatest of Mīmāṃsā authorities, Jaimini and Śābara.

In this paper, I propose to ascertain *the value of the Śābara Bhāṣya as a Mīmāṃsā-commentary on the Ṛgveda.*

As the Pūrva Mīmāṃsā deals primarily with the rituals in the Veda, we little expect Ṛgveda-passages discussed at great length here as they are discussed in works like the Nirukta. There are however, fifty citations from the Ṛgveda, most of which are cited in connection with some theoretical discussions from the Mīmāṃsā point of view.

In collecting citations from the Ṛgveda, care has been taken to see that they are either purely Ṛgvedic citations, in the sense that they do not appear in other Saṃhitās, Brāhmaṇas etc., or if not purely Ṛgvedic, quoted in a general manner *without* reference to any particular text other than the Ṛgveda. In the case of the latter ones, it will always remain doubtful whether Śābara is quoting them from the Ṛgveda or some other text, as other decisive indications are wanting. However, they have been grouped under the Ṛgveda-quotation because the Ṛgveda alone is, in a sense, supposed to be comparatively isolated from the ritual context. There are many other passages in the Śābara Bhāṣya, which though appearing in the Ṛgveda, indicate that the context in which they are cited, strictly refers to works other than the Ṛgveda; consequently those are traced to and discussed under those Vedic texts, in conformity with their context.

The citations from the Ṛgveda, discussed in this paper are divided into the following groups;

(1) Passages with regard to the interpretation of which Śābara makes a definite contribution.

(2) Passages cited for determining the nature of the Vedic deities and their classification.

(3) Passages that are shown by Śābara to be the sources of rules in later *smṛtis*.

(4) Passages cited to illustrate the Mīmāṃsā standpoint with regard to the Vedic ritual and to determine the most correct sacrificial procedure.

The procedure generally followed in the following pages is as follows: First, reference has been made to the *Sūtra* or *Sūtras* of Jaimini, the *Bhāṣya* on which, discusses the particular *Ṛgveda*-passage. Then I explain the context and the contents of those *Sūtras* which present the *Mīmāṃsaka* interpretation of the passage concerned. Where necessary, an independent interpretation of the *Ṛgveda*-passages accompanies and the 'notes' at the end, bring out the modifications of the interpretation and the peculiar use made of the *Ṛgveda*-passages in the *Mīmāṃsā* School.

Sabara seldom quotes the *Ṛgveda*-verses in full and never with the accents. I have, however, in most places, quoted them in full, the additional portions being included in rectangular brackets, and have shown throughout, the accents for a better understanding of the passages discussed by Sabara.

The appendix at the end gives an Index of all these *Ṛgveda*-citations along with the mention of the work from which these happen to be cited. Cases which defy all attempts of tracing them to the exact sources are marked as doubtful.

GROUP 1:—

(A) The whole extent of *Śruti* literature is mainly divisible into two sections: The Mantra-section and the Brāhmaṇa-section. The first comprises verses or sacerdotal formulas, while the latter is a sort of prose commentary on the former, explaining its ritual setting. Regarding the significance of this two-fold *Śruti* literature, disputes arose between the dogmatists and the rationalists, from the most ancient times. The latter relying on reason and logic judged them as meaningless jargon, serving no purpose whatsoever. The former, on the other hand, argued that as the employment of the *Śruti* texts in the sacrificial ritual which was the only purpose they served, was indicated by ritual prescriptions outside the texts, the question of their interpretation did not arise at all! They thus accepted the traditional texts as they were, without attempting to interpret them. There was yet a third school of philosophers who maintained that the ancient ritual practices should be followed but not blindly; interpretation of texts rubricated in the ritual should be investigated into and religious practices should be altered if the interpretation resulted in such a demand. All the *Mīmāṃsakas* belonged to this school. They condemned the practice of learning the Vedas by mere rote, as foolish and improper! Yāska though not a *Mīmāṃsaka* may be regarded as one of the earliest adherents

of this school. Jaimini, following Yāska, tries to refute in the *adhikaraṇa* (I. ii. 4) the arguments of persons (like the Kautsa of the *Nirukta*) on the one hand, who regarded the Vedic texts to be incoherent pratings, and the orthodox dogmatists on the other, who simply learnt by rote the words of the texts and blindly followed the ritual practices in which these texts were employed. Jaimini lays down as many as twenty-three *Sūtras* to consider the pros and cons of this question. In this connection, Śabara takes up for discussion the following seven Ṛgveda-passages, four of which are borrowed from Yāska's *Nirukta*, which contains an older version of this controversy.

(i) RV. VIII. 44. 16

अग्निर्मुखा दिवः [ककुत्पतिः पृथिव्या अयम् । अपां रेतंसि जिन्वति ॥]

—Śabara on J. S. I. ii. 31.

Trans^a: Agni is the head and height of the sky, Lord of the earth is he. He quickens the seed of water.

—R. T. H. Griffith

All orthodox Systems of Indian Philosophy believe that the Vedas are *Śrutis* i. e. 'revealed texts' with which no liberties can be taken. Consequently, the *mantras* have the order of their words irrevocably fixed; for instance, in the *mantra* 'Agnir-Mūrdhā-Divah etc.' (RV. VIII. 44. 16^a) the order of the words must be 'Agnir-Mūrdhā-Divah' and not in any way changed. Now, if the words of the *mantras* were to express a meaning, they would express it even when their order is changed into 'Agniḥ-Divah-Mūrdhā, etc.,' and in that case there would be no sense in the fixing of their order. Inasmuch as the ultimate effect viz. the transcendental one (*apūrva*) proceeds from the fixed order of the sounds alone, the meaning of the words has no bearing on it. This indicates that the words are *not* meant to be expressive of any meaning.

This view has been refuted by arguing that the order of the words of the *mantras* is fixed as a rule no doubt, but that is no authority why we should reject their meaning which suggests itself to us by their very appearance. The words of the *mantras* thus denote their meaning and yet their order is to be maintained for the sake of an unseen result (*apūrva*) following from it.

2. Translation of Ṛgveda-verses is mine, unless mentioned otherwise.

(ii) RV. IV. 58. 3.

चत्वारि शुक्ल त्रयो अस्य पादा द्वे इति सप्त हस्तासो अस्य ।

त्रिषा बद्धो वृषभो रोरवीति महो देवो मर्त्या आ बिबेश ॥

—Śabara on J. S. I. ii. 31.

Trans: Four are his horns, three his feet, two are his heads and seven his hands. Tied with a triple bond the Bull roars loudly; a magnificent God has entered into mortals.

The *a priori* view is that certain *mantras* like the above one, contain fanciful description of things that nowhere and never exist. They are therefore, not worth attempting any interpretation. On the other hand, if they are merely recited in connection with a rite, as prescribed by the Vedic texts themselves, some transcendental result (*apūrva*) would arise from them and thus they would serve a practical purpose.

In answer to this, it is declared that these *mantras* are to be treated as instances of allegories, alluding to various phenomena in the world.

To explain the present verse:—(a) The 'four horns' stand for the four *Hotr*-priests;—(b) the 'three feet' for the three *Savanas* (morning, midday and evening);—(c) the 'two heads' stand for the sacrificer and his wife;—(d) the 'seven hands' stand for the seven metres;—(e) the 'triple bond' refers to the three Vedas that embody the description of—(f) the 'Bull' standing for the Sacrifice, as one who brings about desirable results (*vṛṣabha*);—(g) 'roravīti' means 'makes a sound' and (h) the last quarter denotes that human beings are entitled to perform sacrifices:

NOTES:—'Devatānukramaṇi' offers a choice of deities for this verse: Agni, Sūrya, Waters, Cows or Ghṛta. The present verse is essentially an *agnyādhāna*-verse as is clear from its occurrence in that context in VS, MS, KS and ApŚ. Kumārila in this connection observes that this verse is employed in regard to the 'butter of the *Hotr*-priest' in connection with the *Viṣuvat* Sacrifice (a one-day sacrifice comprising a part of the *gavāmayana satra*). Inasmuch as this Sacrifice is related to Agni and the Day has the Sun for its deity it is Agni that is praised in the shape of the Sun. "This verse is a good specimen of Vedic vagueness and mystification"², and commentators have presented a variety of explanations. The following table gives the explanations of important commentators of old.

THE INTERPRETATION OF THE RĠVEDA-VERSE IV. 58. 3.

	Yāska	Patañjali	Kumāṛila	Sāyaṇa	
				1	2
Four horns	Four Vedas	Four Parts of Speech: 1. Noun, 2. Verb, 3. Indeclinable, and 4. Preposition	Four parts of a day	Four Vedas	Four quarters.
Three feet	Three <i>ṣaṇvas</i> : (Morning, Noon, and Evening).	Three tenses: Past, Present and Future.	Three seasons.	Three <i>ṣaṇvas</i> :	Three Vedas: cf. TB. 3. 12. 9. 1.
Two heads	<i>Prāyaṇiya</i> and <i>Udayaniya</i> offerings in a Soma-sacrifice.	Two-fold words: Eternal and Non-eternal.	Two half-yearly divisions of a year (<i>Uttarāyana</i> and <i>Dakṣiṇāyana</i>).	<i>Brahmaudana</i> and <i>Pravargya</i> ceremonies at an <i>īṣṭi</i> and <i>Soma</i> sacrifices respectively.	Day and Night.
Seven hands	Seven Metres.	Seven cases in grammar.	Seven horses of the Sun.	Seven Metres.	Seven rays of the Sun.
Three-fold bound	Described in three Divisions of the Vedas: <i>Mantra</i> , <i>Kalpa</i> & <i>Brāhmaṇa</i> .	The three places where sound originates in human body, (breast, throat and head).	Three times of a <i>ṣaṇva</i> .	Three divisions of the Vedas: <i>Mantra</i> , <i>Kalpa</i> & <i>Brāhmaṇa</i> .	Three regions: Earth Mid-region and Heaven or Three seasons.
The Bull	Sacrifice.	<i>Śabda</i> (word).	The Sun who impels one to offer sacrifice.	Agni.	Sūrya causing the thunder.

(iii) RV. I. 89. 10

अदितिर्द्यौरदितिरन्तरिक्ष—[मदितिर्माता स पिता स पुत्रः ।

विश्वे देवा अदितिः पञ्च जना अदितिर्माता स पिता स पुत्रः ॥]

—Śabara on J. S. I. ii. 31

Trans: *Aditi* is heaven, *Aditi* the firmament, *Aditi* is the Mother, the Father, and the Son. *Aditi* is all Gods. *Aditi* is the five-tribed populace; *Aditi* is all that has been born and that shall be born.

The *Pūrvapakṣin* here urges that the same *Aditi* is spoken of as 'heaven' and as 'firmament', as 'Father' and as 'Mother'; who can comprehend any such idea?

The *Siddhāntin* refutes this view by arguing that the words 'heaven' &c. are to be taken in the figurative sense meaning thereby that *Aditi* is a very generous deity pervading the whole universe. Thus the apparent self-contradiction disappears. This very passage (RV. I. 89. 10^a) has been quoted by Yāska to illustrate the same point, in his discussion regarding the meaninglessness or otherwise of the Vedic Mantras; so it can be conveniently said that Śabara is indebted to Yāska for this citation.

(iv) RV. I. 169. 3.

अग्न्यक् सा त इन्द्र ऋष्टिरस्मे [सनेग्यभ्वं मरुतो जुनन्ति ।

अग्निभिश्चादि प्मातसे शुशुक्वानापो न द्वीपं दधति प्रयीसि ॥]

—Śabara on J. S. I. ii. 31

(v) RV. X. 106. 6

सुण्येव जर्भरी' तुर्फरीत् [नैतोशेव तुर्फरी' पर्फरीका ।

उदग्यजेव जेमना मवेरु ता मे जराय्वजरं मरायु ॥]

—Śabara on J. S. I. ii. 31, 41

(vi) RV. VIII. 77. 4

[एकया प्रतिधापिबत् साकं सरीसि त्रिशतम् ।]

इन्द्रः सोमस्य काणुका ॥

—Śabara on J. S. I. ii. 31

Trans: That weapon of yours, O Indra, stands firm. The Maruts set their entire power in motion. Even Agni burns resplen-

dent on dry grass. The food-stuffs (i. e. oblations) hold him as water holds an island.

Trans : You are like two elephants urged by a goad, active and smiting the foe, like two bountiful ones (or, two sons of Nitośa—Wilson), who shine while striking ; you are intoxicated, like the *cātaka* birds, with water ; do you (render) my decaying mortal body free from oldage.

Trans : By a single effort, Indra desirous of (*Kāṇukā*) *Soma*, drank thirty vessels (filled with *Soma*).

It has been urged by the *Pūrvapakṣin* that the meaning of a Vedic *Mantra* is unintelligible ; for instance, RV. I 169.3 ; X. 106.6 and VIII. 77.4. The words in them such as '*amyak*', '*turpharītū*', '*parpharīkā*' and '*Kāṇukā*' are too queer to denote any meaning.

Śabara meets the argument by remarking that the learned do arrive at the meaning of such strange forms with the help of the Science of Etymology, Grammar and various commentaries on the Veda. Śabara explains neither of these passages.

The fact that Yāska mentions the two difficult words '*amyak*' and '*kāṇukā*' in an identical context⁴ and explains them later on in Nirukta 6. 15 and 5. 11 respectively, leads us to the conclusion that Śabara borrows these instances of difficult Vedic passages from Nirukta itself, implicitly agreeing to the explanation given there. With regard to the third passage, i. e. RV. X. 106. 6^a, Śabara remarks that the words '*jarbhari*', '*turpharītū*', having the form of words with dual endings, are understood to be the names of the twin-gods, Aśvins, who are mentioned in the last verse (eleventh) of the same hymn. Yāska explains this verse in Nirukta 13. 5. while Śabara passes over the passage without explaining it, only asking us to resort to *Nirukta* in its double sense viz: (i) The Science of Etymology and (ii) The Nirukta of Yāska. It is not unlikely therefore that this illustration too, has been borrowed from Yāska's Nirukta.

NOTES:—Kumārila explains these verses as follows: RV. I. 169. 3 is addressed by Agastya to Indra. It is also addressed to the *Maruts*, on the second day of the *Chandomat*⁵ Sacrifice. "That weapon of yours which appears like fire among dry grass, your companion (i. e. extremely dear to you) has become ours (through your favour) and those that sprinkle water in the form of rain, and hold

4. Nirukta, I. 15.

5. AB. 3. 18.

all food-stuffs, as the water holds the island, these being your dear friends, have become ours; and thus having become like us please impart to us your immortality."

RV. X. 106. 6—Bhūtāmśa says: "The Aśvins who strike at their enemies and kill them, as if they were two elephants urged by the goad,—and though thus striking, they shine with wine, just as the *cātaka* birds* are with water; may these Aśvins free me from old age and death."

RV. VIII. 77. 4—Kumārila explains this verse in the same way as translated above.

Kānukā—A Vedic modification of '*Kāmuka*' ('desirous'); or (2) it may be taken as synonymous with '*Kāntakāni*' ('dear'), '*Krāntakāni*' ('filled up to the brim'), or '*Kṛtakāni*' ('made ready for drinking')—*Nirukta*.

(vii) RV. III. 53. 14

किं ते कृण्वन्ति कीकटेषु गावो [नाशिरं] दुग्धे न तपन्ति घर्मम् ।
आ नो भर प्रमगन्दस्य वेदो नैचाशारवं संभवन्नभया नः ॥]

—Sabara on J. S. I. ii. 31.

Trans: What do your cows do in the Kikaṭa country? They yield no milk, nor heat the cauldron. Bring to us the wealth of Pramaganda, O bountious one, grant us Naicāsākha (the city).

The *Pūrvapakṣin* argues: If the *mantras* were to convey some meaning then they might be inseparably bound up with some impermanent things and thus become impermanent themselves. Many of the *mantras* do refer to such evanescent things; for instance RV. III. 53. 14. This *mantra* mentions *Kikaṭa*, the name of a country, *Naicāsākha*, the name of a city and *Pramaganda*, the name of a king, all of which are evanescent, having had a beginning in time. If such *mantras* were meant to convey a meaning, then it would follow that this *mantra* did not exist before the time of king *Pramaganda*. For these reasons the *mantras* are meaningless.

An answer to this is given once for all, under the *Sūtra*. 'There is only a similarity of sounds.' 'There, it has been declared that words like '*babara*' and '*prāvāhaṇi*' are not the names of persons in flesh and blood, but designations of some eternal conceptions. '*Babara*' is a word imitative of the sound produced by the blowing

6. Yāska renders '*Udanyajā*' as 'gems' or 'moon-stones.'

7. J. S. I. iv. 31.

wind; and the term '*prāvāhami*' signifies 'one who carries things in an excellent manner'. Similarly, in the present case, words like *Kikāṭa*, *Naicāśākha* and *Pramaganda* denote some permanent conceptions and not any evanescent ones as the *Purvapakṣin* thinks. Consequently there is no reference to a living person in the Veda.

NOTES: This is the main argument advanced by the *Mīmāṃsakas* who believe that the *Śruti* literature is '*apauruṣeya*' and consequently reject its claim as a history of Aryan civilization.

Kikāṭa—The name of this people residing in a country of the same name, occurs only in this one passage in the *Rgveda*. They appear to be hostile to the Aryans and led by *Pramaganda*. Some identify the term with *Magadha* and its inhabitants, but it is highly doubtful. *Kumārila* suggests that the word means 'a miser that exists among all people.'

Pramaganda—It is a name of some non-Aryan prince. *Kumārila* follows *Yāska* in explaining the term as a 'userer.'

Naicāśākha—According to *Śabara* it is the name of a city. *Sāyaṇa* proposes another alternative meaning: 'of low birth.' *Kumārila* explains it as 'the wealth belonging to an impotent (*Nicāśākha*) person.'

(B) J. S. I. iii. 30:

The subject-matter of J. S. I. iii. 30 is to ascertain if the words found in the Veda are identical with those used in ordinary parlance. Our discussions proceed upon the basis of ordinary experience which bears upon only such words as are in vogue in everyday life; consequently if the words in the Veda were totally different from those in ordinary usage then there would be no sound basis to ascertain the meaning of the Vedic passages, which then would be untrustworthy.

Śabara in this connection cites RV. VI. 16. 34^a:

अग्निर्वृत्राणि जह्वन्नर ।

Trans: May Agni kill the *Ṛtras*.

Here the form "*Ṛtrāṇi*" (n.) sounds strange; the form used in common parlance is "*Ṛtra*" (m.); again, it is well known that it was *Indra* and not *Agni* who killed the demon *Ṛtra*. Hence the doubt.

The final view stated is: A word in the Veda does not differ in its meaning from the same used in common parlance, though

occasionally the secondary i.e. the figurative or the etymological sense has to be resorted to in the former. Archaic forms of words are comparatively very rare and they duly remind us of the correct ones.

(C) J. S. VI. i. 50 :

Context and contents of the Sūtra : In the course of the discussion as to whether a particular *varṇa* or a particular caste is entitled to install the Sacred Fire, Jaimini declares⁸ that a *Rathakāra* i.e. 'Chariot-maker' is entitled to install the Sacred Fire and that he is inferior to the three higher '*varṇas*,' though superior to the *Sūdras* who are denied the privilege of installing the Sacred Fire. The word '*Rathakāra*,' Jaimini adds,⁹ does not denote any person who is a 'chariot-builder' but signifies on the strength of Vedic indications, a certain caste (popularly) known as '*Saudhanvana*.'

Sabara refers to the *R̥gveda*-verses I. 110. 4 and VIII. 75. 5 as the required Vedic indications on the point.

RV. I. 110. 4

[विद्वांश्मी' तरणित्वेन वाचतो मर्तासः सन्तो अमृतत्वमानशुः ।]
सौधन्वना ऋभवः सूरचक्षसः [संवत्सरे समपृथ्यन्त प्रीतिभिः ॥]

Trans :

When they (i. e. *R̥bhus*) had served with zeal at sacrifice as priest,
They, mortals as they were, gained immortality.

The *R̥bhus*, children of *Sudhanvan*, bright as suns,
Were in a year's course made associate with prayers.

—R. T. H. GRIFFITH.

RV. VIII. 75. 5

[तं नेमिमुमबो यथा नेमस्व सहुतिभिः । नेदीयो यज्ञमङ्गिरः ।]

Trans : As craftsmen bend the felly so bend at our general
call : come nigh,

Āngiras, to the sacrifice.

—R. T. H. GRIFFITH.

These verses indicate that *Saudhanvanas* mean the *R̥bhus* whose profession was to fix up the tyres of the wheels of a chariot. They are thus '*Rathakāras*' (chariot-makers) *par excellence*, and hence are entitled to install the Sacred Fire.

8. J. S. VI. i. 44.

J. S. VI. i. 50.

NOTES: The word 'Rathakāra' does not occur in the Rgveda. In the Yajurveda-Saṁhitās and the Brāhmaṇas and also in the Atharvaveda the word denotes a caste. From J. S. VI. i. 50 it appears that 'Saudhanvana' was a more popular name of the Rathakāra caste. 'Rathakāras' were the worshippers of the Ṛbhu gods and even traced their origin to them (Ṛbhus). Later works like Yājñavalkya-smṛti, however, regard the Rathakāra as a mixed-caste,—the offspring of a Māhiṣya (the son of a Kṣatriya husband and a Vaiśya wife) and a Karīmī (the daughter of a Vaiśya husband and Sūdra wife). Though such an origin might not be historical, it is certain that the class of 'chariot-makers' was driven away as degenerated Aryans from the fold of the genuine Aryans (i. e. Udgha) and came to be included into the proletariat (i. e. Saṅgha). Taittiriya Brāhmaṇa places this class along with the three higher varṇas indicating thereby that they still practiced sacrifice,—the central institution of the Aryan polity. Later on they were forbidden to conduct any sacrificial performance, though they were yet allowed to keep the Sacred Fire.¹⁰ It is interesting to note here that the Niṣāda-prince was allowed to perform a Raudra—Sacrifice only, with no right to study the Vedas or to keep the Sacred Fire.

The decision arrived at in the present *adhikarana* is known as the *Rathakāra-maxim* which means that the current sense steals away the etymological sense.

Sabara's quotation नेमिं नयन्ति ऋभवो यथा is not traced to any Vedic work. However, RV. VIII. 75. 5 comes nearest to it, though the use of the root 'nī' for the original 'nam' cannot be satisfactorily explained.

(D) J. S. X. i. 32:

Context and Contents of the sūtra: In the case of the *Sautrāmaṇī* sacrifice (which is performed after the model of *Agniṣomīya* animal-sacrifice) the victims are offered to Aśvins, Sarasvatī and Indra; while the *paśu-purodāśa* (animal-cake) is offered to a different set of deities viz. Varuṇa, Savitr and Indra.¹¹ This apparently goes against the sacrificial dictum¹² that the *paśupurodāśa* offerings are offered in honour of the same deity or deities to whom the victims are dedicated.

10. Vide, J. S. VI. i. 44-50.

11. Vide, ApS. 19.2.1 and AS. 3.9.1-2.

12. Vide, TS. 6.3.10 and SB. 3.8.3.1.

The final conclusion, however, arrived at in the present *adhi-
karana*, is that the divergence seen in the case of the *Sautrāmaṇi*
sacrifice is only apparent. It can be shown that the deities are the same
though a little modified. To explain, Indra is common to both the
rites (though the order is changed) while, Savitr and Varuṇa (the
deities of the *paśupurodāśa* rite) are only verbally modified forms of
Saraswatī and Aśvin (the deities of the animal sacrifice). There is no
incongruity here because it is understood that the former names are
really those of the latter deities, only that they appear in their partial
verbal forms and accompanied by other letters. Thus, in the first
pair the letter 'sa' is common while in the second the letter 'va'.

Sabara states here a maxim in support of this (strange) identi-
fication. It is quite possible, he says, for the component parts to
signify the composite whole and thereby signify what is denoted by
the whole. To illustrate, as soon as 'gāvi' and such other corrupt
forms are heard, the correct form 'go' (a cow) occurs to our mind
simply because the sound 'ga' forms a part also of the latter
(i. e. 'go'). Take another instance.

RV. VI. 61. 3

सरेस्वति देवनिदो निबर्हय प्रजां विश्वस्य बृहस्यस्य मायिनः ।

Trans: Destroy, O Saraswatī, those the haters of Gods, the
brood of every Bṛsaya, skilled in magic.

In this verse addressed to Saraswatī, there occurs the word *Bṛsaya*
which signifies or brings to our mind the word *Bṛhat* (i. e. 'great'
or 'big') the real signification of the word, due to the common
letter 'br'.

NOTES:—*Bṛsaya*, according to Sāyaṇa, is another name of
Tvastṛ the father Vṛtra. Grassman, rightly takes it to mean 'magic-
worker' which should here be taken to mean sorcery or black magic.
Sabara, in any case, seems fantastic both in his meaning as well as
the process by which he arrives at it. One is here reminded of what
Yāska says regarding the derivation of queer words viz. अविद्यमाने सामान्ये
अपि अक्षरवर्णसामान्यात् निर्ब्रूयात् । न तु एव न निर्ब्रूयात्.¹³ Can we postulate here,
that Sabara was supported at least by tradition when he understands
Bṛhat by the expression *Bṛsaya*?

This discussion, it will be remembered, creeps in, in order to
support the identification of Savitr and Saraswatī so also Aśvin and
Varuṇa. From this, it is abundantly clear that that the *Mimāṃsakas*

believe in the verbal character of the deities.¹⁴ A deity has no corporeal form nor it is believed to bring the fruit of the sacrificer's actions. It is thus cast to the status an implement among many others, required for the conducting of a *sacrifice* which is the *summum bonum* for a Mīmāṃsaka). It seems, from what he says in the next *Sūtra*, that the *Sūtrakāra* himself is not quite satisfied with this identification based on a mere verbal semblance and hence offers an alternative explanation in the very next *Sūtra*, which to all appearance seems quite reasonable.

(E) J. S. X. iii. 13-15:

Context: In connection with a sacrifice in which a white goat is immolated in honour of Vāyu (TS. 2. 1. 1) there are two 'sprinklings' (*āghāra*) of clarified butter offered into the fire along with the recitation of the verse RV. X. 121. 1. This animal-sacrifice being a modificatory one, borrows details of its procedure from the model sacrifice (i. e. the *Agniśomīya* sacrifice). In the latter, out of the two 'āghāras,' the first is in honour of Prajāpati whom the sacrificer prays inward, without reciting any *mantra*, and the second one is in honour of Indra, accompanied by the recitation of the *mantra* MS. 1. 1. 13.

The question to be considered here is: Is the verse RV. X. 121. 1 to be recited at the *first* offering (*āghāra*) or at the *second* at the Vāyu sacrifice?

The *Pūrvapakṣin* proposes that: The verse RV. X. 121. 1 should be used at the first offering because Prajāpati is eulogised in it.

हिरण्यगर्भः समवर्तताम्रे भूतस्य जातः पतिरेक आसीद् ।

[स दाधार पृथिवीं वामुतेमां] कस्मै देवाय हविषा विधेम ॥

Trans: In the beginning rose Hiranyagarbha,
Born Only Lord of all created beings.

He fixed and holdeth up this earth and heaven,
What God shall we adore with our oblation?

—R. T. H. Griffith.

Here, in the Pāda 'b' the term '*ekaḥ*' (i. e. Only Lord) stands for Prajāpati (Lord of creation), because prior to the appearance of the creation, he alone existed. This verse, thus, speaks of Prajāpati; and hence it would be most appropriate¹⁵ to use it at the first 'sprinkling' which he offered to the same deity viz. Prajāpati. The

14. Cf. Śābara on J. S. X. iv. 23.

15 According to the *dictum* laid down in AB. 2. 2.

second 'sprinkling' on the other hand, being dedicated to Indra, this verse would not be appropriate in that context.

In answer to this, the conclusion is that the verse RV. X. 121. 1 appertains to the second *āghāra*, because it is this that needs the *mantra*. There being no express statement to the contrary, the first 'sprinkling' at this modificatory sacrifice, must be *soto voce*, in honour of *Prajāpati*, as is done in the model sacrifice¹⁶. The second 'sprinkling' on the other hand, is accompanied by the recital of a verse and hence it is reasonable to hold that the sacrificial direction enjoining the employment of the verse RV. X. 121. 1 pertains to the second 'sprinkling', and not to the first.

As regards the indication of the verse RV. X. 121. 1, it has been argued that the 'One deity' eulogised in this *mantra* is none but *Prajāpati*; all this is but partially true. RV. X. 121. 1 which speaks of the 'One Being', can as well be taken as eulogising Indra. Indra too existed before all creation and is the 'One Lord' of the Universe, which owes its origin to Him. The following verses may be cited to support the view :

RV. VI. 47. 15

क ई' स्तवत्कः पृष्ठात्को यजाते यदुग्रमिन्मघवा विश्वहावेत् ।
पादाविव ग्रहरन्नन्यमन्यं कृणोति पूर्वमपरं शचीभिः ॥

RV. X. 54. 3

क उ नु ते महिमानः समस्यास्मत् पूर्व ऋषयोऽन्तमायुः ।
यन्मातरं च पितरं च साकमजनयथास्तन्वः स्वायाः ॥

The verse RV. VI. 47. 15 appears in the hymn addressed to Indra and hence is related to Indra. Śabara paraphrases it as:

'Who can eulogise him? who makes an offering to him? or who offers a sacrifice to him?'—all this shows a certain amount of uncertainty. 'He alone does (or creates) all this; just as a man while walking makes the fore-foot backward and the hind-foot forward alternately, so does he all this.' Now if he does all this then by doing it before everybody he is 'One'. Similarly the second verse RV. X. 54. 3 could be explained as follows: (a b)—'Which sages, even among our ancestors could comprehend the bounds of the entire greatness of this deity?' (c d) 'He is one, who has generated his parents from his own body and as such is anterior even to his parents—what to say of other persons?' Thus it becomes established that Indra is 'one', the 'one deity' spoken of in RV. X. 121. 1^b.

16. In conformity with the *dictum* प्रकृतिवद्विकृतिः कर्तव्या ।

Consequently there is no incongruity in employing the *mantra* RV. X. 121. 1 at the 'second 'sprinkling' in the Vāyavya animal-sacrifice.

NOTES:—'This is perhaps the first attempt to show that Hiranyagarbha is Indra. This was possible because of the vagueness of the conception of Hiranyagarbha; and secondly the Mīmāṃsakas cared more for the employment of these verses in the ritual setting as enjoined by the Brāhmaṇa passages, rather than for the exact interpretation of the words of the verse.

The phrase '*Kāsmāi devāya*' occurring in the refrain of the hymn RV. X. 121., presents a difficulty as regards its exact significance. It is interesting to note here that Śabara has his own peculiar interpretation to offer and thus adds to the number of meanings already suggested for that phrase. Below are given the meanings suggested by different scholars.

Sāyaṇa: The God '*Ka*', thereby understanding Prajāpati.

Ludwig: 'What other God than Prajāpati?'

Max Müller: remarks that '*Ka*' originally an interrogative pronoun was later on transformed into a deity as every hymn was supposed to be furnished with a deity.

Śabara: interprets the word '*kasmāi*' in the light of the word '*eka*' occurring in 'b' of the same *mantra*. '*Kasmāi*,' observes Śabara, is the shortened form of '*ekasmāi*' meaning 'one deity' i. e. the deity who was alone before the creation of the Universe. Śabara, here rejects the traditional meaning attached to the word '*Ka*' and goes into the etymological meaning of the term. He takes it to be a case of *aphaeresis* i. e. dropping of the initial letter (e. g. Skt: *Loka* and *Uloka*; *Pidhāna* and *Apidhāna*. Pkt: *Dānim* and *Idānim*).

Compare, Khaṇḍadeva's remarks :

अस्तु वा—“यो हि खलु वाव प्रजापतिः स उ वावेन्द्रः” इति वाक्यशेषा-
सारात् हिरण्यगर्भादिपदे रूढिं परित्यज्य योगमात्रेणैव परता 'कस्मै' इत्यत्रापि
एकाराध्याहारेण एकस्मै अनन्यसाधारणायेत्यर्थाङ्गीकारः । इतरथा कश्चिदस्य प्रजा-
पतिपरत्वे सर्वनामत्वानुपपत्तेः ।

भाट्टदीपिका X. 3. 2.

[To be continued]

RG-VEDIC WORDS ETYMOLOGICALLY EQUATED IN BOTH THE AITAREYA BRĀHMANA AND THE NIRUKTA*

BY

C. S. VENKATESWARAN

Of the Rg-vedic words, about forty in number, etymologically equated in the *Aitareya-Brāhmaṇa*, sixteen are noticed in the *Nirukta* also. For certain words, the N. gives etymologies exactly identical with those of the AB. In some cases, it accepts etymologies identical with or similar to those of the AB. while giving alternative ones, and in other cases, the N. gives etymologies differing completely from those of the AB. We shall now examine the above statement with reference to the Rg-vedic words etymologically equated in both of these texts.

1 *Āngirasah* name of a group of seers.

AB. 3. 34. येऽङ्गारा आसंस्तेऽङ्गिरसोऽभवन् ।¹

The live coals became the *Āngirases*

āngiras < *āngāra*

RV. *Āngirasah*, the plural form of the word *Āngiras*, is used nearly forty times in RV. They are described as the seers, the sons of Heaven and of our ancient fathers. Closely associated with *Indra*, they, in his company, work wondrous deeds. With the *Sāman* they praise him and the gods. The *Āngirases* destroy darkness by their divine praise, redeem the cows by defeating the demons called *Paṇis* and return with the cows at dawn.

* I owe this subject to the suggestion of my professor Dr. V. M. Apte.

1. Cf. SB. 4. 5. 1. 8. The RV. passage 'ते अङ्गिरसः एवमस्ते अङ्गोः परिजङ्गिरे' (X. 62. 5.) seems to lend support to the AB. etymology. Sāyana quotes this etymology while interpreting *divasputrāḥ* and *devaputrāḥ*, the epithets of *Āngirases* in the sense of the sons of *Āditya* or *Agni*.

N. 3. 17. अङ्गारेह अङ्गिराः, अङ्गाराः अङ्गुनाः (अञ्चनाः)

āṅgiras < *āṅgāra* 'coal'

āṅgāra < (1) *āṅkana* < √*āṅk* 'to mark, stamp, brand.'

(2) *añcana* < √*añc* 'to bend, curve; to go, move, tend.'

āṅgiras < *āṅgāra* < *āṅkana* (*añcana*).

The N. gives the clue that *āṅgāra*, equated with *āṅgiras*, is to be derived from √*āṅk* or √*añc*. It accepts, in sense, the AB. etymology.

Āṅgiras is probably connected etymologically with the Gk. 'αγγερος'. The *Āṅgirasas* are also probably personifications of the flames of fire as messengers to heaven between men and gods. The epithets *turanyavaḥ* and *navagvāḥ* refer to their rapidity of motion. From this it seems quite sensible to trace the word to √*āṅg* 'to go'.³

angaros (O. Persian), a mounted courier;

angarius (L), a messenger; *angel* (Eng) etc.

2 *Atūrtaḥ* uncrossed, an epithet of *Agni*.

AB. 2. 34. अयं वा अग्निरतूर्तो होता । इमं ह न कश्चन तिर्यञ्चं तरति ।³

The *hotṛ* uncrossed is this *Agni*. No one whatever crosses him.

a priv.; √*tar* 'to cross'.

RV. The word occurs in all seven times, separately and as the first member of a *Bahuvrīhi* compound. It is used as an epithet to the King (*rājan*), *Indra*, the *Aśvins* (*atūrtaḍakṣā*), *Vāyu* and *Aryaman* (*atūrtapanthāḥ*).

Unconquerable, unsurpassed, incomparable etc.

N. IX. 10. अतूर्तः राजा । अतूर्ण इति वा । अत्वरमाजः इति वा ।

2. Vide Wörterbuch, B. and R.

3. Cf. SB. 1. 4. 2. 12., TS. 2. 5. 9. 2. S. definitely follows the AB. derivation when he explains "सूक्तोक्तवर्ती वह्निरतूर्तः केनाप्यतीर्णः । मार्गमध्ये तिर्यञ्चं मार्गस्यावरोधकत्वेनावस्थितं त्रींशं द्वात्रिंशं कश्चिदपि तरितुं न समर्थः । But in five out of the seven places where the word occurs in RV., S. interprets it as अहिंसित. In one place it is explained as त्वरारहित. On RV. X. 149. 1, both the meanings are given. Evidently, then, S. traces the word to √*turv* (तुर्वीहिंसिताया) or to √*tvar*, but not to √*tar*.

X. 32. अतूर्ते अतूर्ण इति वा, अत्वरमाज इति वा ।

a priv.; \sqrt{tur} 'to hasten'.

a priv.; \sqrt{tvar} 'to hasten, hurry'.

The N. citing RV. X-149-1, amends *atūrta* into *atūrṇa* and *atva-ramāṇa*. Thus the N. would trace the word to \sqrt{tur} or \sqrt{tvar} .

Here the AB and N. derivations differ. The N. derivation seems to be grammatically more correct. But, as applied to Agni, the *unsurpassed*, the AB. derivation from \sqrt{tar} accords better with the sense. The AB. etym. hence, is quite sound. But deriving the word from \sqrt{tar} , we naturally expect the form *atūrṇa* instead of *atūrta*. Then it seems plausible to explain *atūrta* from $\sqrt{tīr}$ through analogy with a form like *pūrta* from $\sqrt{pīr}$ where the change of *r* into *īr* in the neighbourhood of a labial 'p' is quite explicable.⁴

3 'Aṣṭa eight, that by which they obtained

AB. 1. 12. अष्टाभिराभ्युवत तद्वद्वानाभ्युवत् ।⁵

With eight they obtained;⁶ that is why eight has its name.

\sqrt{as} 'to obtain, attain'.

RV. The nominal form *aṣṭá* occurs twice; the verbal form *aṣṭa*, thrice; the participial dual form and the infinitive *aṣṭave*, each once. In all cases the root is *as*.⁷ The vedic *aṣṭi* is also derived from \sqrt{as} 'to reach.'

N. III. 10. अष्टौ अभोते ।

\sqrt{as} 'to reach, attain.'

The AB and N. derivations are identical.⁸

4. *Atūrta* can also be accounted for without resorting to analogy if we can trace it to \sqrt{tur} in the sense of 'cross, surpass' which Hannes Sköld ascribes to it (The Nirukta by H. S. p. 188).

5. Cf. Tāṇḍ. B. 22. 11. 6.

6. The etymology of *aṣṭa* is given through a legend wherein the gods obtained, by the recitation of eight verses, the lost powers of Soma.

7. S. derives the verbal form *aṣṭa* invariably from \sqrt{as} 'to reach, pervade.' RV. VII. 84. 5; VIII. 70. 5 and X. 126. 1. But he derives the dual form *aṣṭā* (RV. 1. 121. 8) from \sqrt{as} 'to eat.'

8. B. and R. accept the correctness of this derivation. *Aṣṭa* has the form of a participle from \sqrt{as} from which a substantival form *aṣṭi* is derived just like *dabhiṣi* from \sqrt{dabh} and *ṛjīṣi* from \sqrt{rj} .

4 *Ādityā* the brilliant one ; the one kindled up.

AB. 3. 34. तस्य यत्प्रजापते रेतसः प्रथममुद्विज्यत तदस्रादिस्त्र्योऽभवत् ।

The first part of the seed of *Prajāpati* that was kindled up became *Āditya*.

ud√dip 'to shine, to be kindled up.'

RV. *ādityā* = *āditiā*

1 Son of *Aditi* ; 2 Belonging to the sons of *Aditi* ; 3 Belonging or devoted to or originating from *Aditi* ; 4 Belonging or related to or originating from the *Ādityas*.

N. V. 6. आदित्यः कस्माद् ? आदत्ते रसान् आदत्ते भासँ ज्योतिषां, आदीतो भासेति वा, अदितेः पुत्रा इति वा ।

1 *ā√dā* 'to take' (the juices or the brilliance of the luminaries).

2 *ā√dip* 'to shine'.

3 the sons of *Aditi*.⁹

The N. etym. from *ā√dip* is identical in sense with that of the AB.

Though grammatically irregular, the etymology is sound as it brings out the attribute of brilliancy generally associated with the *Ādityas*.

5 *Jātavedāḥ* I. *Agni*, who found those (offspring) born (of *Prajāpati*).

AB. 3. 36. यदन्नवीज्जाता वै प्रजा अनेनाविदमिति तज्जातवेदस्य-मभवत्तज्जातवेदसो जातवेदस्त्वम् ।¹⁰

9. S. also explains the word to mean the son of *Aditi* either *Varuna* (RV. I. 25. 12 ; III. 59. 5 ; VII. 84. 4, etc.) or *Sūrya* (RV. I. 50. 13, 105. 16, 191. 9 ; II. 28. 4, etc.) and also a horse originating from *Sūrya* RV. I. 163. 3).

10. According to M. Haug., the AB. etym. is fanciful, the proper meaning of *Jātavedas* being 'having possession of all that is born,' i. e., pervading it. "With the idea of the fire being an all-pervading power, the *R̥sis* are quite familiar. By *Jātavedas* the 'animal fire' is particularly to be understood." AB. trans. p. 224, fn. 40.

In that he (*Agni*) said, 'Offspring born of him, I have found,' that became the hymn to *Jātavedas*. That is why *Jātavedas* has his name."

Jāta 'the born' + $\sqrt{\text{vid}}$ 'to find, obtain',

II The vital breath (*Prāṇa*), that knows of born creatures.

AB. 2. 39. प्राणा वै जातवेदाः । स हि जातानां वेद ।

Jātavedas is the vital breath; for that knows of born creatures.

jāta + $\sqrt{\text{vid}}$ 'to know'.

RV. An epithet and designation of *Agni* used in the following meanings:

Knowing all created beings; possessing all creatures or everything existent; known by created beings; possessing riches (*Vedas*) and possessing wisdom (*vedas*).

N. VII. 19. जातवेदाः कस्मात् ? । जातानि वेद, जातानि वैनं विदुः, जाते जाते विद्यत इति वा, जातवित्तो वा जातधनो जातविद्यो वा ज तप्रज्ञानो etc.

jāta + $\sqrt{\text{vid}}$ 'to know, be known, to find.'

jāta + *Veda* 'property, wealth, knowledge.'

The N. etym. from *jāta* + $\sqrt{\text{vid}}$ is identical in sense with that of the AB.

In the AB. derivation referring to the vital breath it seems better to interpret $\sqrt{\text{vid}}$ in the sense of 'possess or pervade' since vital breath possesses or pervades all creatures when born. In the etym. referring to *Agni* also, M. Haug suggests that the correct interpretation of $\sqrt{\text{vid}}$ should be 'to possess or pervade.'

6 *Tanūnapāt Prāṇa*, the vital breath that protects bodies.

11. The AB. text allows of another interpretation adopted by M. Haug where *Prajāpati* is the subject of *avidam*, 'Offspring born. I obtained through this one (*Agni*). Prof. Keith adopts the first rendering with *Agni* as the subject.

S. quotes Yāska on RV. 1. 44. 1. He interprets the word as referring to *Agni* in the following meanings noticed by Yāska.

- 1 The knower of (knowing) created beings RV. 1. 44. 1, 78. 1; VI. 16. 36 (जातानां वेदितः) RV. X. 67. 27 (जातानि वेदि).
- 2 Having knowledge (जातप्रज्ञः, जातप्रज्ञानः) RV. III. 15. 4, 29. 4; VI. 16. 29; IX. 67. 27; X. 51. 1.
- 3 Having wealth (जातधनः) RV. VI. 16. 29; VIII. 43. 2.

AB. 2. 4. प्राप्ते वै तनूनपाद्, स हि तन्वः पालि ।¹²

Tanūnapāt verily is the vital breath, for that protects bodies.

tanūh + $\sqrt{pā}$ 'to protect.'

RV. One of the sacred names of fire, the son or descendant of himself, so called because fire need not necessarily be derived from other fire, but is sometimes self-generated as in the lightning or by the attrition of the *Araṇis*. *Agni* appears chiefly as *Tanūnapāt* in some verses of the *Āpri*-hymns.

N. VIII. 5. तनूनपाद् आज्यं भवति । नपाद् इति अननन्तरायाः प्रजायाः नामधेयम् । निर्णततमा भवति । गौः अत्र तनूः उच्यते । तताः अस्यां भोगाः । तस्याः पयः जायते । पयसः आज्यं जायते ॥ अग्निः इति शाकपूषिः । आपः अत्र तन्वः उच्यन्ते । तताः अन्तरिक्षे । ताभ्यः ओषधिवनस्पतयः जायन्ते । ओषधि-वनस्पतिभ्यः एष जायते । तस्य एषा भवति ॥

1 *tanū* + *napāt*, the grandchild of *tanū*.

tanū (= The Cow) < \sqrt{tan} 'to spread'.

All enjoyments are spread in the cow.

Milk is born of the cow, and the *ājya*, of the milk.

Cow → milk → ghee (*ājya*).

2 *tanū* + *napāt*, the grandchild of *tanū*.

tanū (= waters) < \sqrt{tan} 'to spread'.

Waters are spread in the atmosphere.

The grandchild of waters is *Agni* (according to *Sākrapūṇi*).

Oṣadhis and *vanaspatis* are born of the waters and *Agni* is born of *Oṣadhis* and *vanaspatis*.

Āpah (waters) → *Oṣadhis* and *vanaspatis* → *Agni*.

The AB and N. etymologies are different. The AB. etym. though grammatically irregular, is still explicable as sound since the word as applied to the vital breath refers to its power of sustaining the body, an activity closely associated with the breath.

12. S. improves upon the AB. etym. preserving the sense intact. Thus his etym. *tanu* + *na* + $\sqrt{pātay}$ i. e. not allowing the body to fall is tantamount to protecting it (RV. 1. 188. 2; III. 4. 2). S. also endorses the AB. etym. with amplifications wherever necessary. (RV. X. 110. 2; I. 142. 2).

7 *Tūṣṇīh* an epithet of *Vāyu*, who crosses (everything).

AB. 2. 34. बाधुर्वै दृणिः, बाधुर्विदं सर्वं सद्यस्तरति यदिदं किञ्च ।¹³

The crosser is *Vāyu*, for *Vāyu* at once crosses whatever there is here.¹⁴

√*tar* 'to cross.'

RV. Quick, swift, expeditious etc.

The word occurs but thrice in the nominative singular as an epithet of *Agni*, *Indra* and of *Sūrya* (an aspect of *Agni-Vaiśvānara*), but not of *Vāyu*.

N. VII. 27. दृणिः त्वरमाणः ।

The N. quotes RV. X. 88-6 and derives the word from √*tvar* 'to make haste, hurry.' Following the N., Sāyaṇa invariably traces the word to √*tvar*.¹⁵

The AB. and N. derivations differ. The AB. etym. from √*tar* (Cf. also the etym. of *atūrta*) is sound as it implies *Vāyu*'s strength and rapidity of motion, though the derivation from √*tvar* is grammatically more correct.

8 *Tvaṣṭṛ* speech, the creator (of everything).

AB. 2. 4. वाग्वै त्वष्टा, वाग्धीदं सर्वं तादृश ।

Tvaṣṭṛ is speech, for speech creates all this, as it were.

√*takṣ* 'to create'.

RV. Carpenter, the builder, maker of things etc., from √*tvakṣ* and is identical in meaning with *taṣṭā* < *takṣ*. Many RV. passages, where forms of √*tvakṣ* are repeatedly used along with *Tvaṣṭṛ*, suggest the etymology.¹⁶

N. VIII. 13. त्वष्टा तूर्णमभ्युते इति नैरुक्ताः । त्विषेर्वा स्याद्दीप्ति-
कर्मणः । त्वद्वत्तत्करोतिकर्मणः ।

Name of a god.

- 1 *tūṣṇam* (quickly, swiftly) + √*aś* 'to reach, obtain, attain'.
- 2 √*tvīṣ* 'to shine, glitter'.
- 3 √*tvakṣ* 'to create, produce'.

13. Cf. ŚB. 1. 4. 2. 12. TS. 2. 5. 9. 6.

14. *Vāyu* is the runner (who carries the offerings); for *Vāyu* runs in an instant through the whole universe (M. Haug).

15. RV. III. 2. 5; X. 73. 4; X. 88. 6.

16. RV. I. 32. 2, 52. 7, 61. 6.

S. quotes Yāska on RV. 1-142-10. He traces the word both to $\sqrt{tvakṣ}$ and $\sqrt{tviṣ}$ and explains it as (a)¹⁷ the god of that name, (b) as *Viśvakarman* or the all-creator, (c) the *Āditya* and as (d) the lighting or (e) the quickly pervading fire.

Tvaṣṭṛ from $\sqrt{tviṣ}$ in the sense of 'shining' is applied to *Agni*, *Vāyu*, *Rudras* etc.

The N. etym. from $\sqrt{tvakṣ}$ is identical in sense with that of the AB.

9 *Nābhiḥ* the vital breath (*Prāṇa*) which did not fear.

AB. I. 20. प्राणो वा अयं सन्नाभेरिति, तस्मान्नाभिः, तन्नाभेर्नाभित्वम् ।

The breath being here, did not fear; therefore it is the *nābhi*; that is why the *nābhi* has its name.¹⁸ *na* + \sqrt{bhi} 'to fear'.

RV. Any navel-like cavity; the nave of a wheel; 'centre; focus; central point, middle, etc.

The word is probably derived from \sqrt{nabh} , an older form of \sqrt{nah} 'to bind, connect'.¹⁹

N. IV. 21. नाभिः संनहनात् । नाभ्या संनद्धा गर्भा जायन्ते इत्याहुः ।
एतस्मादेव ज्ञातीन् सनाभय इत्याचक्षते । सबन्धवः इति च ॥

the navel

(*sam*) \sqrt{nah} 'to tie, fasten, bind (the *garbha*).

That is why relations are known as *sanābhis* and *sabandhus*.

The AB. etym. is really fanciful²⁰ and differs from that of N. which is sound.

17. (a) RV. 1. 161. 4. (b) 1. 32. 2, 52. 7, 61. 6 etc. 1. 162. 3 (c) 1. 84. 15. (d) 1. 142. 10. (e) 1. 162. 3.

18. According to Prof. Keith the explanation of *nābhi* is artificial and is not to be pressed as a piece of grammar being an etymology. (AB. Trans. p. 122, fn. 2).

19. Similarly, \sqrt{grabh} an older form of \sqrt{grah} is very common in RV. S. also traces the word to \sqrt{nah} . Says he on RV. I. 164. 35, 'अयं यज्ञो ध्रुवनस्य धृजातस्य नाभिः संनहनात्' ।

20. S. however explains the rationale of the etymology thus: 'The navel, being the seat of the vital breath, is vital breath itself. With reference to the upper and lower-going breaths it is the common limit and seems as though to tell them, 'Do not fear.' Hence it is the *nābhi* in the centre of the body. The explanation is ingenious and laboured. Even here we could reasonably trace the word to \sqrt{nah} for *nābhi* is the centre connecting the upper and lower-going breaths.

10. *Pitu-ṣaṇiḥ*, *Soma*, the winner (giver) of food, nourishment, gift, etc.

AB. 1. 13. अन्नं वै पितुर्वक्षिणा वै पितुः, तामेनेन सनोत्यन्नसन्निभेन
(सोमं) तत्करोति ।²¹

Pitu is food, *pitu* is the sacrificial fee; that he wins (gives) through him (*Soma*). Thus he makes him (*Soma*) the giver of food.

pitu (food, sacrificial fee) + $\sqrt{\text{san}}$ 'to win, give.'

RV. The word occurs but once (X-71-10) and is addressed to *Soma*.

Pitu is probably from $\sqrt{\text{pyai}}$ 'to swell, increase' in the sense of juice, drink, nourishment.

Pitu-ṣaṇi = bestowing or granting nourishment, food.

N. IX. 24. पितुः इति अन्ननाम, पातेः वा, पिबतेः वा, प्यायतेः वा ।

(1) $\sqrt{\text{pā}}$ 'to watch, guard, protect, i. e. nourishment, food.

(2) $\sqrt{\text{pā}}$ 'to drink' i. e. juice, drink.

(3) $\sqrt{\text{pyai}}$ 'to swell, overflow.'

The first part '*pitu*' (of the compound word *pitu-ṣaṇi*) underived, but equated with food and the sacrificial fee in AB. is etymologically derived in N. Thus the N. plays the role, as it were, of an interpreter to the AB.

11. *Varasad*, *Sūrya*, seated in the best abode.

AB. 4. 20. एष वै वरसद् । वरं वा एतत्सद्गनां यस्मिन्नेष असन्नस्तपति ।²²

For this is *varasad*. The best of abodes is this, wherein he, seated, gives heat.

vara + (*ā*) $\sqrt{\text{sad}}$ 'to sit'.

RV. Staying or dwelling in a wide space; sitting or dwelling in an orb or sphere. The word occurs but once.

21. Sāyana's interpretation of the word on RV. X. 71. 10 is based evidently on the AB. etymology. Says he 'पितुरित्यन्ननाम वक्षिणा वा तामेनेन सोमेन सनोति, यजमानः संभजत इति तादृशः, तेषामन्नवक्षिणादाता इत्यर्थः । He invariably explains *pitu* as *anna* (food, nourishment, *Soma* etc.). RV. I. 101. 1, 116. 8, 125 12, 141. 2, 145. 7, 187. 1 etc. Also food in the form of *Soma* RV. I. 61. 7. Following Yāska, Sāyana also appears to derive the word *pitu* from $\sqrt{\text{pā}}$ to protect.' 'पितुं-पालकमन्नम्' RV. 1. 187. 1.

22. S. explains *varasad* as *Āditya* (Sun), dwelling in the most excellent sphere. He also quotes the AB. etym. on RV. IV. 40. 5 'वरं वरणादि मण्डले सीदतीति वरसदादित्यः । वरं वा एतत्सद्गनां तपतीति हि श्रूयते ।

N. 1. 7. वरो वरयितव्यो भवति ।

vara < \sqrt{vr} 'to choose'; hence, that which is chosen; choice, wish, gift, etc.

The first part *vara* of the compound underived in AB is derived in N. (cf *pītu* in *pītu-ṣaṇi*).

12. *Virāt* food: the possessor of food; the glorious.

AB. 1. 5. अन्नं विराट् । तस्माद्यस्यैवेह श्रुयिष्ठमन्नं भवति स् एव श्रुयिष्ठं लोके विराजति । तद्विराजो विराड्त्वम् ।²³

Virāj is food. Therefore who has most food here, only he shines most in the world. That is why *Virāj* has its name.

vi $\sqrt{rāj}$ 'to shine'.

RV. Ruling over, illustrious, eminent, radiant, etc.

The word occurs four times, in the nominative singular.

N. VII. 13. विराट् विराजनाद्वा, विराधनाद्वा, विप्रापणाद्वा ।

name of a vedic metre.

vi $\sqrt{rāj}$ 'to rule, govern, excel'.

vi $\sqrt{rādh}$ 'to achieve, conciliate'.

vi + *pra* $\sqrt{āp}$ 'to attain, obtain'.

The N-etym. from *vi* $\sqrt{rāj}$ is identical with that of AB.

13. *Viśvā-mitraḥ* the friend of all (the world).

AB. 6. 20. विश्वस्य ह वै मित्रं विश्वामित्र आस । विश्वं हास्मै मित्रं भवति य एवं वेद ।²⁴

Viśvāmitra was the friend of all; all becomes friendly to him who knows thus.

viśva (world) + *mitra* (friend)

RV. The word occurs but once in the nom. dat. and gen. singulars.

Name of a seer-poet: 'The friend of all rather than no friend to all'. The final syllable of *Viśva* is lengthened in the veda.

23. Cf. Daiv. B. 3-12. S. derives the word from *vi* $\sqrt{rāj}$ and explains it as (a) the metre (X.130.5), (b) the Primeval Being in which everything shines (X. 90. 5) and (c) as the radiant one (X. 159. 3).

24. Cf. SB. 8. 1. 2. 6. Ait. Ār. 1. 2. 2. Cf. YV. 13. 3.

N. II. 24. विश्वामित्रः सर्वमित्रः ।

viśva (= *sarva* 'all, whole') + *mitra* 'friend'. The AB. and N-etymologies are identical in sense.

14. *Venah* the navel, above and below which breaths circulate.

AB. 1. 20. अयं वै वेनोऽस्मात् ऊर्ध्वा अन्ये प्राणा वेनन्ति अवा-
ऊचोऽन्ये तस्माद्देनः ।

Vena is this (navel here); above this other breaths circulate; below, others, therefore (it is) *Vena*.²⁵

√*ven* 'to circulate.'

RV. √*ven* 'to love, desire, favour, praise, discern, etc.

N. X. 38. वेनः वेनतेः कान्तिकर्मणः ।

N-pr. of a god; √*ven* 'to long for, desire'.

The AB. and N. etymologies vary.

15. *Śakvāryāḥ*. The verses by which *Prajāpati* had all power.

AB. 5. 7. यदिमौल्लोकान्प्रजापतिः सृष्ट्वेदं सर्वमशक्नोद्यदिवं किञ्च
तच्छक्योऽभवन्तच्छकरीणां शकरीत्वम् ।²⁶

In that having created these worlds, *Prajāpati* had all power whatever there is here, they became the *Śakvarī*-verses; that is why the *Śakvaris* have their name.

√*śak* 'to be able'.

RV. Name of the verses. The word occurs twice and that too in the locative plural.

N. I. 8. शक्यः ऋचः शक्नोते । तयदाभिर्बृत्रमशकद्धन्तुं तच्छकरीणां
शकरीत्वमिति विज्ञायते ।

Name of the verses < √*śak* 'to be able', as by these verses he was able to kill *Vṛtra*.

25. The navel is called *vena*. Above and below the navel some breaths circulate, i. e. they circulate with the navel as their common boundary (limiting point). Hence the navel is called *vena*. 'तस्माद्देनन्त्यस्मादवापिभूतावाभिरिति व्युत्पत्त्या वेन-
शब्दाच्चेति नामिः । (Sāyana). S. equates √*ven* with √*kam* 'to long, desire.' RV. I. 83. 5, 139. 10; V. 31. 2; VIII. 3. 18, 63. 1; X. 123. 1.

26. Cf. Tāṇḍ. B. 13. 4. 1; Kaus. B. 23. 2.

The AB. and N. derive the word from the same root which Sāyaṇa also follows.²⁷

16. *Hotṛ*. The inviter; one who brings near.

AB. 1. 2. यद्वा स तत्र यथाभाजनं देवता अनुमावहामुमावहेत्यावाह-
यति तदेव होतुर्होतृत्वम् ।

Or, in that he, according to their portion, invites (causes to be brought near) the deities there by saying, 'Bring him hither',²⁸ that is why the *Hotṛ* has his name.

ā √vāh 'to invite' (according to Keith).

ā √vah 'to bring near' (according to M. Haug).

RV. The priest who sacrifices, a common epithet of Agni.

N. VII. 15. होतारं ह्वातारम् । जुहोतेः होता इति और्णवामः ।

1 √hu (*hve*) 'to call, invoke'.

2 √hu 'to sacrifice'.

The AB. etym. though grammatically incorrect, is justifiable as sound since it is based on one of the most important functions of the priest—that of inviting the gods or bringing them to the sacrifice. It differs from the N. etym²⁹ from √*hve* and *hu* which being grammatically sound, refers also to the functions of the *hotṛ*-priest. According to M. Haug the real root of the word is √*hve* 'to call'. But this statement seems to be dogmatic since to derive the word from √*hu* 'to offer, sacrifice' is, if not more, equally sound.

27. शक्यं ऋचः, आभि ऋग्मिर्वृत्तं हन्तुमिन्द्रः समर्थोऽस्युदेति (S. on RV, X, 71. 11).

These *Śakvārī-verses* do not possess their characteristic seven *pādas* but are only *Anuṣṭubh* verses of four *pādas* each. They are called by that name because they give strength (शक्तिप्रदत्वाच्छकरीत्वम्...Sāyaṇa).

28. At every *Iṣṭi* the *hotṛ* calls the particular gods, to whom ricecake portions are to be offered, by their names to appear. At the *Dikṣanīya Iṣṭi*, for instance, he says, 'Agni Agnim āvaha, Viṣṇum āvaha' (Agni, bring hither Agni, bring hither Viṣṇu). The name of the deity who is called near is only muttered while *āvaha* is pronounced with a loud voice, the first syllable ā being pluta, that is, containing three short a. *Āś Śr S.* 1. 3. Vide also M. Haug, trans. p. 7. f. n. 14).

29. S. interprets the word in terms of Agni and traces it to both √*hve* and √*hu*.

होता देवानामाह्वाता. RV. I. 12. 3, 13. 4, 67. 1, 139. 10; II. 9. 1 etc.

होता होममिष्पादकः I. 1, 5, 14, 9 etc.

**ETYMOLOGICAL EQUATIONS OF RV. WORDS
IN THE AB. AND N.**

Completely identical	Identical or similar with alternative etymologies	Completely different.
1 Aṅgirasah	1 Adityah	1 Atūrtaḥ
2 Aṣṭa	2 Jāta vedāḥ	2 Tanūnapāt
3 Viśvāmitraḥ	3 Tvaṣṭṛ	3 Tūrṇiḥ
4 Śakvaryaḥ	4 Pitu-(ṣaṇiḥ)	4 Nābhiḥ
	5 Vara-(sad)	5 Venah
	6 Virāt	6 Hotṛ

LIST OF ABBREVIATIONS

AB.	Aitareya Brāhmaṇa
Ait. Ār.	Aitareya Āraṇyaka
B. & R.	Böhtlingk and Roth
Daiv. B.	Daivata Brāhmaṇa
Etym.	Etymology
Kauṣ. B.	Kauṣītaki Brāhmaṇa
N.	Nirukta
RV.	Ṛg-Veda
S.	Sāyaṇa
ŚB.	Śatapatha Brāhmaṇa
TS.	Taittiriya Samhitā
Tāṇḍ. B.	Tāṇḍya Brāhmaṇa
YV.	Yajur-veda (Śukla).

APPENDIX II

ANALYSIS OF VARIANCE

(a) Cephalic Index on Height

Source of Variation	Degrees of Freedom	Sum of Squares	Mean Square	Ratio	Significance
Linear Regression ...	1	15.90	15.90	0.790	1090.142
Deviations from Regression...	26	179.56	6.91	0.344	
Between Arrays ...	27	195.46	7.24	0.360	
Between Places ...	8	738.92	92.36	4.591	
Within Arrays ...	587	11,810.18	20.12		
Between Places and within Arrays	595	12,549.10	21.09		1%
Total ...	622	12,744.56	20.457		

(b) Nasal Index on Height

Linear Regression ...	1	22.80	22.80	1.275	1%
Deviations from Regression...	23	216.02	9.39	0.534	
Between Arrays ...	24	238.82	9.95	0.555	
Between Places ...	8	626.61	78.33	4.369	
Within Arrays ...	589	10,558.87	17.93		
Between Places and within Arrays	597	11,185.48	21.09		
Total ...	621	11,424.30	18.367		

(c) Height on Nasal Index

Linear Regression ...	1	10.94	10.94	1.280	1%
Deviations from Regression...	18	294.62	16.37	1.915	
Between Arrays ...	19	305.56	16.08	1.891	
Between Places ...	8	110.26	13.78	1.612	
Within Arrays ...	594	5077.22	8.55		
Between Places and within Arrays	602	5187.48	8.62		5%
Total ...	621	5493.04	8.845		

(d) Height on Cephalic Index

Linear Regression ...	1	6.84	6.84	0.816	1%
Deviations from Regression...	18	399.72	22.21	2.651	
Between Arrays ...	19	406.56	21.40	2.555	
Between Places ...	8	110.26	13.78	1.645	
Within Arrays ...	594	4,976.22	8.38		
Between Places and within Arrays	602	5,086.48	8.45		1%
Total ...	621	5,493.04	8.845		

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THE MANAGING EDITOR,
BULLETIN OF THE DECCAN COLLEGE RESEARCH INSTITUTE,
POONA 1



Printed by VITHAL HARI BARVE, at the Aryabhushan and Dnyanaprakash Press,
Shivaji Nagar, Poona 4, and published by DR. IRACH J. S. TARAPOREWALA,
for the Deccan College Post-graduate and Research Institute, Poona 1.

